The Art of Ancestor Hunting in the Philippines



929.1
Sa59a
1990
1153

NHI 002554

LUCIANO P.R. SANTIAGO

THE ART OF ANCESTOR HUNTING IN THE PHILIPPINES

Luciano P.R. Santiago



New Day Publishers
Quezon City
1990

Copyright, 1990
by LUCIANO P.R. SANTIAGO
and NEW DAY PUBLISHERS

Published by
New Day Publishers
11 Lands St., Project 6/
P.O. Box 167, 1100
Quezon City, Philippines
Tel.: 99-80-46

Cover Design
by John Sibal

ISBN 971-10-0437-2

NOTES ON THE COVER: Ordoveza Family, Majayjay, Laguna (1873). This is one of the earliest photographs of a Filipino family. The antique frame enclosing it was designed by the celebrated Filipino sculptor, Don Isabelo Tampinco y Lacandola (1850-1933) in around 1905.

PREFACE

Let me recount here briefly how I became fascinated with genealogy. It started when I was 11 years old and presumably beginning to search for my identity. I "discovered" a family tree, designed to be used as a guide, in our Social Studies workbook in Grade VI. I was so thrilled by the diagram that I could not wait for our teacher to get to that particular "lesson" which was in the later pages of the workbook. However, when our class finally reached that part, our teacher, to my great disappointment, skipped it evidently because it did not interest him, like most Filipinos at the time. But no matter. I developed genealogy as a hobby mostly on my own through the years. To this day, I have kept that original family tree which introduced me to the subject.

When my mother noticed my thirst for knowledge about our ancestors, she remembered that her own grandfather was also a *genealogista* of sorts. Is there, perhaps, a hereditary factor in genealogical interest? Our forebear, Don Juan Ordoveza of Sta. Cruz, Laguna, traced his and his cousin-wife's *arbol genealogico de consanguinidad* six generations back to their common great-great-great-grandfather. In 1899 he finally found time to draw his "arbol" on *papel de Japon* with the help of his three daughters to while away the hours in the mountains where his family had fled when the Americans occupied their hometown. We were able to trace this colorful chart to a relative who had borrowed it from my grandmother

before the last war and who now dutifully returned it to us. This second "discovery" reinforced my interest in genealogy. (*See Appendix E.*)

During my long stay in the United States, I continued to pursue this rather unusual hobby in between my medical training and practice. Although I brought my genealogical papers with me, I missed Philippine sources tremendously. Whenever I could, I would spend long hours at the New York Public Library and the Library of Congress both of which have a magnificent collection in this field though very little about Philippine lineages.

In the late seventies, I witnessed the resurgence of interest in genealogy in the United States following the publication of Alex Haley's *Roots* and its projection into a television series. When I came back to the Philippines at about this time, I found that even Filipinos were stimulated by this development since Haley's book was also made available and his TV series shown here. In the meantime, during my absence from the country, the archives of the state, the archdiocese of Manila and the University of Santo Tomas had been put in better order for use by researchers. The Mormon Church, in ecumenical cooperation with the Catholic Church, had microfilmed the canonical books in Luzon and was embarking to do the same in Visayas and Mindanao. Instead of practicing my profession right away and to help me adjust back to our culture, I decided to "plunge" into historical and genealogical research in these archives.

One of the results of my efforts is the long article "The Art of Ancestor Hunting in the Philippines" which was published in 1981 in the *Filipinas Journal of Science and Culture* (volume 2, pages 112-121). For the past decade, I have been receiving very favorable comments as well as interesting inquiries from many people about it. I have, therefore, decided to update and enlarge it to its present form. Included here, among others, are worksheets to facilitate recording and research and above all, a blank genealogical chart (in fold-out) using Filipino terms--the first of its kind--which I especially designed for our countrymen.

I am deeply beholden to our older family members and relatives on both sides who on countless occasions responded to my incessant queries about our ancestors and regaled me with unforgettable anecdotes and stories, both sad and joyful, about them. Among my enthusiastic informants, my grandmother, Carmen Ordoveza, and her cousin, Isabel Reyes, and a grand-aunt, Quiteria Jabson, all gone now, stand out in my memory.

In more recent times, I would like to thank the late Sister Ma. Pureza Jimenez, R.V.M., former acting archivist of the archdiocese of Manila; Fr. Fidel Villarroel, O.P., archivist of the University of Sto. Tomas; Ms. Juana Abello, chief librarian of the same institution; and the staff of the National Archives for their kindness and hospitality; Mrs. Monina Mercado and the late Mr. Leo Benesa, editors of *Filipinas Journal,* and Mrs. Gloria F. Rodriguez of New Day Publishers for their great interest in this work which led to its past and present publications, respectively; and last but not least, the award-winning artist, Mr. R.M. de Leon, who offered valuable suggestions for the design of the chart.

Happy ancestor-hunting!

L.P.R.S.

CONTENTS

PREFACE, iii

INTRODUCTION, *1*

SPECIAL CHALLENGES AND FEATURES
OF PHILIPPINE GENEALOGY, *2*

Genealogical Terms, *3* • Familial Terms, *3* • System of Nomenclature, *3* • Surnames: Old and New, *5* • Consanguinity, *6* • Adoption, *6* • Hybrid Vigor, *6*

PHILIPPINE GENEALOGICAL SOURCES AND METHODS, *7*

Oral Inteviews, *7* • Family Archives, *8* • The Church Books, *9* • Baptismal Books, *10* • Matrimonial Books, *11* • Burial Books, *11* • Census Records, *11* • Miscellaneous Sources, *12* • *The National Archives, 12* • *The Manila Archdiocesan Archives, 13* • *The U.S.T. Archives, 13* • *Tombstones, 13* • *Foreign Sources, 13*

REFERENCES, 15

Appendix A: Worksheets for Baptismal, Matrimonial, Burial and Census Records, *17*

Appendix B: Claveria's Decree on Filipino Surnames, *21*

Appendix C: The Spanish Calendar of Saints, *24*

Appendix D: Perpetual Calendar, *31*

Appendix E: Genealogies of the Ordoveza Clan, *32*

Author's Other Works, Both Published and Unpublished, on Philippine Genealogy, 35

A Genealogical Chart in Filipino (folded insert)

For Miko, Mia, Gail, Aris, Rica, Myra & Jim



INTRODUCTION

Philippine genealogy has come of age. This observation has prompted me to put down guidelines based on my experiences in the field. There are many young Filipinos from all walks of life and from different parts of the country who are involved in the pursuit of their forebears and clan members as part of their search for identity. I have met them time and again while poring over old manuscripts at the National Archives and the Manila Archdiocesan Archives as well as in the National Library. There are certainly many more I have not met and I would also like to share my experiences with them so that they can avoid the pitfalls, false leads and inferences and the resulting wasted time, energy and money to which I was vulnerable because I did not have any guide at all.

Foreign publications on the subject are mostly irrelevant to the Philippine setting. Philippine genealogy, as expected, has its unique problems and challenges as well as its special delights which no foreigner, however well-meaning, can totally appreciate. To be sure, genealogy is a bittersweet process; it entails both agony and ecstasy. But we can keep its unpleasant aspects to the minimum by learning from past experiences.

In theory, genealogical tracing is amazingly simple but it is in the field work that it gets complicated. Nevertheless, some simple guidelines can lessen its initial complications. Two general headings should sufficiently cover the whole subject. The first is "Special Challenges and Features of Philippine Genealogy" and the second, "Philippine Genealogical Sources and Methods."

SPECIAL CHALLENGES & FEATURES OF PHILIPPINE GENEALOGY

In practice, there are three general types of genealogy. The first is what we may call "genealogy proper" or simply "ancestry" which traces the forebears of a person in one or all the branches of his family. The second is usually called "lineage" and traces the descendants of a specific ancestor or ancestral couple. The first begins with the *propositus* or the person tracing his genealogy going "upwards" to his ancestors, while the second starts with the ancestor or ancestors and tries to track down all or most of the descendants. The third type consists of the various combinations of the two depending on one's purposes and preferences.

The second type is the most suitable to clan reunions which are a very popular Philippine custom. Regardless of the type, the principles to be followed are the same although here we shall concentrate more on the first type.

I myself worked on lineages for a long time but now I have switched almost completely to the first type because of my interest in history. I have been trying to trace my ancestry in all the branches and there is never a dull moment. If the trail grows cold in one branch, I can always turn to clues in the other branches. Also many of our old documents seem to be fast diappearing or crumbling with the passage of time because of the tropical weather and human neglect. If we do not consult them now we may never see the likes of them again. Since the second type deals more with relatively recent data, it can probably wait longer.

Genealogical Terms

We have a very unique way of genealogical reckoning which is part of our Malay tradition. Our specific words for ancestors and descendants by sequence of generations are anatomical in origin rather than numerical as with the Occidental peoples. (*See accompanying table.*)

Thus, a great-grandparent is literally called "grandparent at the knee level" and a great-great-grandparent, "grandparent at the sole of the foot," indicating roughly the degree of one's physical inheritance from one's ancestor. The same anatomical terms apply to a great-grandchild and great-great-grandchild, that is, "grandchild at the knee level" and "grandchild at the sole of the foot," respectively.

Anatomical terms are obviously limited when applied to an essentially numerical order. Since the great-great-grandparent is already at the "sole of the foot," there is no more room left for a great-great-great-grandparent. Indeed, the inevitable conclusion is that, in general, our ancestors did not reckon beyond the fifth generation because they deemed it unimportant. In fact, third cousins (who have common great-great-grandparents) are the usual limits of the extended Filipino family system. Distant cousinship starts with fourth cousins.

Genealogy also becomes very complex after the fifth generation, especially if traced by memory alone through all the branches. We have 16 great-great-grandparents and accumulate 30 ancestors by the fifth generation. The corresponding number of descendants is unlimited.

Therefore, in interviews of older relatives, which is the first step in ancestor-hunting, we cannot expect them to search their minds beyond the fifth generation.

Familial Terms

Because of our closely knit and extensive family constellations which can be perplexing, we have developed a variety of particular terms for particular relatives both by blood and affinity. Many of these words were adopted from the Chinese and have the advantage of facilitating local genealogical research because they delineate relationships as well as birth order quite clearly. (*See accompanying table.*)

System of Nomenclature

The most challenging aspect of Philippine genealogy is our system of nomenclature which has evolved in four distinct stages in five centuries and thus poses definite problems in tracing ancestries.

Let us first consider our present system. For purposes of discussion, it can be broken down into six parts which may not all be present in practice: 1) first name; 2) familiar name or nickname; 3) *bansag* which is a carry-over of our pre-Hispanic custom, which may be used to distinguish persons of the same nicknames and ranges from the honorific to the facetious such as "Tiagong Akyat" or "Pepeng Payat" (for James Climber or Joe the Thin); 4) second name; 5) middle name or initial which usually stands for the maternal surname; and 6) family name.

We may be surprised that our original way of naming persons does not come anywhere near the present system. According to Pedro Chirino, the Jesuit chronicler of our pre-Hispanic customs, a child's name was conferred at birth by the mother. Her choice of names ranged from the circumstances of birth to ideal qualities, to places, animals and objects. The main difference between a man's and a woman's names was that the suffix "in" (which indicates the passive voice) was added to the latter's name. For example, if a man's name was "Buhay" (Life) the corresponding woman's name was "Buhayin" (To give life to).

Of deeper historical interest was the rule of naming the parents after their eldest child in direct contrast to the Western style. "All persons," Chirino noted, " are called by their names from birth, without using surnames until they are married. The first-born son or daughter then gives his or her name to the parents; for until they die they call the father *Ama ni Kuan* (father of so-and-so) and the mother *Ina ni Kuan* (mother of so-and-so)." This usage has almost completely vanished in the process

Table 1. SEQUENCE OF GENERATIONS

SEQUENCE OF GENERATIONS	ENGLISH	SPANISH	PILIPINO (LITERAL TRANSLATION IN PARENTHESIS)
5	great-great grandparent	*tatarabuelo*	*nuno* or *lolo sa talampakan* ("grandfather at the sole of the foot")
4	great-grandparent	*bisabuelo*	*nuno* or *lolo sa tuhod* ("grandfather at the knee level")
3	grandfather	*abuelo*	*nuno; lolo; inkong; amang tanda* ("old father," archaic)
	grandmother	*abuela*	*nuno; lola; impo; bae* (archaic)
2	father	*padre*	*ama; tatay; itay*
(1)	mother	*madre*	*ina; nanay; inay*
	parents	*padres*	*magulang*
(2)	child	*hijo/hija*	*anak*
(3)	grandchild	*nieto/nieta*	*apo*
(4)	great-grandchild	*biznieto/biznieta*	*apo sa tuhod* ("grandchild at the knee level")
(5)	great-great grandchild	*tataranieto/ tataranieta*	*apo sa talampakan* ("grandchild at the sole of the foot")

Table 2. VOCABULARY OF THE FAMILY

ENGLISH	PILIPINO (LITERAL TRANSLATION IN PARENTHESIS)	ENGLISH	PILIPINO (LITERAL TRANSLATION IN PARENTHESIS)
Spouse	*asawa; kabiyak ng dibdib* ("half of the heart")	Second sister	*diche*
		Third sister	*sanse*
Husband	*asawang lalaki*	Youngest child	*bunso*
Wife	*asawang babae*	Paternal half-sibling	*kapatid sa ama*
Sibling	*kapatid* ("cut from the same umbilical connection")	Maternal half-sibling	*kapatid sa ina*
		Uncle	*amain, tio*
	kaputol (ditto)	Aunt	*ale, tia*
	kapilas (ditto)	Nephew	*pamangkin na lalaki*
Brother	*kapatid na lalaki*	Niece	*pamangkin na babae*
Sister	*kapatid na babae*	Cousin	*pinsan* ("once who shared the same home")
Oldest brother	*kuya*		
Second brother	*diko*	First cousin	*pinsang buo* ("whole cousin")
Third brother	*sanko*	Second cousin	*pinsang makalawa*
Oldest sister	*ate*	Third cousin	*pinsang makatatlo*

of our Hispanization.

The first Filipino converts were given Christian names as first names. For surnames, they chose either their former Malay names or those of their fathers or prominent ancestors (for example, Gonzalo Pambagsic or Fernando Malang Balagtas). Since it was not a Filipino custom to have regular surnames, most of them (approximately 70 per cent) did not pass them on to their descendants. Instead, the parents, on the baptism of their child, chose a surname for him or her at random. Sometimes, it was the surname of the godfather or godmother. Often it was the name of the saint whose protection they invoked (such as Juan de San Antonio or Josefa de Santa Ana).

As a consequence, a typical town roll sounded more like a conventual list of unrelated monks and nuns. It was not unusual for parents and their children to sport different surnames or, at best, the sons took their father's surname, and the daughters their mother's surname (which was the converse of the pre-Hispanic custom). Another variation was to skip a surname for a generation or two and a descendant might resume it later. As if this was not enough, it also became fashionable for Filipino women to identify themselves only by their first and second names, dispensing with their surnames (such as Maria Andrea or Cristina Magdalena).

By the nineteenth century, more and more Filipinos (probably 50 per cent) were using regular family names especially but not exclusively those of Spanish and Chinese extraction since this was both a Spanish and Chinese custom. But still there was the other half to reckon with.

Surnames: Old and New

This was the general state of confusion of Filipino names until late 1849 when Gov.-Gen. Narciso Claveria finally sought to disentangle it with his sweeping decree on surnames. (*See Appendix B.*) Contrary to the popular notion propagated by historians themselves, he did not order the Hispanization of family names. He merely tried to systematize them. For this purpose, he prepared a comprehensive catalog of family names of Malay, Chinese and Spanish origins but vehemently excluded saints' names.

From this list, a clan of related families (not just single families) which did not have a regular surname could choose a new one and henceforth was required to pass it on to its descendants in perpetuity. The majority of the people, however, with some prodding from town officials, eagerly chose Spanish patronymics. Moreover, some of those who already had regular family names whether Malay, Chinese, Spanish or saints' names also changed them to other Spanish surnames (Pangutangan to Ordoveza; Mercado to Rizal; Lim to Molina; San Gabriel to Alava; etc.). The reverse process was also recorded but this was probably the exception, that is, some families with regular Spanish surnames reverted to their original Malay or Chinese patronymics (for example, Villegas to Chiangco or Santos to Magsalin).

What does this mean to Philippine genealogy? Clearly one of our first tasks is to find out if our present surname is the original one before 1849, in which case we have to unravel different surnames for every one or two generations. Those whose present surnames are saints' names like Santa Ana and San Agustin may safely assume that they must have had these well before 1849 because they were allowed to retain them only if these had been their regular patronymics. Otherwise, no new saints' names were permitted by Claveria's decree. If we are not aware of this historical background, we may draw false conclusions or follow false leads. For instance, just because one person has the same surname as an ancestor does not necessarily mean that the two are related and vice versa, most especially in the Philippines. We have to be more vigilant. These problems do not provide for a smooth process in genealogical work but there lies the unique challenge of Philippine genealogy. I do not know of any other country with a genealogical task of this magnitude.

The Spanish system of nomenclature has two famous features which foster genealogical inquiry and facilitate the tracing of bilateral descent. The first is the use of both parents' surnames whether linked or not by the conjunction "y" or "e" like "Ibarra y Magsalin" or simply "Ibarra Magsalin." (We have reversed the order in our present system; the maternal surname

has become the middle name or initial.) The second is the retention of maiden names by married women. Unfortunately, we adopted the first feature too late in the nineteenth century to be of much genealogical use to us. Neither is the second feature of great advantage to us because, as we have noted, many Filipino women did not even use surnames before 1849 or, even if they did, these might not have been regular patronymics.

Consanguinity

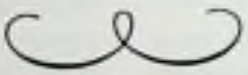
Another frequent aspect of Philippine genealogy is consanguinity or marriages between related persons especially cousins. These are not confined to the upper classes only. In these cases, one descends two or more times from just one forebear. Conventional family diagrams may not suffice and may have to undergo some crisscrossing to show the common trunk.

Adoption

Adoption is another Filipino custom of pre-Hispanic origin. The adopted child is considered a blood descendant of his adoptive parents and their ancestors. But since the child also has his real parents, his genealogy will be more extensive than the average person's. However, the adopted child in the Philippines is more often than not related to one or both adoptive parents so that he or she may only have to add the genealogy of the "unrelated parent."

Hybrid Vigor

Most modern Filipinos are a mixture of at least three races: Malay, Chinese and Spanish. This adds color to Philippine genealogy and extends its scope farther to other countries especially China and Spain which are two of the most genealogically aware nations in the world. Filipinos are thus afforded the exciting possibilities not only of tracing their ancestry to the original settler here but also of building a genealogical bridge in time and space back to the old country or countries. Philippine genealogy, therefore, is international in scope and tends towards a brotherhood of man regardless of race, color or creed.



PHILIPPINE GENEALOGICAL SOURCES AND METHODS

With the foregoing overview of the challenges of Philippine genealogy, we can now proceed to a step-by-step method of tracing ancestry and lineage.

Oral Interviews

Genealogy like charity begins at home. First we have to interview knowledgeable people around us especially older relatives and friends of the family. We can also ask them to refer us to other interested persons who can be of help. Every clan has its so-called genealogist. Every one of them has something to say about our ancestors and relatives. These bits and pieces of oral tradition will form the basic outline of our genealogical work which we will have to "flesh out" through written sources.

There are always three basic facts we have to ascertain during the interviews and these are the names of persons, places and dates. As we have pointed out, one of the first questions should be whether your present surname is "old" or "new." We will also realize that many old folks were known only by their nicknames which in some cases may stand for several first names. For example, "Asiong" might mean Anastacio, Atanacio, Gervasio, Ignacio or Engracio. An educated guess would be to link it to a recurrent name in the family. Otherwise, we may have to suspend our speculation with a question mark after the presumed name until we can verify it from primary sources.

For places and dates, we have to bear in mind at least three landmarks in the life cycle: birth, marriage

and death. Most people remember only approximate dates like how old they were when something happened but these are good enough to serve as starting points in our research. On the other hand, we may be lucky enough to encounter a rare person with an uncanny talent for remembering not only dates and places but even specific times of the day and addresses. These are the persons we may have to "mark" for frequent interviews and the pleasure will be mutual.

If we need more persons to interview or if we are from a distant province, we might like to use the telephone directory to look for relatives, potential or actual, who live near our area of residence. Or we can take advantage of clan reunions, funerals, town fiestas and vacations to interview additional relatives.

Family Archives

The next practical step is to ask our interviewees if they have old documents they can show us for reference. Most old and not-so-old folks revere old documents and have carefully preserved them through the years, even centuries. These are one of the first "bundles" they try to save in times of trouble like war, fire, typhoons and earthquakes.

By the same token, most of them are quite possessive of these materials until they can be sure that we are interested in them only for genealogical purposes. Hence, this should not be the first part of the interview but the later part when we shall have established our motivations and credentials and, above all, rapport with the interviewees. Also, they might feel insulted that we do not trust the data they have given us. We may have to reassure them explicitly that they have been very helpful but we would still like to see the documents because we also treasure old manuscripts. Or we are also interested in the handwritten signatures and thumbprints of ancestors since, next to their pictures, these are the most personal marks they have left for posterity.

Frequently, our interviewees will ask us to come back for another time because they will have to "dig up" these materials first. Needless to say, we have to respect their wishes. After all, oral interviews usually take such long hours that both parties may be exhausted by the time we ask about old records. It should also be pointed out that old manuscripts are almost never lent outside the home of the owner unless perhaps the interviewer is an immediate or close member of the owner's family.

Why are these owners so jealous of their private archives? Most probably, it is because these "bundles" or *legajos* consist mostly of old land titles acquired either by inheritance or purchase. During colonial times, court litigations regarding land claims were so rampant that some persons spent most of their lifetimes attending to seemingly interminable proceedings. Thus, a big bulk of documents in the National Archives is labeled *"Terrenos"* and deals mostly with land transfers and disputes. We seem to have inherited from our ancestors a built-in suspicion whenever a relative asks to see our old documents.

The other common contents of these legajos include last wills or extrajudicial partitions, birth, marriage and death certificates, academic records, and old pictures or albums.

It is not true that only the rich and the prominent guard legajos like these. Any person with some or even little property will also have them, the difference being in the variety and thickness of the records.

How about the language barrier in these old documents? In my experience, about 30 per cent of them were written in the vernacular. As expected, the other 70 per cent were recorded in Spanish but this fact should not discourage those who do not read this language. We may have to brush up on basic Spanish but these legal documents frequently follow a prescribed formula for saying things like a form letter and they are so repetitious that, by just knowing certain key words and their context, we may be able to translate them reasonably well. And the more documents we examine the more we become proficient at it. Otherwise, we may really need a translator. In this case, we have to copy the documents first either by longhand or by copying machine or photography so that the translator can work on them later.

In general, the penmanship from about 1700 onwards is very similar to ours and in fact more legible. However, the handwriting style before 1700 seems drastically different and here is where legibility may

be a problem, although it is also a matter of getting used to it. But then again we will be very lucky indeed if we can trace an ancestor before 1700. Most of us have to settle for the early eighteenth century as the earliest time we can find a forebear. In fact, the great bulk of our genealogical sources in this country dates from 1764 after the British Occupation when most of our records were looted or destroyed. Nevertheless, there is still a significant number from between 1700 to 1764 which escaped destruction.

The Church Books

Outside of family archives, the two most important sources of Philippine genealogy are the church books and the tax census (*padrones*). Unlike other documents, where genealogical information is incidental and refers mostly to the elite, these two are democratic in scope because they enroll each and everyone regardless of social status. Everybody is important, one may say, in the eyes of God and the tax collector.

The church books are still found in their respective parish archives. The Mormon Church in cooperation with the Catholic Bishops Conference of the Philippines (CBCP) has already microfilmed almost all surviving church books in the Philippines. A duplicate set together with a comprehensive catalog has been deposited temporarily by the CBCP at the main library of the University of Santo Tomas. The final repository of these priceless materials will be either the CBCP headquarters in Intramuros or the archives of the respective dioceses. Those of the archdiocese of Manila are now in its archives at the Arzobispado Building in Intramuros.

The Mormons are also planning to form a Philippine Genealogical Library consisting primarily of another set of these microfilms in Makati, adjacent to their Main Temple on Buendia Avenue. This is their joint project with the Philippine Genealogical Society which is temporarily inactive. Fortunately, in this age of energy crisis, we do not have to travel very far to look for our ancestors, thanks to the Mormons to whom genealogy is an Article of Faith, and the Ecumenical Spirit of the Catholic Church.

If we decide to research at the parish archives because these may be more convenient, we should be aware of a related procedure which has been established by tradition. Church books are usually reserved by the parish priest or his secretary for issuing certificates of baptism, matrimony or death upon request of interested persons. The process is locally called *pabukas* ("opening of the books") and requires a nominal fee for the issuance of the formal certificate. Genealogical research has not been a frequent occurrence here so that we may have a lot of explaining to do to convince the guardians of these books about our intentions. It will help if we bring our genealogical paraphernalia or notes to show the parish priest or better yet if we can get a letter of introduction from a prominent parishioner.

There are three main types of church books or *libros canonicos* which are of genealogical importance. These are the *bautismos, matrimonios* or *casamientos* and *entierros,* or baptisms, matrimonies and burials, respectively. Some church archives also contain *Libros de Confirmaciones* but these do not usually mention the names of the parents of the subjects. Others may have *padrones de almas* or the parish census which is as important as the church books and will be discussed later with other censuses. Still others may have *cargos y datas* or account books which are not very pertinent to genealogy although very valuable for local history.

We should start from the year we already know even if only approximately about our ancestor, and work back in time to trace his forebears, or forward if we are looking for his descendants. For example, if we know that an ancestor was married in 1850 or thereabouts, we look for the particular church book which embraces that year to confirm this piece of information, and then trace his ancentry by going over the earlier pages one by one. For lineages, of course, we have to proceed in the opposite direction, that is, to later entries.

As a rule, the name of the subject is already written on the margin of the page for easy reference so that we do not have to read each and every entry just to look for particular names. Fortunately, we do not even have to know Spanish to decipher the pertinent entries because they are almost always

written in the same format.

For every entry we copy, it is important to note the following: 1) the kind of book we took it from, that is, whether bautismos, matrimonios or entierros (frequently abbreviated as b., m., and e.); 2) the years covered by the book; 3) the page number; and 4) the town or parish. (*See worksheets for baptismal, matrimonial and burial records in Appendix A.*) The paging system during the Spanish period is different from ours in that only the front of each sheet or *folio* was numbered; the back of the sheet was not numbered. For reference, we can record the back page number as the same as the front but add the letter b. For example, page 21b means the back of page 21. In Spanish, it was referred to as *folio 21 vuelto.*

In my experience, we have to go over these books more than once if we end up with some missing data which we are almost sure must be there. We will be surprised how much information we missed the first time despite our diligence and probably because of our excitement. This is when we realize that genealogy demands a lot of time and patience in exchange for its many-splendored things.

Baptismal Books

Let us consider the baptismal record which was then called *Fe de Bautismo* or *Partida de Bautismo.* There are eight integral parts of this entry and they come almost invariably in this order: 1) date of baptism; 2) officiating priest (if he is other than the parish priest, he baptized with the latter's license); 3) age of the child usually in terms of days; 4) name of the father; 5) name of the mother; 6) the barangay they resided in; 7) name of the child (sometimes this is the fourth part); and 8) the godparent or godparents with or without their residence. The entry was always signed by the parish priest.

It is important to remember that, in colonial times, when the church and state were united, there were no birth certificates per se, only baptismal certificates. Since the sacrament of baptism represented the spiritual birth of the child, its date always formed the first part of the record. People who are not well-informed may mistake this for the person's actual birthdate, and this has happened often enough to cause confusion. For example, the dates of birth on tombstones or padrones which might have been hurriedly researched at the time might well refer to baptismal dates, so that it is always a good practice to confirm this first from primary sources.

There is another important caution to observe regarding baptismal entries. The age of the child was usually given in terms of days. At that time there was a very high infant mortality rate and to ensure that children would go straight to heaven, in case they could not make it in this life, the bishops ordered the parents to have their offspring baptized "within 15 days after birth." The penalties for violators were quite severe: for Spaniards, "major excommunication and 50 pesos fine" and for natives, "50 lashes and two years of labor in the foundries." The priest or parish clerk almost always counted the day the child was born (rather than the following day) as day one. Thus, one can use a simple and reliable formula to determine the exact date of birth of an ancestor: DB = DC-AD+1. *DB* stands for date of birth; *DC*, date of christening or baptism; and *AD*, age in number of days, of the infant.

The resultant date should match the feast day of the saint for whom the child was named as given in the Spanish calendar of saints. The latter is, in fact, another way of ascertaining or assuming the birthday of an ancestor, respectively, if the baptismal entry fails to provide the age of the child at christening or if the baptismal tome is missing. In those times, the most common practice of choosing a name for the child was to consult the Spanish Sanctoral. Even if the child was named after the parent or godparent, which was exceptional, the second name might still be that of the patron saint. The Spanish calendar of saints formed a regular part of old missals in Spanish or the vernacular which an older relative or friend might still have. (*See Appendix C.*) Moreover, it is still being published by some parishes every year although, for unknown reasons, the dating of some saints' names seems to be changing.

Matrimonial Books

For recording marriages, there were 11 important parts which proceed in this order: 1) date of wedding; 2) officiating priest; 3) name of groom; 4) his father; 5) his mother; 6) their residence; 7) name of bride; 8) her father; 9) her mother; 10) their residence; and 11) their sponsor or sponsors with or without their residence. This was likewise always signed by the parish priest.

Traditionally, the wedding was held in the bride's hometown. So if we do not find the matrimonial entries of our ancestors in their supposed hometown, it must mean that our ancestress came from another place. The importance of noting down the names and residences of their godparents or sponsors is that they were relatives, more often than not, and thus they may provide clues to the lineage, ancestry and place of origin of obscure forebears.

Burial Books

The most skeletal entries are found in the burial books which have only six parts: 1)date of burial; 2) name of the deceased; 3) spouse's name or parents' names if the deceased was a minor; 4) residence; 5) whether he or she received the last sacraments or not; and 6) officiating priest. These too were signed by the parish priest. Some diligent curates might have included the deceased person's age, cause of death, and even time of death, but most did not bother to add these data. Since the date here is that of the burial and since burials were then held within 24 hours after death to avoid embalming, it can be assumed if it is not specified that the death occurred the day before.

In my opinion, the best book to start with for the period before 1849 is the matrimonios because, for each entry, they provide six ancestral names at once, that is, the married couple and their respective parents. Thus the yield in information is more efficient for the time and energy spent. In contrast, for baptisms before 1849, only three ancestral names were entered, the child's and his parents' names.

After 1849, however, as a repercussion of Claveria's decree on surnames, the names of the child's grandparents on both sides were included in most entries, thus presenting a mini-family tree of seven names. The purpose of this was to relate the child and his parents to their antecedents who might have a totally different surname.

Clearly, both the baptismal and matrimonial books comprising the decade after 1849 are the most crucial in our search for old surnames.

Census Records

Of equal importance as the church books are the padrones or census books of which there are two kinds. One is called *padrones de los vecindarios* or annual tax census kept by the civil government, and the other is known as *padrones de almas* or literally "lists of souls" compiled periodically by the local church to keep track of the growth in number of its parishioners.

The National Archives has more than 500 classified volumes of padrones de los vecindarios and most probably another 500 which are not yet classified or are included under different headings like *Ereccion de Pueblos* and *Varias Provincias*. The classified books pertain mostly to the towns of the old Province of Manila (roughly the present Metro Manila) as well as the surrounding provinces. Most of them date back to the 1850s at the earliest (after Claveria's decree on surnames). Therefore, they may not reveal our original surnames except in so far as the latter were used as middle names in the 1850s.

For each town, there were usually two groups of citizens who kept separate padrones in their respective *tribunales*. These were the *gremio de naturales* (indigenous Filipinos) and the *gremio de mestizos* (Chinese and Spanish half-breeds.) Some big cities like Manila had a third group, the *gremio de chinos*. In the scale of taxation, the Chinese were the most heavily burdened group. Next came the Chinese mestizos who had to pay twice the prevailing rate for the natives. By comparison, the Spanish half-breeds, who were recorded together with their Chinese counterparts in the same padrones, were tax-exempt like the local officials and descendants of the *Lakans*. This colonial policy of divide-and-conquer hastened the

assimilation of the Chinese into the native population to lighten their burden in addition to their social inclination toward being assimilated anyway.

Since the male line was the officially recognized line, the category of *mestizo de sangley* was retained by male descendants only, regardless of the proportion of Chinese blood in their views. On the other hand, a *mestiza de sangley* who married a native automatically transferred to the gremio de naturales together with her future progeny. The paradoxical result was that some officially classified natives had more Chinese blood than some *mestizos de sangley*, who in turn had more Malay blood than the former. (The same applied to Spanish mestizos.)

Further, in 1843, children of Chinese mestizos and Chinese parents who were engaged in agriculture were granted by superior decree the option of paying taxes either as natives or as mestizos. Naturally, the majority (like the Rizals of Calamba) chose to cross the lines into the native class. Consequently, by the late nineteenth century, the census rolls of the mestizos had progressively thinned out in inverse proportion to the expansion of those of the natives. In brief, these books are actually a travesty of classification maintained for colonial purposes.

The typical format of these padrones includes the following: In the general heading are the names of the province, town, civil group, the number of the *cabeceria* or barangay and the name of its *cabeza* or head. The specific data tabulated were the amount of tax, names of taxpayers per family (including the parents and their unmarried children), their ages, civil status, occupations, exemptions if any, dates of birth, parish where baptized and other pertinent information (*observaciones*). The signatories were the *gobernadorcillo* or mayor and *cabezas de barangay* who were the tax collectors. (*See Appendix A for worksheet for census record.*)

In preparing the tax census, the town officials under the supervision of the parish priest were required to have the canonical books at hand to ascertain the age, civil status and other vital information about each individual taxpayer, thus achieving the strictest consistency between the two files. In effect, they provide us with an efficient system for the cross-indexing of genealogical information. Furthermore, when the church books we need are no longer extant, we do not have to despair because their counterpart padrones may still be available and vice-versa.

The correctness and the details of entries varied with the diligence of the local officials who compiled them. For example, the columns under observaciones and the date of birth may not necessarily be filled. Moreover, as pointed out earlier, if the date of birth is given, this may actually be the date of baptism which was easier to record because it was the first entry in the church book compared to doing cumbersome computations for a huge population. Again the criterion of the patron saint's feastday as the ancestor's birthday applies in this case.

The padrones de almas, by comparison, have usually fewer details but the surviving ones are generally of much older vintage than the padrones de los vecindarios. For instance, the ones in the Manila Archdiocesan Archives were put together soon after the British Occupation (1762-1764) to make up for the lost records during the struggle as well as to find out the extent of "reduction" of the population and follow up its subsequent growth. Some of these padrones or their duplicates are still preserved in their respective parishes and were, therefore, included in the Mormon microfilms.

Miscellaneous Sources

The National Archives

Besides the padrones, other genealogical sources preserved here include duplicate certificates of baptism, matrimony and burial from different parts of the Philippines mostly in the nineteenth century. These certificates are filled either separately or within other documents like *expedientes personales* (131 bundles) or *testamentos, bienes de difuntos* and *declaracion de herederos* (total of more than 200 bundles). The latter categories, as noted earlier, are not exclusively about the rich and the mighty. These are some of the most absorbing genealogical sources in my experience, if one is lucky enough to chance upon his ancestor's last will. Such wills are quite informative, profound, poignant and highly personal, probably because they

were written at death's door, as it were.

Not surprisingly, the so-called "old families" seem to have an edge over others less endowed as far as the archives are concerned. Their names and signatures dominate such important and copious bundles as *protocolos, terrenos, ereccion de pueblos,* gobernadorcillos, cabezas de barangay, and so on. Nevertheless, time is a great equalizer of people. Many of the numerous descendants of these august personages have probably been assimilated into the masses in the same way that many from the lower classes have eventually risen from the social ranks. This inevitable process has democratized Philippine genealogy.

The Manila Archdiocesan Archives

Besides canonical books and certificates, both original and duplicate, and padrones de almas, the Manila Archdiocesan Archives have preserved an interesting category of documents called *Informaciones Matrimoniales.* These consist of engagement contracts and petitions for dispensation from matrimonial banns (most common), consanguinity and affinity (next most common), and other impediments. These manuscripts date back to as early as the seventeenth century and are arranged and catalogued chronologically. Dispensations from consanguinity and affinity are also entered in the *Libros de Gobierno Eclesiastico* from the early seventeenth century which have been partly catalogued.

Moreover, these Catholic archives hold a wide array of records of priests including their family backgrounds from the eighteenth century. This is important for those whose ancestors have priest brothers or relatives. If the papers of direct ancestors are missing, those of their brothers or cousins in the Holy Orders should help fill the gaps in their background. This is the collateral method of tracing ancestry.

Unfortunately, the old diocesan archives of Cebu, Naga, Vigan and Jaro have perished in past catastrophes.

The U.S.T. Archives

The Catholic University of the Philippines has preserved 200 volumes of *diligencias de grados* or detailed information on every applicant for graduation from 1663 to 1898. Typically, they include the baptismal certificates of the subjects. Furthermore, their names are catalogued chronologically in separate books called *asientos de grados* which, in turn, were published by the University of Santo Tomas Alumni Association in 1972 as *Graduate Listing of the U.S.T. (1611-1971).*

U.S.T. students who did not finish their course also have their separate records but these have not been catalogued yet.

Tombstones

In the Philippines, as in most countries, gravestones as genealogical sources should be used with caution with regard to birthdates which are approximate at best. The old tombstones usually recorded the supposed exact age of the deceased in terms of years, months and days. However, as noted earlier, the resulting birthdate may actually be the date of baptism hurriedly researched from church books at the time of death. Other tombstones may have the correct day but the year is approximate or rounded up to the nearest decade or half-decade. The date and place of death are of course usually accurate. Many even carry the time of death and the names of the surviving members of the family.

Foreign Sources

Because of our unique historical experience, the typical Filipino has Spanish, Chinese and Southeast Asian blood ties to look up as pointed out earlier.

As expected, our Southeast Asian lineage is the most difficult to trace because it is the most ancient of our origins. With the exception of the descendants of the Lakans and Filipino Muslims who possess pre-Hispanic genealogies, most of us may not be able to extend our ancestry to the sixteenth and early seventeenth centuries. This is a prerequisite to linking our lineages with those of ancient Borneo and Indonesia which is extremely difficult to accomplish to begin with. Nevertheless, with the recent foundation of institutes for Islamic studies and the cultural cooperation among ASEAN countries, this problem can be explored further in the near future.

With regard to our Chinese blood, anthropologists affirm that most Filipinos have this vigorous

infusion. That is why many of us look Oriental to Westerners. In fact many families of Chinese extraction have proudly preserved their original surnames. Governor Claveria in 1849 was as careful with them as with the descendants of the Lakans in allowing them to retain their ancestral patronymics if they chose to do so. As indicated earlier, some Chinese families which had already adopted Spanish surnames even reverted back to their original Chinese family names at this point.

Since the Chinese censuses and canonical entries usually recorded their places of origins in the old country (or, if not, the latter might be inferred from their Chinese name), it may not be as difficult as one tends to imagine to be able to "connect" one's Chinese ancestors with his "old lineage" in the mainland. Chinese genealogies are more ancient and extensive than Occidental pedigrees because they have made both a religion and a philosophy of their ancestry. Each clan built its temple which was actually called the "house of ancestors." As family members died, their names were engraved on wooden tablets which were filed like flowers in ornate vases on the altar of worship. In addition, clan books recording their particular lineage were kept in the temple. This religious practice was apparently not discontinued by the communists and the old records have been kept for posterity.

Perhaps, with the establishment of cultural and diplomatic relations between the Philippines and China, our Chinese blood ties can be retraced starting with a genealogical survey of available materials along this line. This parallels our hope for our Southeast Asian and Spanish connections.

In poring over old documents especially church books, I gathered the impression that more Filipinos have Spanish blood in varying degrees than we realize. This is not a form of colonial mentality but simply the reality of a 300-year process. Thus, Filipinos with Spanish ancestry have the additional challenge of tracing their genealogy not only to the original *criollo* but also to the latter's forebears in the old mother country. In the near future, this challenge will not be fulfilled only by rich folks travelling to Spain but will be met by ordinary people researching in local libraries with facilities for copying and exchange of genealogical materials from abroad. In fact, this is one of the objectives of the genealogical library being planned by the Mormon Church.

REFERENCES

Archives of the Archdiocese of Manila (AAM). "*Auto de Don Miguel de Poblete, Arzobispo de Manila, sobre bautismos. 11 Agosto 1659.*" *Libro de Gobierno Eclesiastico* (1656-1673). Doc. 230.

AAM. *Libros Canonicos* (Varios Pueblos); *Padrones de Almas; "Dispensas de Consanguinidad" e "Informaciones de Libertad" en Informaciones Matrimoniales,* etc.

Blair, Emma & Robertson, James (BR). *The Philippine Islands* (1493-1898). Cleveland: Clark, 1903-1909. 55 vols.

Claveria, Narciso. *Catalogo Alfabetico de Apellidos.* (1849). Manila: National Archives, 1973. Publication no. D-3.

Chirino, Pedro. *"Relacion de las Islas Filipinas."* Roma, 1604. In BR. 12: 236 & 263, & 13: 200-201.

Church of Jesus Christ of Later Day Saints. "Microfilm Operator's Report (on Phil. Church Books)." MSS.

Cowie, L. W. & Gummer, J.S. *The Christian Calendar.* Springfield, Mass.: Merriam, 1974.

The National Archives. *Padrones de los Vecindarios; Ereccion de Pueblos; Varias Provincias; Protocolos; Terrenos; Eleccion de Gobernadorcillos; Cabezas de*

Barangay; Expedientes Personales; Testamentos; Bienes de Difuntos; Declaracion de Herederos; etc.

Ordoveza y Villaseñor, Juan. "Arbol Genealogico de Consanguinidad del Clan de Villaseñor." Sta. Cruz, Laguna: 1899. MSS.

Santiago, Luciano P.R. "Consanguinous Marriages in the Philippines." *Kina-adman (Wisdom). A Journal of Southern Philippines.* 10 (1988): 69-78.

Santiago, Luciano P.R. "A History of Philippine Genealogy." MSS.

University of Sto. Tomas Alumni Association. *U.S.T. Graduate Listing* (1611-1971). Manila: U.S.T., 1972.

Appendix A

BAPTISMAL RECORD

Present Surname_____ Old Surname (s) _____

Parish or Town _____ Parish Patron _____

Book No. B-_____ Inclusive Years _____ -_____ Reel No. _____

Page	*Date*	*Child's Name*	*Age (in days)*	*Parents' Names & Residence*	*Paternal Grandparents*	*Maternal Grandparents*	*Godparent(s) & Residence*	*Date of Birth*	*Saint's Feast Day*
				1. 2.	1. 2.	1. 2.			
				1. 2.	1. 2.	1. 2.			
				1. 2.	1. 2.	1. 2.			
				1. 2.	1. 2.	1. 2.			
				1. 2.	1. 2.	1. 2.			
				1. 2.	1. 2.	1. 2.			
				1. 2.	1. 2.	1. 2.			

MATRIMONIAL RECORD

Present Surname _____ Old Surname(s) _____

Parish or Town _____ Book No. M- _____ Inclusive Years _____-_____ Reel No. _____

Page	*Date*	*Groom's & Bride's Names*	*Groom's Parents & Their Residence*	*Bride's Parents & Their Residence*	*Sponsors & Their Residence*	*Officiating Priest*
		1. 2.	1. 2.	1. 2.	1. 2.	
		1. 2.	1. 2.	1. 2.	1. 2.	
		1. 2.	1. 2.	1. 2.	1. 2.	
		1. 2.	1. 2.	1. 2.	1. 2.	
		1. 2.	1. 2.	1. 2.	1. 2.	
		1. 2.	1. 2.	1. 2.	1. 2.	
		1. 2.	1. 2.	1. 2.	1. 2.	

BURIAL RECORD

Present Surname _____ Old Surname(s) _____

Parish or Town _____ Book No. E- ____ Inclusive Years _____ - _____ Reel No. _____

Page	*Date*	*Name of Deceased*	*Age*	*Civil Status*	*Spouse's or Parents' Names & Residence*	*Circumstances or Cause of Death*	*Last Sacraments*	*Officiating Priest*

CENSUS RECORD
(Nineteenth Century)

Present Surname _____ Old Surname(s) _____

Town _____ Group (Gremio) _____ Cabeceria No. ____ Year & Date _____ Book No. _____ Reel No. ____

Page	*Name*	*Age*	*Status*	*Occupation*	*Date of Birth*	*Parish Where Baptized*	*Exemptions*	*Remarks*

Appendix B

CLAVERIA'S DECREE ON FILIPINO SURNAMES*
21 NOVEMBER 1849

During my visit to the majority of the provinces of these islands, I observed that the natives in general lack individual surnames which distinguished them by families. They arbitrarily adopt the names of saints, and this results in the existence of thousands of individuals having the same surname. Likewise, I saw the resultant confusion with regard to the administration of justice, government, finance, and public order, and the far-reaching moral, civil and religious consequences to which this might lead, because the family names are not transmitted from the parents to their children, so that it is sometimes impossible to prove the degrees of consanguinity for purposes of marriage, rendering useless the parochial books which in Catholic countries are used for all kinds of transactions.

For this purpose, a catalogue of family names has been compiled, including the indigenous names collected by the Reverend Fathers Provincial of the religious orders, and the Spanish surnames they have been able to acquire, along with those furnished by the vegetable and mineral kingdoms, geography, arts, etc. In view of the extreme usefulness and practicality of this measure, the time has come to issue a directive for the formation of a civil register, which may not only fulfill and ensure the said objectives, but may also serve as the basis for the statistics of the country, guarantee the collection of taxes, the regular performance of personal services, and the receipt of payment for exemptions. It likewise provides exact information of the movement of the population, thus avoiding unauthorized migrations, hiding taxpayers, and other abuses.

Having heard the testimonies of the Most Reverend Bishops, the Reverend Provincials of the religious orders, and the Honorable Assessor General of the Government, I hereby order:

1. A copy of the printed catalogue of surnames, previously prepared for this purpose shall be remitted to all the heads of provinces of these islands.

2. These officials shall assign to every town, in accordance with the number of families therein, the number of surnames that appear necessary, taking care that the distribution be made by letters, in the appropriate proportions.

3. Having thus formed the catalogues corresponding to each town, the head of the province shall send these to the respective parish priests for distribution to the *cabecerias* (barangays); this distribution shall be carried out with the help of the *gobernadorcillo*, another municipal official, and two competent and respected *principales*. Each cabeza shall be present with the individuals of this cabeceria, and the father or oldest person of each family shall choose or be assigned one of the surnames in the list which he shall then adopt, together with his direct descendants.

4. Natives of Spanish, indigenous, or Chinese origin who already have a surname may retain it and pass it on to their descendant.

5. Children whose fathers are dead shall be given the surname of the paternal grandfather, and in the absence of this, the surname of the brothers or relatives of their father, thus avoiding unnecessary multiplicity and ensuring that those of the same family branch shall have the same surname.

6. The children of unknown fathers shall be given the surname of the mother, and if this is also unknown, the surname of the guardian, or baptismal sponsor, or of the parish priest in case the sponsor does not allow it.

7. In the lists that will be made for the cabecerias, in order to complete the register later, each person shall indicate (a) his baptismal name, followed by the

*From the "Introduction" of Dr. Domingo Abella in *Catalogo Alfabetico Apellidos* (1849). Reprinted by The National Archives in Manila in 1973. Publication no. D-3.

new surname which may be assigned to him, and (b) the name which, until then may have served him as surname, leaving him free to retain this as long as he wishes.

8. To avoid confusion which might result to the prejudice of those who with their surnames inherited from His Majesty certain benefits, the names of Lacandola, Mojica, Tupas, and Raja Matanda shall not be adopted except by those who have a just title to possess them.

9. Families who can prove that they have kept for four generations their surname, even though it may be the name of a saint, but not those like *de la Cruz, de los Santos,* and some others which are so numerous that they would continue producing confusion, may pass them on to their descendants; the Reverend Fathers and the heads of provinces are advised to use their judgment in the implementation of this article.

10. Having notified the elders or parents of the new surname which corresponds to them and to the members of the family, that is, all those who because of their close relationship should bear the surname, each barangay shall be assigned two or three days for any objections which may be made before the parish priest; the latter will act on these objections in accordance with the provision of this superior decree.

11. School teachers shall have a register of all the children attending school, with their names and surnames, and shall see to it that they shall not address or know each other except by the surname listed in the register which should be that of the parents'. In case of lack of enthusiasm in compliance with this order, the teachers shall be punished in proportion to the offense at the discretion of the head of the province.

12. The heads of families shall make known their new surnames to their children who may be absent, in addition to the notification that shall be furnished by the gobernadorcillo to the gobernadorcillo of the town in which the absent relative is residing. For this purpose they will form official expedients or specific communications to this effect, signed by the gobernadorcillo and the respective cabezas with the approval of the parish priest. Likewise, they shall remit to the head of the province a list of the names of individuals in the service of the army to whom a surname has been assigned, so that the said provincial head may inform the branches of the army, and the surname which corresponds to each soldier may be recorded in his personnel file.

13. For record purposes, the gobernadorcillo of each town shall keep a list of the individuals who, by virtue of the preceding article, have been informed of the surnames which they are to use.

14. In towns where the residents were born in other places where their families still reside, the gobernadorcillo, without prejudice to the provisions above, shall send a list of their names to the gobernadorcillos of the towns from which they had come, so that on the one hand, there may be no alteration or delay in transmitting the surnames which correspond to each one, and, on the other, there may be no unnecessary duplication. It adds to the confusion to assign a surname to individuals who should adopt that of the family from which they are descended, and no other.

15. The cabecerias in each town shall be numbered, starting from one and so forth; all classes of people in them shall be enrolled, natives as well as mestizos, no matter what their occupations may be, such circumstances being duly recorded.

16. Once the lists of the cabecerias are finalized and approved by the reverend parish priest, a register for each of them shall be prepared so that by assembling all of these, a general register for each town will result, signed by the gobernadorcillo and approved by the parish priest, following the customary practice for the annual inventories of the provinces; three copies thereof shall be prepared, one to serve as a master copy in the parish, another to be conserved by the head of the province in the archives, and the third to be sent to the Superior Government for inclusion in the *expediente* of this decree and for other uses as needed.

17. In order to obtain uniformity and to facilitate their completion, a sufficient number of registers, patterned on the attached model, shall be printed, to be paid for from the general discretionary funds of the province.

18. At baptisms, the parish priest shall demand a sheet of paper whereon , in addition to the name to be given to the one to be baptized, the names and

surnames of his father and mother shall be written, except as prescribed in article 6. The same shall be done at marriages, in which case not only the names and surnames of the couple to be married, but also those of their parents, shall be entered.

19. In the margin of sacramental certificates as well as in all public manuscripts or documents that may be issued by either the provincial notaries or the town judges, the surnames of the interested parties to whom the documents refer shall be written in clear and legible writing; all such documents issued under names other than those which had been assigned to these parties, as certified by the master registers or their baptismal certificates, shall be null and void.

20. Neither the heads of provinces, nor parish priests, nor gobernadorcillos shall approve applications or documents in which the interested parties do not express their names and surnames; this rule shall be observed in the Capital [Manila], in municipal and provincial courts, by authorities, military chiefs of the navy, and treasury, and any other officials before whom the natives may appear or present themselves.

21. Any individual who, after being inscribed in the new register, changes his name or surname shall be punished in accordance with the malice and circumstances of the case. The penalty shall be no less than eight days in jail, redeemable by a three-peso fine, and this minimum penalty shall be imposed only in the case of least malice, that is, those caused by negligence or inattention.

22. The register having been prepared with the maximum accuracy in accordance with article 16, the heads of the provinces may easily submit such statistical reports as the Superior Government may require, and at the same time ensure uniformity and precision, and avoid frauds, besides establishing the number of those who should serve in communal public works, contribute to the communal funds, and pay the taxes imposed by the law. The said register shall be prepared in accordance with the master copy, in which there are nine columns for those who pay tribute, those bound to perform communal labor, the name and surname of each of these together with those of the whole family, their ages, marital status, and occupation, the reason for exemptions from personal services or tribute, and a final column to be prepared each successive year, for recording any changes, increases or decreases in each cabeceria.

23. Items in the ninth column, pertaining to alterations of each register, shall be entered most accurately, for this is the only way by which in the course of time it may become as perfect as possible, with the disappearance of inaccuracies which may occur at the beginning, especially with regard to the ages of individuals. The cabezas de barangay therefore shall each month note all the variations that may have happened in their cabecerias, and shall submit these annotations on the first Sunday of every month to the gobernadorcillo and the parish priest for their examination and approval.

24. The heads of provinces shall exercise the utmost zeal and the full measure of their authority, both for the preparation of the registers with the requisite accuracy, and for the strict implementation of the previous article, by which the desired perfection may be obtained, and various significant advantages may be derived. It is understood that by the coming month of June [1850] the registers shall be completed and their submission to the Superior Government shall be accompanied by a report on the resultant increase in all the classes that compose the register.

In addition to their administrative and executive functions, as enjoined by the government, the parish priests should also, by their counsel and exhortations help make their parishioners understand the advantages which in various respects will result from the execution of this decree. To this effect, the secular and regular prelates are requested and enjoined to exert their pastoral zeal and the full influence of their authority and position so that the parish priests shall extend their cooperation, which is indispensable for the complete success of what is herein provided. It is understood that the Government shall take into account, for purposes of reward, the merit or demerit which each one may earn in a matter of such importance.

Let this decree, with the catalogue of surnames and the model of the register, be sent to the heads of provinces and to others whom it may concern.

D. Narciso Claveria y Zaldúa
El Conde de Manila
Gobernador y Capitan General de Filipinas

Appendix C

THE SPANISH CALENDAR OF SAINTS*

To ascertain the date of birth of an ancestor

ENERO

1 *La Circuncision del Senor.* San Almaquio, m., y Sta. Eufrosina, vg.
2 SS. Siridion, ob., Macario, ab.
3 S. Antero, p. y m., y Sta. Genoveva, vg.
4 SS. Prisco y Prisciliano, mm., Rigoberto, ob. y c., y Sta. Dafrosa, m.
5 S. Telesforo, p. y m., y Sta. Sincletica.
6 *La Adoracion de los Santos Reyes.* SS. Melanio, ob., Nilamon, c., y Sta. Macra, vg. y m.
7 SS. Raimundo de Peñafort, c., Clero, m., Crispin, ob. y c., Teodoro, monje, Luciano, m.
8 SS. Luciano, Maximiano y Eugeniano, mm., Erardo y Paciente, obs.
9 SS. Vidal y Revocato y Sta. Basilisa, mm.
10 SS. Nicanor, m., y Guillermo, arz.
11 S. Higinio, p. y m., y Sta. Honorata, vg.
12 S. Satiro, m., y Sta. Taciana, m.
13 S. Gumersindo, m., y Sta. Glafira, vg.
14 S. Hilario, ob. y dr., y Sta. Macrina.
15 S. Pablo, erm., y Sta. Secundina, v. y m.
16 S. Fulgencio, ob., y Sta. Priscila.
17 S. Antonio, ab., y Sta. Leonila, m.
18 La Catedra de San Pedro en Roma. Santos Moseo, Amonio y Atenogenes, mm. Deicola, ab., y Sta. Prisca, vg. y m.
19 SS. Canuto, rey y m., Mario y Audifaz, mm., y Stas. Pia y Germana, mm.
20 SS. Fabian y Sebastian, mm.
21 S. Fructuoso, ob., y m., y Sta. Ines, v.m.
22 SS. Vicente y Anastasio, mm.
23 SS. Ildefonso, ob., Parmenas y Agatangelo, mm. y Sta. Emerenciana, v. y m.
24 Ntra. Sra. de la Paz, y S. Timoteo, ob.
25 La Conversion de San Pablo, ap., y los SS. Ananias, Juventino y Maximo, mm.
26 S. Policarpo, ob. y m., y Sta. Paula, vda.
27 SS. Juan Crisostomo, ob. dr., y Avito, m.
28 SS. Julian, ob., y Flaviano, m.
29 SS. Francisco de Sales, ob. y dr., Valero ob., Sarbelio, m., y Sta. Barbea, m.
30 S. Barsimeo, ob., y Sta. Martina, vg., mm.
31 S. Pedro Nolasco, fdr., Sta. Trifenes, m.

Addenda:

6 Los Santos Reyes: Melchor, Gaspar y Baltazar
7 S. Luciano de Antioquia, m.

FEBRERO

1 SS. Ignacio, Cecilio y Pionio, obs. y mm. Efren, diac., y la Bta. Veridiana, vg.
2 La Purificacion de Ntra. Sra. SS. Aproniano, m., Cornelio Centurion y Flosculo, obs.
3 S. Blas, ob. y m., y Sta. Celerina, m.

*This Spanish Sanctoral, having been published in the early twentieth century, contains the feastdays of most, but not all, major saints popular in the Philippines during the Spanish regime. We added a few more saints' feastdays in the footnotes.

Abbreviations Used:

ab. — abad (abbot)
ap. — apostol (apostle)
arz. — arzobispo (archbishop)
c. — confesor (confessor or a holy man who is not a martyr)
diac. — diacono (deacon)
dr. — doctor (of the church)
emp. — emperador (emperor)
erm. — ermitanio (hermit)
fdr. — fundador (founder of a religious congregation)
m. — martir (martyr)
mje. — monje (monk)
ob. — obispo (bishop)
p. — papa (pope)
pf. — profeta (prophet)
S.J. — Society of Jesus (Jesuits)
vda. — viuda (widow)
vg. — virgen (virgin)

4 SS. Andres Corsino, ob., Fileas y Filoromo, mm., y Jose de Leonisa, c.
5 Los SS. MM. del Japon, Pablo, Juan y Diego, S.J., y Sta. Agueda, vg. y m.
6 S. Tito, ob., y Sta. Dorotea, vg. y m.
7 S. Romualdo, ab., y Sta. Juliana, vda.
8 S. Juan de Mata, c. y fr., y Sta. Cointa, m.
9 SS. Cirilo Alej., ob. y dr., Niceforo, m., y Sta. Apolonia, vg. y m.
10 S. Zotico, m., y Sta. Escolastica, vg.
11 SS. Saturnino, Dativo, Felix y Ampelio, mm., y Calocero, ob.
12 S. Modesto, m., y Sta. Eulalia, vg. y m.
13 S. Agabo, pf., y Stas. Fusca, vg. y m., y Catalina de Riccis, vg.
14 SS. Valentin, m., y Eleucadio, ob. y c.
15 SS. Faustino y Jovita, mm., y Stas. Agape, vg. y m., y Georgia, vg.
16 SS. Onesimo, ob. y m., y Samuel, m.
17 SS. Policronio, ob. y m., y Silvino, ob.
18 S. Heladio, ob., y Sta. Prepedigna, m.
19 SS. Gabino, m., y Mansueto, ob.
20 SS. Sadot y Euquerio, obs.
21 SS. Severiano, ob. y m., y Paterio, ob.
22 La Catedra de San Pedro en Antioquia. SS. Papias y Abilio, obs., y Sta. Margarita de Cortona.
23 S. Pedro Damian, ob. y dr., S. Florencio, c., y Sta. Marta, vg. y m.
24 o 25 S. Matias, apostol, S. Edilberto, rey, y Sta. Primitiva, m.
25 o 26 SS. Claudiano y Dioscoro, mm., Tarasio, ob. y Cesareo, c.
26 o 27 SS. Nestor, ob. y m., y Alejandro, ob.
27 o 28 SS. Leandro, ob., y Baldomero, c.
28 o 29 SS. Macario, Rufino, Justo, Teofilo y Cereal, mm., y Roman, ab.

MARZO—Mes de San Jose

1 S. Rosendo, ob., y c., y Sta. Eudocia, m.
2 S. Simplicio, p., y Sta. Jenara, m.
3 SS. Hemeterio y Celedonio, mm., Ticiano, ob., y Sta Cunegunda, emp.
4 SS. Casimiro, rey, y Lucio, p. y m.
5 SS. Focas, m., y Gerasimo, anac.
6 SS. Olegario, ob., Claudiano y Conon, mm., y Stas. Basa, m., y Coleta, vg.
7 Sto. Tomas de Aquino, c. y dr., y las Stas. Perpetua y Felicitas, mm.
8 S. Juan de Dios, fdr., y Sta. Herenia.
9 S. Paciano, ob., y Sta. Francisca, vda.
10 SS. Codrato, Dionisio, Anecto y Crescente, mm., Droctoveo y Atalo, abs.
11 SS. Eulogio, m., y Sofronio, ob.
12 SS. Gregorio, p. y dr., y Teofanes, mje.
13 SS. Rodrigo y Salomon, mm. y Santas Modesta y Cristina, vgs. y mm.
14 SS. Leon, ob. y m. Afrodisio y Eutiquio, mm., y Sta Matilde, reina.
15 S. Raimundo de Fitero, ab. y fdr., y Stas. Leocricia, vg. y m., y Matrona, m.
16 SS. Abraham, erm., y Heriberto, ob.
17 S. Patricio, ob., y Sta. Gertrudis, vg.
18 SS. Gabriel Arcangel, y Braulio, ob.
19 S. JOSE, ESPOSO DE LA VIRGEN MADRE DE DIOS, Y PATRONO DE LA IGLESIA UNIVERSAL.
20 S. Nicetas, ob. y c., y Sta. Eufemia, m.
21 SS. Benito, ab. y fdr., y Filemon, m.
22 S. Bienvenido, ob., y Sta. Lea, vda.
23 S. Victoriano, m., y Sta Teodosia, m.
24 SS. Simeon, niño, y Epigmenio, mm.
25 *La Anunciacion de Ntra. Sra.*, S. Quirino, m., y Sta. Dula, vg. y m.
26 SS. Castulo, m., y Ludgero, ob.
27 SS. Juan Damasceno, c. y dr., Fileto, m., Ruperto, ob., y Sta. Lidia, m.
28 SS. Castor y Doroteo, mm., Juan de Capistrano, c., y Esperanza, abad.
29 SS. Jonas y Baraquisio, mm.
30 SS. Juan Climaco, ab., y Clinio, c.
31 S. Amos, pf., y Sta. Balbina, vg.

Addenda:

4 S. Adriano, m.
5 S. Teofilo
6 S. Marciano
10 S. Meliton
12 Bto. Dionisio y Sta. Mitas
18 S. Salvador
24 S. Agapito

ABRIL

1 S. Venancio, ob. y m. y Sta. Teodora, m.
2 SS. Francisco de Paula, fdr., Anfiano, martir, y Sta. Maria Egipciaca.
3 S. Ricardo, ob. Sta. Burgundofora, ab. v.
4 SS. Isidoro, ob. y dr., y Agatopodo, m.
5 S. Vicente Ferrer, c., y Sta. Irene, v. m.
6 SS. Celestino, p. y c., Diogenes, m., y la Bta. Juliana de Cornellon, vg.
7 SS. Epifanio, ob., y m. , Caliopio y Peleusio, mm., Hegesipo y Afraates, cc.
8 S. Edesio, m., y Sta. Concesa, m.
9 S. Procoro, m., y Sta. Maria Cleofe.
10 SS. Ezequiel, pf., y Apolonio, m.
11 SS. Leon el Magno, p. dr. y Antipas, m.
12 S. Constantino, ob., y Sta. Visia, v. y m.
13 S. Hermenegildo y Sta. Agatonica, mm.
14 SS. Justino, m., Pedro Gonzalez Telmo, c., y Sta. Domnina, vg. y m.
15 SS. Crescente , Maron y Eutiquetes, mm. y Stas. Basilisa y Anastasia, mm.
16 Sto. Toribio, ob., y Sta. Engracia, v. m.
17 SS. Elias, Pablo e Isidoro, mm., y la Bta . Mariana de Jesus, vg.
18 S. Perfecto, m., y Sta. Antia, m.
19 SS. Timon, Socrates y Dionisio, mm.
20 SS. Sulpicio y Serviliano, mm. , y Santa Ines de Monte Pulciano, vg.
21 SS. Anselmo, ob. y dr., Arador, Silvio, Apolo, Isacio y Crotato, mm.
22 SS. Sotero y Cayo, pp. y mm., Azades y Azadanes, mm., y Sta. Tarbula, m.
23 S. Jorge, m., y S. Adalberto, ob. y m.
24 SS. Gregorio, ob. y c., Fidel de Sigmaringa, m., y las Stas. Bona y Doda, vgs.
25 S. Marcos evangelista.
26 Ntra Sra. del Buen Consejo. SS. Cleto y Marcelino, pp. y mm., Clarencio, ob. y cf., y Sta. Ezuperancia, vg.
27 S. Pedro Armengol, y Sta. Zita, vg.
28 S. Prudencio, ob., y Sta. Valeria, m.
29 SS. Pedro, m., y Roberto, ab.
30 SS. Amador, Pedro y Luis, mm., y Santa Catalina de Sena, vg.

Addenda:
14 SS. Valeriano y Tiburcio, mm.

MAYO

1 SS. Felipe y Santiago, aposts. S. Orencio y Sta. Paciencia. mm.
2 S. Atanasio, ob. y dr., y Sta. Zoes, m.
3 La Invencion de la Santa Cruz . S. Juvenal, ob., y Antonina, vg. y m.
4 S. Silvano, ob. y m., Sta. Monica, vda.
5 S. Pio V, p., y Sta. Crescenciana, m.
6 S. Juan *Ante Portam Latinam.* S. Evodio, ob. y m., y Sta. Benita, vg.
7 SS. Estanislao, ob. y m., Augusto, m., y Sta. Flavia Domitila, vg. y m.
8 La Aparicion de San Miguel Arcangel.
9 S. Gregorio Nacianceno, ob. y dr.
10 El Bto. Maestro Juan de Avila, c.
11 S. Francisco de Jeronimo, c. S. J.
12 Sto. Domingo de la Calzada, c.
13 SS. Pedro Regalado, c., Segundo, ob. m.
14 S. Bonifacio y Sta. Corona, mm.
15 SS. Isidro Labrador, Juan B. de la Salle, fdr., y Sta. Dimpna, vg. y m.
16 SS. Juan Nepomuceno, m., Ubaldo, ob., Brandano, ab., y Sta. Maxima, vg.
17 S. Pascual Bailon, c., Sta. Restituta, v. m.
18 S. Venancio, m., y Sta. Tecusa, v. m.
19 S. Pudente, m., y Sta. Pudenciana, vg.
20 S. Bernardino de Sena, c., Sta. Plautila.
21 SS. Felix de Cantalicio, c., Secundino, Sinesio y Teopompo, mm.
22 S. Basilisco, m., y Sta. Quiteria, v. y m.
23 La Aparicion de Santiago Apostol.
24 Ntra. Sra. con el titulo de *Auxilium Christianorum.* S. Manahen, y Santas Susana, Paladia y Marciana, mm.
25 SS. Pasicrates y Valention, mm.
26 SS. Felipe Neri, fdr., y Eleuterio, p. y m.
27 S. Beda el Venerable, c. y dr., y Santa Maria Magdalena de Pazzi, vg.
28 SS. Emilio y Priamo, mm., y Justo, ob.
29 S. Restituto, m., y Sta. Teodosia, m.
30 S. Fernando, rey, y Sta. Emelia.
31 La Reina de todos los Santos y Madre del

Amor Hermoso. S. Crescensiano, m. Sta. Angela de Merici, vg. fdra.

Addenda:

7 S. Juan de Beverly
22 Sta. Rita de Casia, vg.

JUNIO

1 SS. Inigo, ab., y Peregrino Lacioso, c.
2 SS. Eugenio, p. y c., Vecio, m., y la Bta. Maria de Jesus de Paredes, vg.
3 S. Isaac, monje m., y Sta. Clotilde, reina.
4 SS. Francisco Caracciolo, fdr., Clateo, ob. y m. y Sta. Saturnina, vg. y m.
5 S. Sancho, m., y Sta. Zenaides, m.
6 SS. Norberto, ob. y fdr., Artemio, m., y las Stas. Candida y Paulina, mm.
7 SS. Vallabonso y Vistremundo, mm.
8 S. Maximino, ob. y Sta. Caliope, m.
9 SS. Primo y Feliciano, mm., Ricardo, ob. y Sta. Pelagia, vg. y m.
10 SS. Crispulo y Restituto, mm., Asterio, ob., y Sta. Margarita, reina.
11 SS. Bernabe, ap., y Fortunato, m.
12 S. Juan de Sahagun, c., Sta. Antonina, m.
13 S. Antonio de Padua, c., y Stas. Felicula y Aquilina, vgs. y mm.
14 S. Basilio, ob. y dr., y Sta. Digna, v. m.
15 SS. Vito y Modesto, Stas. Crescencia, Benildes, Libia y Leonides, mm.
16 S. Juan Francisco Regis, c. S. J., y los SS. Quirico y Julita, su madre, mm.
17 SS. Montano, m., y Rainerio, c.
18 S. Ciriaco, m., y Sta. Paula, vg. y m.
19 SS. Gervasio y Protasio, hnos. mm., y Sta. Juliana Falconieri, vg. y fdra.
20 S. Silverio, p. y m., y Sta. Florentina, v.
21 S. Luis Gonzaga , c. S. J., S. Albano, m., y Sta. Demetria, vg. y m.
22 S. Paulino, ob. y c., y Sta. Consorcia. v.
23 SS. Zenon y Zenas, mm., y Stas. Agripina, vg. m., y Ediltrudis, reina y vg.
24 La Natividad de San Juan Bautista. SS. Agoardo, m., Teodulfo, ob.
25 S. Sosipatro, m., y Sta. Febronia, vg. m.
26 S. Pelagio, m., y Sta. Perseveranda, vg.
27 SS. Zoilo, m., y Ladislao, rey.
28 S. Argimiro y Sta. Potamiena, mm.
29 *SS. Pedro y Pablo, apostoles.*
30 La Conmemoracion de San Pablo apostol. S. Basilides, m., y Sta. Lucina.

Addenda:

23 S. Juan de Roma

JULIO

1 SS. Casto y Secundino, obs. y mm.
2 La Visitacion de Nuestra Señora. San Oton, ob., y Sta. Monegundis.
3 S. Ireneo, m., y Sta. Mustiola, m.
4 SS. Oseas y Ageo, pfs., y Laureano, m.
5 SS. Antonio Maria Zaccaria fdr., Miguel de los Santos, c., y Sta. Zoa, m.
6 S. Isaias, pf., y Sta. Dominica, vg. y m.
7 S. Fermin, ob. m., Sta. Pulqueria, emp.
8 SS. Quiliano, ob. y m., Auspicio, ob., y Sta. Isabel vda. reina de Portugal.
9 S. Audaz, m., y Sta. Anatolia, vg. y m.
10 S. Leoncio, m., y Sta. Amelberga, vg.
11 SS. Abundio, Jenaro y Pelagia, mm.
12 S. Juan Gualberto, ab. Sta. Epifana, m.
13 S. Anacleto, p. y m., y Sta. Miropes, m.
14 SS. Buenaventura, ob. y dr., y Ciro, ob.
15 S. Enrique, emp., y Sta. Bonosa, m.
16 Nuestra Señora del Carmen, S. Sisenando, m., y Sta. Rainelda, vg. y m.
17 S. Alejo, c., y Sta. Marcelina, vg.
18 S. Camilo, fdr., y Sta. Marina, vg. y m.
19 S. Vicente de Paul, fdr., y las Stas. Justa y Rufina, vgs. y mm., y Aurea, vg.
20 SS. Jeronimo Emiliano, fdr., Elias, pf. y Stas. Librada, vg. y m., y Severa, vg.
21 S. Daniel, pf., y Sta. Praxedes, vg.
22 Sta. Maria Magdalena y S. Platon, m.
23 S. Apolinar, ob. y m. y Stas. Romula, Redenta y Herundina, vgs.
24 S. Francisco Solano, c., y Stas. Cristina, vg. y m., Niceta y Aquilina. mm.

25 *Santiago apostol, Patron de Espana.* Sta. Valentina, vg. y m.
26 Sta. Ana, Madre de Ntra. Sra., y Santos Olimpio, m., y Erasto, ob. y m.
27 SS. Jorge, Felix, Aurelio , Natalia y Liliosa, mm., y Antusa, vg.
28 SS. Nasario y Celso. mm., y Sanson, ob.
29 Sta. Marta, v., y S. Olavo, rey y m.
30 SS. Abdon y Senen, mm., y Stas. Maxima, Donatila y Segunda. vgs. y mm.
31 S. Ignacio de Loyola, fdr. S. J.

Addenda:
25 S. Cristobal
28 S. Victor

AGOSTO

1 S. Pedro *Ad Vincula,* S. Felix, m., y las Stas. Fe, Esperanza y Caridad, vgs. ms.
2 Ntra. Sra. de los Angeles, S. Alfonso Maria de Ligorio, ob., dr. y fdr.
3 S. Hermelo, m., y Stas. Marana y Cira
4 SS. Domingo de Guzman, fdr., Aristarco, ob. y m., y Stas. Ja, m. y Perpetua.
5 Ntra. Sra. de las Nieves . SS . Emigdio, ob. y m., Osvaldo, rey, y Sta. Afra, m.
6 La Transfiguracion del Señor. S. Sixto II, p. y m., y S. Esteban, ab. y m.
7 S. Cayetano, fdr., y S. Donato, ob. y m.
8 SS. Largo, Esmaragdo y Hormisdas, mm.
9 SS. Justo y Pastor, mm.
10 S. Lorenzo, m., y Sta. Asteria, vg. m.
11 S. Tiburcio, m., y Sta. Susana, vg. y m.
12 S. Eusebio, ob. c., y Sta. Clara, fdra.
13 S. Juan Berchmans, c. S. J., y las Santas Centola y Elena, mm.
14 S. Ursicio, m., y Sta. Atanasia, vda.
15 *La Asuncion de Ntra. Sra.* San Tarsicio, m., y. S. Alipio, ob.
16 SS. Roque y Jacinto, cc., y Sta. Serena.
17 SS. Pablo y Juliana, hnos. mm.
18 S. Agapito, m., y Sta. Elena, emp.
19 SS. Julio, m., Magno y Luis, obs.
20 S. Bernardo, ab., dr. y fdr. y los Santos Leovigildo y Cristobal, mm.
21 S. Paterno, m., y Sta. Juana Francisca Fremiot de Chantal, vda. y fdra.
22 SS. Fabriciano y Filiberto, mm.
23 S. Felipe Benicio, c., Sta. Frustuosa, m.
24 S. Bartolome apostol, S. Tolomeo , ob. y m., y Sta. Aurea, v. m.
25 SS. Geruncio, ob., Magin, m. y Patricia v.
26 SS. Ceferino, p. y m., y Victor, m.
27 SS. Jose de Calasanz, fdr., Licerio, ob., Carpoforo, m., y Sta. Manea, m.
28 SS. Agustin, ob., dr. fdr., Hermetes, m.
29 La Degollacion de San Juan Bautista., S. Eutimio y Sta. Sabina, m.
30 S. Pamaquio, c., y Sta. Rosa de Lima.
31 S. Ramon Nonato, c., y Sta. Anmia, v.

SEPTIEMBRE

1 SS. Gil, ab., Vicente y Leto, mm., y Stas. Ana, pfsa., y Verena, vg.
2 S. Antolin y Sta. Calista, mm.
3 S. Sandalo, m., y Sta. Serapia, vg. y m.
4 S. Moises, legisl. y pfta. y Sta. Rosalia, v.
5 S. Victorino, ob. m., y Sta. Obdulia, vg.
6 SS. Zacarias, pf., y Onesiforo, m.
7 S. Hadriano III, p., y Sta. Regina, vg. m.
8 *La Natividad de Ntra. Sra,* SS. Hadrian, m., y Adela, vda.
9 S. Pedro Claver, c. S.J., y Sergio, p.
10 SS. Nicolas de Tolentino, c., Menodora, Metrodora y Ninfodora, vgs. y mm.
11 S. Vicente, ab. m., Sta. Teodora, penit. y SS. Jacinto y Proto.
12 SS. Autonomo, ob. m. y Juvencio, ob. c.
13 SS. Ligorio, m., y Maurilio, ob.
14 La Exaltacion de la Santa Cruz. S. Cornelio, p. y m., y Sta. Salustia, m.
15 S. Nicomedes, m., y Sta. Melitina, m.
16 SS. Rogelo y Servideo, mm. y Edita, vg.
17 SS. Pedro de Arbues, m. , Lamberto, ob. y m., y Sta. Columba, vg. y m.
18 SS. Jose de Cupertino, c., Metodio, ob. y m., y las Stas. Sofia e Irene, mm.
19 S. Jenaro, ob. m., y Sta. Pomposa, v. m.
20 S. Eustaquio y Sta. Teopistes, con sus hijos S. Agapito y S. Teopisto, mm.

21 S. Mateo apostol y evangelista. S. Jonas, pf., y Sta. Ifigenia, vg.
22 Sto. Tomas de Villanueva, arz. de Valencia, y Sta. Iraides, vg. y m.
23 S. Lino, p. y m., y Sta. Tecla, vg. y m.
24 Ntra. Sra. de las Mercedes. SS. Pafnucio, m., y Gerardo, ob. y m.
25 SS. Cleofas, m., Anatalon, ob., y Santa Maria de Cervellon, vg.
26 S. Cipriano, m., y Sta. Justina, vg. y m.
27 SS. Adolfo y Juan , Cosme y Damian, mm., Stas. Epicaris, m., e Hiltrudes, vg.
28 S. Wenceslao, m., y Sta. Eustaquia, vg.
29 La Dedicacion de San Miguel Arcangel, Stas. Gudelia y Ripsimes, mm.
30 SS. Jeronimo, dr. y fdr., y Sofia. vda.

Addenda:
11 SS. Jacinto y Proto
16 S. Cornelio

OCTUBRE

1 El Santo Angel Custodio de Espana, Santos Remigio, ob., Maxima y Julia, mm.
2 Los Santos Angeles Custodios.
3 S. Candido, m., y S. Ewaldo, m.
4 SS . Francisco de Asis , c. y fdr., Queremon y Hieroteo, mm. y Sta. Aurea, v.
5 S. Froilan, ob. y Sta. Caritina, vg. y m.
6 S. Bruno, c. y fdr., y Sta. Erotida, m.
7 SS. Marcelo, Apuleyo y Justina, v., mm.
8 S. Pedro, m., y Sta. Brigida, vda.
9 S. Luis Beltran, c., y Sta. Publia, ab.
10 S. Francisco de Borja, c. S.J., y SS. mm. Eulampio y Eulampia, vg.
11 S. Nicasio, ob., y Sta. Piencia, vg., mm.
12 Ntra. Sra. del Pilar, y S. Edistio, m.
13 SS. Fausto, Jenaro y Marcial, mm., Eduardo, rey, y Sta. Celedonia, vg.
14 S. Calisto, p., y Sta. Fortunata, vg., mm.
15 SS. Fortunato y Agileo, mm., y Sta. Teresa de Jesus, vg. y fdra.
16 S. Elifio, m., y Sta. Maxima, vg.
17 S. Heron, ob. y m., y la Bta. Margarita Maria de Alacoque, vg.
18 S. Lucas, evangelista, y Sta. Trifonia.
19 SS. Pedro de Alcantara, c. y fdr., Eusterio, ob., y Sta. Fredeswinda, vg.
20 S. Juan Cancio, c., y Sta. Irene, vg. y m.
21 S. Hilarion, ab., y Sta. Ursula, vg. y m.
22 S. Verecundo, ob., y las Stas. Nunilona y Alodia, vgs. y mm.
23 SS. Servando y German, mm., y S. Pedro Pascual, ob. y m.
24 SS. Rafael Arcangel, Bernardo Calvo, ob. y c., y Evergisto, ob. y m.
25 SS. Frutos, c., Crisanto y Daria, mm.
26 S. Evaristo, p. y m., y S. Gaudioso, ob.
27 SS. Vicente, Sabina y Cristeta, mm.
28 SS. Simon y Judas Tadeo, apostoles, Sta. Cirila, vg. y m.
29 SS. Narciso, ob., y Eusebia, vg., mm.
30 SS. Alonso Rodriguez, c., S.J., Luperco y Victorio, mm., y Sta. Cenobia, m.
31 S. Nemesio, m., y Sta. Lucila, vg. y m.

Addenda:
12 S. Serafin
26 S. Rustico

NOVIEMBRE

1 *La fiesta de Todos los Santos.*
2 Conmem. de los fieles difuntos. S. Teodoto, ob., y Sta. Eustaquia, vg. y m.
3 SS. Hermengaudio y Huberto, obs., y Sta. Wenefrida, vg. y m.
4 S. Carlos Borromeo, card. ob., Vidal y Agricola, mm., y Sta. Modesta, vg.
5 SS. Zacarias e Isabel, padres del Bautista, Galacion y Epistema, mm.
6 S. Severo, ob. y m., y S. Winoco, ab.
7 SS. Prosdocimo, ob. c., y Amaranto, m.
8 SS. Deusdedit, p., y Godefrido, ob.
9 La Dedicacion de la Basilica del Salvador en Roma. SS. Teodoro y Orestes, mm., y Eustolia y Sopatra, vgs.
10 SS. Andres Avelino, c., y Ninfa, vg. y m.
11 S. Martin, ob. y c., y S. Menas, m.
12 SS. Livino, ob. y m., y Emiliano, c.

13 S. Estanislao de Kostka , c., S.J., S. Diego de Alcala, c., y Sta. Enata, vg. y m.
14 SS. Josafat, ob., y Veneranda, vg., mm.
15 SS. Eugenio, ob. y m., y Gertrudis, vg.
16 SS. Rufino, Marcos y Valerio, mm.
17 S. Gregorio Taumaturgo, ob., y los Stos. Acisclo y Victoria, mm.
18 SS. Frigdiano. ob., y S. Hesiquio, m.
19 SS. Abdias, pf., Barlaan, m., Crispin, ob., e Isabel de Hungria, vda.
20 SS. Agapio, m., y Benigno, ob.
21 La Presentacion de Ntra . Sra . SS. Honorio, Eutiquio y Esteban, mm.
22 S. Mauro, m., y Sta. Cecilia, vg. y m.
23 SS. Clemente, p., y Lucrecia, vg., mm.
24 S. Juan de la Cruz, c. y fdr., y las Santas Flora y Maria, vgs. y mm.
25 S. Erasmo, m., y Sta. Catalina, vg. y m.
26 LOS DESPOSORIOS DE NTRA. SEÑORA CON S. JOSE. SS. Siricio, p., y Conrado, ob.
27 SS. Facundo y Primitivo, mm.
28 SS. Sostenes y Rufo, mm.
29 S. Filomeno, m., y Sta. Iluminada, vg.
30 S. Andres apostol. Sta. Maura, vg. y m.

Addenda:
9 S. Agripino
14 S. Serapion
16 Sta. Gertrudes
19 S. Ponciano, S. Diego

DICIEMBRE

1 S. Nahum, pf., y Sta. Natalia.
2 S. Ponciano, m., y Sta. Bibiana, vg. y m.
3 S. Francisco Javier, c. S.J., SS. Sofonias, pf., Lucio, rey, y Sta. Hilaria, m.
4 SS. Pedro Crisologo ob. y dr., Osmundo, ob., y Sta. Barbara, vg. y m.
5 S. Sabas, ab., y Sta. Crispina, m.
6 S. Nicolas, ob., y Sta. Asela, vg.
7 S. Ambrosio, ob. y dr., y Sta. Fara, vg.
8 *La Inmaculada Concepcion de Maria Sma.* S. Eutiquiano, p. y m.
9 SS. Pedro Fourier, fdr., Basiano, m., Siro. ob., y Sta. Leocadia, vg. y m.
10 Ntra. Sra. de Loreto. S. Melquiades, p.
11 SS. Damaso, p. y c., y Sabino, ob.
12 Ntra. Sra. de Guadalupe. SS. Sinesio y Majencio, mm., y Amonaria, vg. y m.
13 S. Antioco, m., y Sta. Lucia, vg. y m.
14 S. Espiridion, ob. y c. y Sta. Eutropia, v.
15 S. Valeriano, ob. y Sta. Cristiana.
16 S. Adon, ob., y Sta. Albina, vg. y mr.
17 S. Lazaro, ob., y Sta. Vivina, vg.
18 La Expectacion del parto de Ntra . Sra. SS. Auxencio, ob., y Zosimo, m.
19 SS. Meuro y Teas, mm., y Sta. Fausta.
20 Sto. Domingo de Silos, ab., y c.
21 Sto. Tomas apostol. SS. Festo, Temistocles y Glicerio, mm.
22 SS. Queremon, ob. y m., e Isquirion, m.
23 S. Servulo, c., y Sta. Victoria, vg. y m.
24 S. Delfin, ob., y Sta. Tarsila, vg.
25 *La Natividad de Ntro. Sr. Jesucristo.* M. Sta. Anastasia, m.
26 S. Esteban, proto-martir.
27 S. Juan ap. y ev., M. S. Maximo, ob., y Sta. Nicerata, vg.
28 Los Santos Inocentes Martires . S. Domnion. c., y Sta. Domna, vg. y m.
29 SS. Tomas Cantuariense, ob. y m., David, rey y pf., y Ebrulfo, ab.
30 La Traslacion de Santiago, ap. S. Anisio. ob., y Sta. Anisia, m.
31 S. Silvestre, p. y c., y Sta. Melania.

Addenda:
5 S. Dalmacio
10 Sta. Eulalia

Appendix D

PERPETUAL CALENDAR

To determine the particular day of the week on which a family event occured in any year from 1753 through 2000.

The Western Calendar was introduced to the Philippines in 1565 by the Adelantado Don Miguel Lopez de Legaspi. However, he failed to take into account the fact that the geographical location of the Islands brought them a day ahead of the Western Hemisphere. It was only in 1844 that Governor-General Don Narciso Claveria (the same official who ordered the systematization of Filipino surnames) together with Archbishop Fray Jose Segui, O.S.A., of Manila corrected the error by suppressing December 31, 1844 in the local calendar. Thus, in reality, all Philippine dates before 1845 were a day late.

Years

	1786G	1821A	1856I	1891D	1926E	1961G	1996H
	1787A	1822B	1857D	1892L	1927F	1962A	1997C
1753A	1788I	1823C	1858E	1893G	1928N	1963B	1998D
1754B	1789D	1824K	1859F	1894A	1929B	1964J	1999E
1755C	1790E	1825F	1860N	1895B	1930C	1965E	2000M
1756K	1791F	1826G	1861B	1896J	1931D	1966F	
1757F	1792N	1827A	1862C	1897E	1932L	1967G	
1758G	1793B	1828I	1863D	1898F	1933G	1968H	
1759A	1794C	1829D	1864L	1899G	1934A	1969C	
1760I	1795D	1830E	1865G	1900A	1935B	1970D	
1761D	1796L	1831F	1866A	1901B	1936J	1971E	
1762E	1797G	1832N	1867B	1902C	1937E	1972M	
1763F	1798A	1833B	1868J	1903D	1938F	1973A	
1764N	1799B	1834C	1869E	1904L	1939G	1974B	
1765B	1800C	1835D	1870F	1905G	1940H	1975C	
1766C	1801D	1836L	1871G	1906A	1941C	1976K	
1767D	1802E	1837G	1872H	1907B	1942D	1977F	
1768L	1803F	1838A	1873C	1908J	1943E	1978G	
1769G	1804N	1839B	1874D	1909E	1944M	1979A	
1770A	1805B	1840J	1875E	1910F	1945A	1980I	
1771B	1806C	1841E	1876M	1911G	1946B	1981D	
1772J	1807D	1842F	1877A	1912H	1947C	1982E	
1773E	1808L	1843G	1878B	1913C	1948K	1983F	
1774F	1809G	1844H	1879C	1914D	1949F	1984N	
1775G	1810A	1845C	1880K	1915E	1950G	1985B	
1776H	1811B	1846D	1881F	1916M	1951A	1986C	
1777C	1812J	1847E	1882G	1917A	1952I	1987D	
1778D	1813E	1848M	1883A	1918B	1953D	1988L	
1779E	1814F	1849A	1884I	1919C	1954E	1989G	
1780M	1815G	1850B	1885D	1920K	1955F	1990A	
1781A	1816H	1851C	1886E	1921F	1956N	1991B	
1782B	1817C	1852K	1887F	1922G	1957B	1992J	
1783C	1818D	1853F	1888M	1923A	1958C	1993E	
1784K	1819E	1854G	1889B	1924I	1959D	1994F	
1785F	1820M	1855A	1890C	1925D	1960L	1995G	

Months

	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
A	1	4	4	7	2	5	7	3	6	1	4	6
B	2	5	5	1	3	6	1	4	7	2	5	7
C	3	6	6	2	4	7	2	5	1	3	6	1
D	4	7	7	3	5	1	3	6	2	4	7	2
E	5	1	1	4	6	2	4	7	3	5	1	3
F	6	2	2	5	7	3	5	1	4	6	2	4
G	7	3	3	6	1	4	6	2	5	7	3	5
H	1	4	5	1	3	6	1	4	7	2	5	7
I	2	5	6	2	4	7	2	5	1	3	6	1
J	3	6	7	3	5	1	3	6	2	4	7	2
K	4	7	1	4	6	2	4	7	3	5	1	3
L	5	1	2	5	7	3	5	1	4	6	2	4
M	6	2	3	6	1	4	6	2	5	7	3	5
N	7	3	4	7	2	5	7	3	6	1	4	6

The Seven Calendars

	1	2	3	4	5	6	7
Monday	1						
Tuesday	2	1					
Wednesday	3	2	1				
Thursday	4	3	2	1			
Friday	5	4	3	2	1		
Saturday	6	5	4	3	2	1	
SUNDAY	7	6	5	4	3	2	1
Monday	8	7	6	5	4	3	2
Tuesday	9	8	7	6	5	4	3
Wednesday	10	9	8	7	6	5	4
Thursday	11	10	9	8	7	6	5
Friday	12	11	10	9	8	7	6
Saturday	13	12	11	10	9	8	7
SUNDAY	14	13	12	11	10	9	8
Monday	15	14	13	12	11	10	9
Tuesday	16	15	14	13	12	11	10
Wednesday	17	16	15	14	13	12	11
Thursday	18	17	16	15	14	13	12
Friday	19	18	17	16	15	14	13
Saturday	20	19	18	17	16	15	14
SUNDAY	21	20	19	18	17	16	15
Monday	22	21	20	19	18	17	16
Tuesday	23	22	21	20	19	18	17
Wednesday	24	23	22	21	20	19	18
Thursday	25	24	23	22	21	20	19
Friday	26	25	24	23	22	21	20
Saturday	27	26	25	24	23	22	21
SUNDAY	28	27	26	25	24	23	22
Monday	29	28	27	26	25	24	23
Tuesday	30	29	28	27	26	25	24
Wednesday	31	30	29	28	27	26	25
Thursday		31	30	29	28	27	26
Friday			31	30	29	28	27
Saturday				31	30	29	28
SUNDAY					31	30	29
Monday						31	30
Tuesday							31

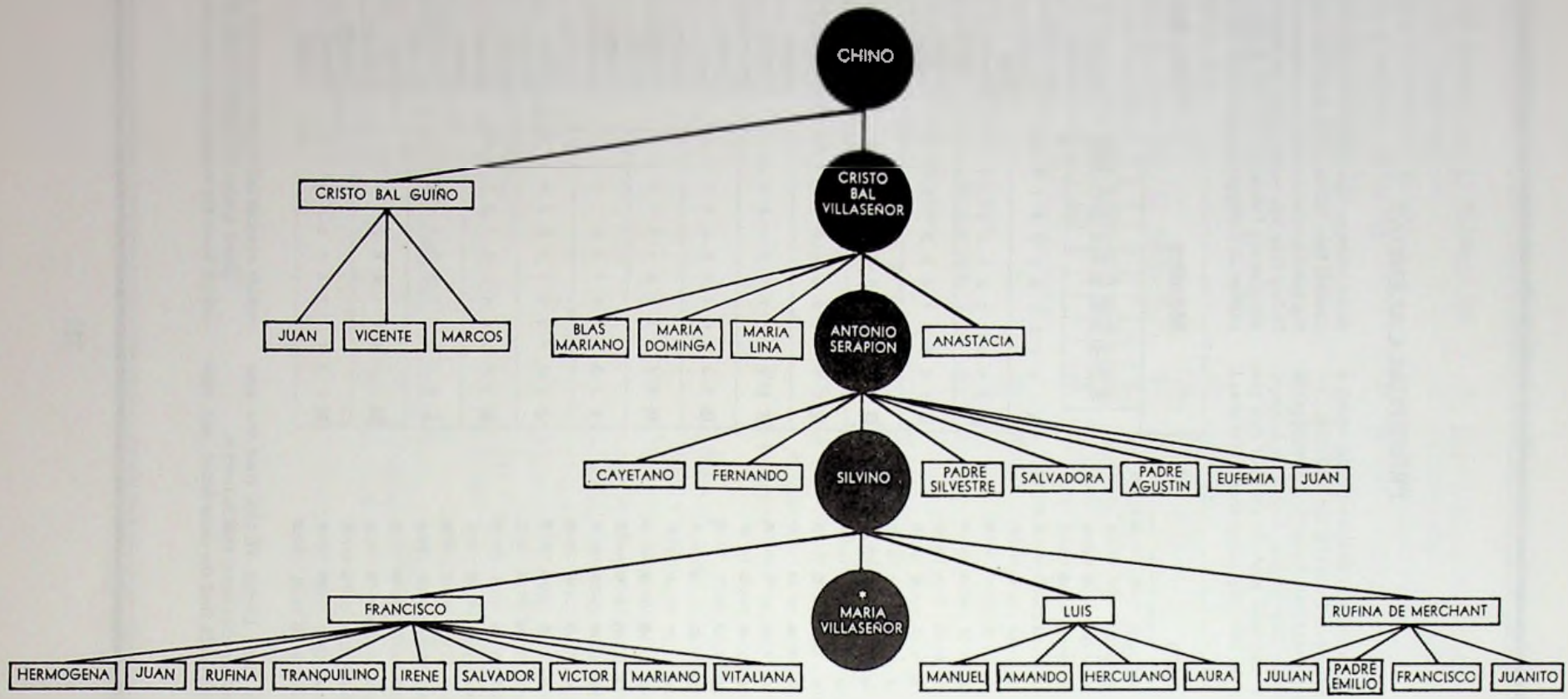
INSTRUCTIONS: First: Under *YEARS,* find the year you're interested in and note the letter that follows it.

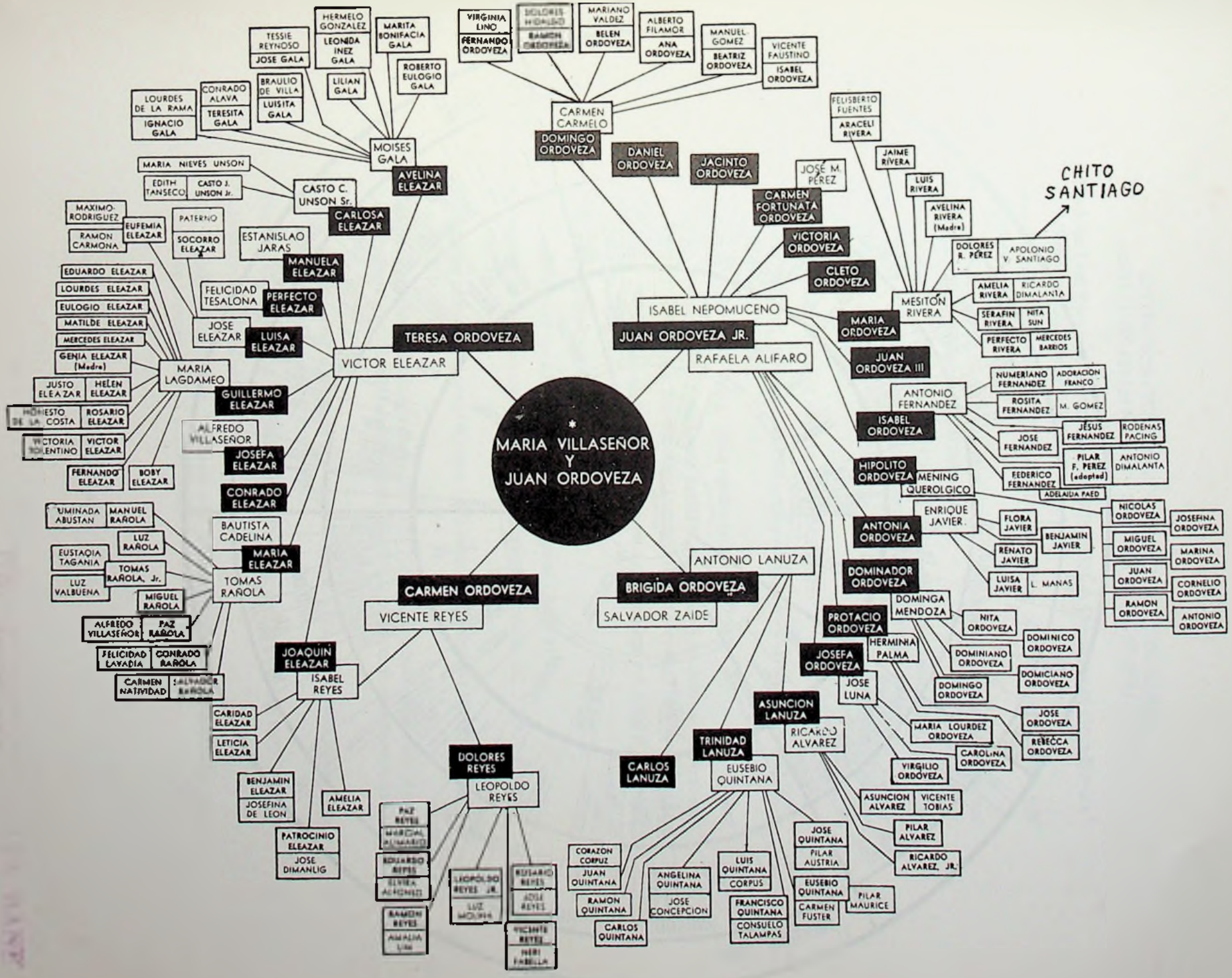
Second: Under *MONTHS,* find the same letter, and note which number falls under the month you're looking for.

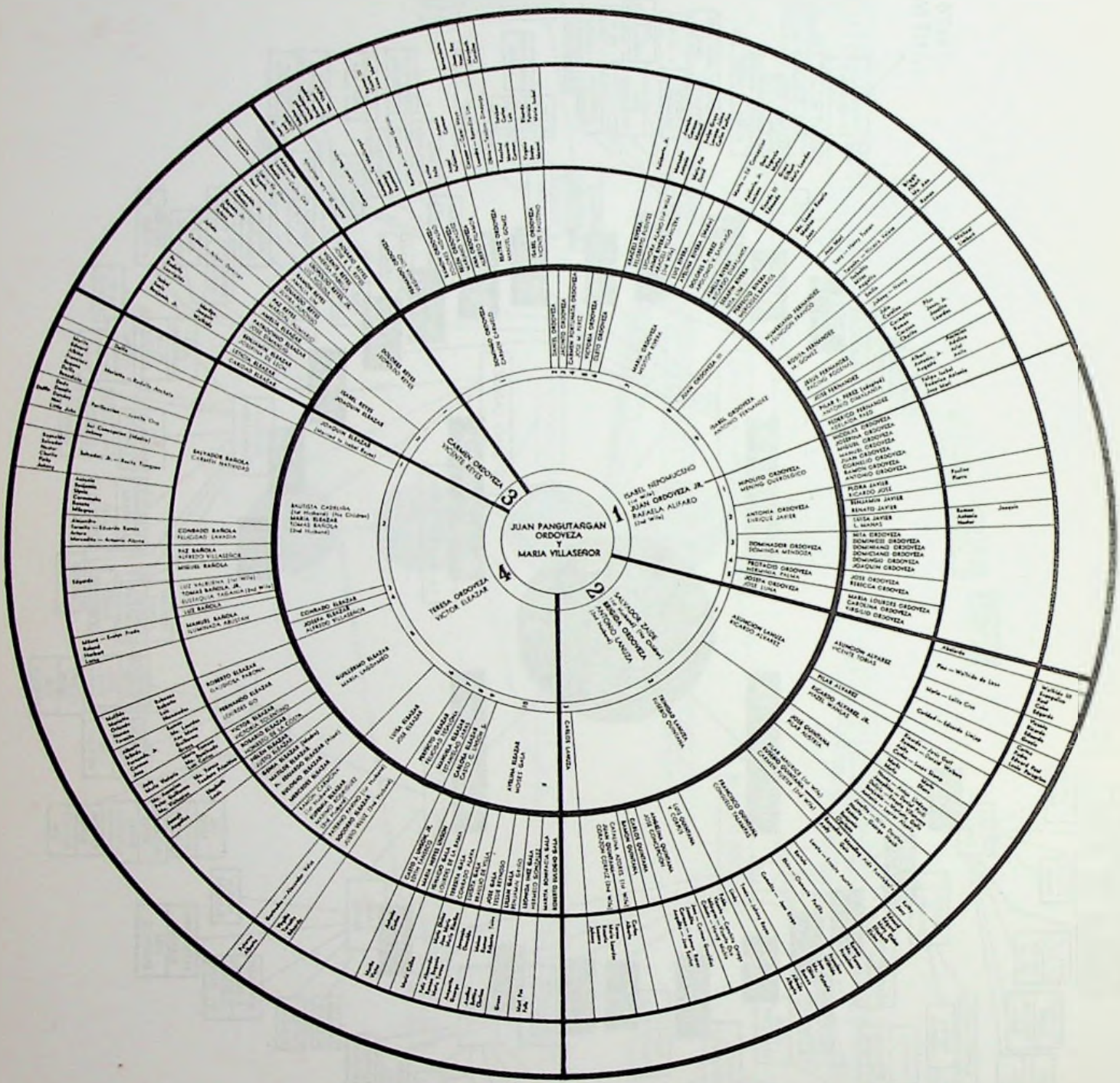
Third: Under *THE SEVEN CALENDARS,* use the calendar which bears the number you have just found.

Appendix E

GENEALOGIES OF THE ORDOVEZA CLAN




MARIA VILLASEÑOR Y JUAN ORDOVEZA
TERESA ORDOVEZA
VICTOR ELEAZAR
MARIA LAGDAMEO
GUILLERMO ELEAZAR
JOSEFA ELEAZAR
CONRADO ELEAZAR
MARIA ELEAZAR
TOMAS RAÑOLA
LUZ RAÑOLA
MIGUEL RAÑOLA
PAZ RAÑOLA
CONRADO RAÑOLA
SALVADOR RAÑOLA
BAUTISTA CADELINA
MANUEL RAÑOLA
TOMAS RAÑOLA, Jr.
ALFREDO VILLASEÑOR
FELICIDAD LAVADIA
CARMEN NATIVIDAD
ALFREDO VILLASEÑOR
UMINADA ABUSTAN
EUSTAQIA TAGANIA
LUZ VALBUENA
JOSE ELEAZAR
LUISA ELEAZAR
FELICIDAD TESALONA
PERFECTO ELEAZAR
ESTANISLAO JARAS
MANUELA ELEAZAR
EUFEMIA ELEAZAR
MAXIMO RODRIGUEZ
RAMON CARMONA
PATERNO
SOCORRO ELEAZAR
EDUARDO ELEAZAR
LOURDES ELEAZAR
EULOGIO ELEAZAR
MATILDE ELEAZAR
MERCEDES ELEAZAR
GENIA ELEAZAR (Madre)
JUSTO ELEAZAR
HELEN ELEAZAR
HONESTO DE LA COSTA
ROSARIO ELEAZAR
VICTORIA TOLENTINO
VICTOR ELEAZAR
FERNANDO ELEAZAR
BOBY ELEAZAR
CASTO C. UNSON Sr.
CARLOSA ELEAZAR
MARIA NIEVES UNSON
EDITH TANSECO
CASTO J. UNSON Jr.
MOISES GALA
AVELINA ELEAZAR
LOURDES DE LA RAMA
IGNACIO GALA
CONRADO ALAVA
TERESITA GALA
BRAULIO DE VILLA
LUISITA GALA
LILIAN GALA
HERMELO GONZALEZ
LEONIDA INEZ GALA
MARITA BONIFACIA GALA
ROBERTO EULOGIO GALA
TESSIE REYNOSO
JOSE GALA
CARMEN CARMELO
DOMINGO ORDOVEZA
VIRGINIA LINO
FERNANDO ORDOVEZA
DOLORES HIDALGO
RAMON ORDOVEZA
MARIANO VALDEZ
BELEN ORDOVEZA
ALBERTO FILAMOR
ANA ORDOVEZA
MANUEL GOMEZ
BEATRIZ ORDOVEZA
VICENTE FAUSTINO
ISABEL ORDOVEZA
DANIEL ORDOVEZA
JACINTO ORDOVEZA
JOSE M. PEREZ
CARMEN FORTUNATA ORDOVEZA
VICTORIA ORDOVEZA
CLETO ORDOVEZA
ISABEL NEPOMUCENO
JUAN ORDOVEZA JR.
RAFAELA ALIFARO
MARIA ORDOVEZA
JUAN ORDOVEZA III
FELISBERTO FUENTES
ARACELI RIVERA
JAIME RIVERA
LUIS RIVERA
AVELINA RIVERA (Madre)
MESITON RIVERA
CHITO SANTIAGO
DOLORES R. PEREZ
APOLONIO V. SANTIAGO
AMELIA RIVERA
RICARDO DIMALANTA
SERAFIN RIVERA
NITA SUN
PERFECTO RIVERA
MERCEDES BARBOS
ANTONIO FERNANDEZ
ISABEL ORDOVEZA
NUMERIANO FERNANDEZ
ADORACION FRANCO
ROSITA FERNANDEZ
M. GOMEZ
JOSE FERNANDEZ
JESUS FERNANDEZ
RODENAS PACING
PILAR F. PEREZ (adopted)
ANTONIO DIMALANTA
FEDERICO FERNANDEZ
ADELAIDA PAED
HIPOLITO ORDOVEZA
MENING QUEROLGICO
ENRIQUE JAVIER
ANTONIA ORDOVEZA
FLORA JAVIER
BENJAMIN JAVIER
RENATO JAVIER
LUISA JAVIER
L. MANAS
NICOLAS ORDOVEZA
JOSEFINA ORDOVEZA
MIGUEL ORDOVEZA
MARINA ORDOVEZA
JUAN ORDOVEZA
CORNELIO ORDOVEZA
RAMON ORDOVEZA
ANTONIO ORDOVEZA
ANTONIO LANUZA
BRIGIDA ORDOVEZA
SALVADOR ZAIDE
DOMINADOR ORDOVEZA
PROTACIO ORDOVEZA
DOMINGA MENDOZA
NITA ORDOVEZA
HERMINIA PALMA
DOMINICO ORDOVEZA
DOMINIANO ORDOVEZA
DOMICIANO ORDOVEZA
DOMINGO ORDOVEZA
JOSEFA ORDOVEZA
JOSE LUNA
JOSE ORDOVEZA
MARIA LOURDEZ ORDOVEZA
REBECCA ORDOVEZA
CAROLINA ORDOVEZA
VIRGILIO ORDOVEZA
ASUNCION LANUZA
RICARDO ALVAREZ
TRINIDAD LANUZA
EUSEBIO QUINTANA
CARLOS LANUZA
ASUNCION ALVAREZ
VICENTE TOBIAS
PILAR ALVAREZ
RICARDO ALVAREZ, JR.
JOSE QUINTANA
PILAR AUSTRIA
EUSEBIO QUINTANA
CARMEN FUSTER
PILAR MAURICE
LUIS QUINTANA
CORPUS
FRANCISCO QUINTANA
CONSUELO TALAMPAS
ANGELINA QUINTANA
JOSE CONCEPCION
CORAZON CORPUZ
JUAN QUINTANA
RAMON QUINTANA
CARLOS QUINTANA
CARMEN ORDOVEZA
VICENTE REYES
JOAQUIN ELEAZAR
ISABEL REYES
CARIDAD ELEAZAR
LETICIA ELEAZAR
BENJAMIN ELEAZAR
JOSEFINA DE LEON
AMELIA ELEAZAR
PATROCINIO ELEAZAR
JOSE DIMANLIG
DOLORES REYES
LEOPOLDO REYES
PAZ REYES
EDUARDO REYES
ELVIRA ALFONSO
RAMON REYES
AMALIA LIM
LEOPOLDO REYES JR.
LUZ MOLINA
ROSARIO REYES
JOSE REYES
VICENTE REYES
HERI FABELLA


JUAN PANGUTARGAN ORDOVEZA Y MARIA VILLASEÑOR
1
2
3
4
ISABEL NEPOMUCENO
JUAN ORDOVEZA JR.
RAFAELA ALIPARO
SALVADOR ZAIDE
BENEDICTA ORDOVEZA
CARMEN ORDOVEZA
TERESA ORDOVEZA
VICTOR ELEAZAR

AUTHOR'S OTHER WORKS, BOTH PUBLISHED AND UNPUBLISHED, ON PHILIPPINE GENEALOGY:

"Bachiler Don Domingo Sevilla Pilapil (1753-1822), A Precursor of Gom-Bur-Za." *Philippine Studies.* 35 (1987): 499-504.*

"Casa Ordoveza of Majayjay, Laguna: The Evolution of a Provincial Elite." *MS.* Manila 1986.

"Consanguineous Marriages in the Philippines." *Kina-adman (Wisdom),* A Journal of Southern Philippines. 10 (1988): 69-78.

"Dr. Don Mariano Bernave Pilapil (1758-1818): Passion and Transformation." *Philippine Quarterly of Culture and Society (PQCS).* 16 (1988): 19-44.*

"Dra. Cristina C. Cabrera (1891-1987), The First Lady Physician of Pasig." *Pista ng Bayan.* (Pasig, 1990).*

"The Family of St. Teresa of Avila in Asia." *MSS.* 1989.

"The First Filipino Lay Doctors of Philosophy and of Laws (1785-1871)." *PQCS.* 16 (June 1988): 83-92.*

"The First Physicians of Pasig." *Pista ng Bayan.* (Pasig, 1990).*

"Genealogy of the Araneta Zaragoza Roxas Clan." (Chart). In Antonio S. Araneta, ed. *1030 R. Hidalgo: The Araneta Family.* MARA: Manila, 1986. vol. I. p. 160.

"Genealogy of the Aranetas." (Chart). In Antonio S. Araneta, ed. *1030 R. Hidalgo.* vol. I. p. 157.

"Genealogy of the Ordoveza Clan." *MSS.* 1961.

"The Genealogy of the Rivera Clan of Pila, Laguna." *MSS.* 1990.

"Genealogy of the Roxases." (Chart). In Antonio S. Araneta, ed. *1030 R. Hidalgo.* vol. I. p. 159.

"Genealogy of the Zaragozas." (Chart). In Antonio S. Araneta, ed. *1030 R. Hidalgo.* vol. I. p. 158.

"Genealogy of the Zobel Roxas de Ayala Clan." (Chart). In Eduardo Lachica. *Ayala: Philippine's Oldest Business House (1834-1984).* Filipinas Foundation: Makati, 1984. pp. 242-243.

"Guhit Angkanan ng mga Lakan ng Pasig at Maynila." *Pasig 1571-1980.* Pasig: Pista ng Bayan at Damayang Pasig, 1980.

"The Heart of Norodom: The State Visit of the King of Cambodia in 1872." *PQCS.**

"A History of Philippine Genealogy." *MSS.* 1979.

"The Houses of Lakandula, Matanda and Soliman (1571-1898): Genealogy and Group Identity." *PQCS.* vol. 18 (1990).

---

*Biographical and genealogical studies

"Introduction" to Marck Nepomuceno's *The Nepomucenos of Angeles City and Their Relatives.* The Ascendants and Descendants of Don Pio Rafael Nepomuceno and Doña Maria Agustina Henson. Angeles City, 1987 p. ii.

"Of Prose and Souls: Padre Modesto de Castro (1819-64)." *PQCS.* 13 (1985): 51-67.*

"Philippine Titles of the Spanish Nobility." *MS.* 1990.

"Salin-Lahi: A Genealogical Record Book for Filipino Families." *MSS.* 1984.

"Talangpaz: The Foundresses of the Beaterio de San Sebastian de Calumpang (Now The Congregation of the Augustinian Recollect Sisters)." *PQCS.* 17 (Sept. 1989): 212-251.*

"Two Priest Uncles of Margarita Roxas de Ayala." *Phil. Studies.* 35 (1987): 103-110.*

"Villasenor and De La Rosa: Memoirs of Two Portraits." *PQCS.* 15 (1987): 277-294.*



acc no 1153
NHCP DATABANK
BY Anthony
DATE 24/1/13
INVENTORY



The art of ancestor or hunting in the Philippines / Santiago Luciano



THE AUTHOR

A graduate of the College of Medicine of the University of the Philippines, Dr. Luciano P.R. Santiago trained in both adult and child psychiatry at the renowned Sheppard and Enoch Pratt Hospital in Baltimore, Maryland. After practicing his profession in the United States for several years, he returned to the Philippines. He is presently a staff psychiatrist at The Medical City Hospital at Greenhills, Mandaluyong, Metro Manila and at In Touch Foundation, an international counselling agency in Makati, Metro Manila of which he is a founder.

Since his undergraduate years, Dr. Santiago has published several articles and six books and monographs on a wide range of topics including genetics, psychiatry, genealogy, art and Philippine history and culture. His articles have appeared in both local and international scholarly journals.

He has received several awards for his works. In 1970 and 1976, he won the Wendell Muncie Prize for distinguished writing in psychiatry given jointly by the Maryland Psychiatric Society and the Maryland Association of Private Practicing Psychiatrists. To date, he is the only non-American and the only two-time recipient of this award since its reception in 1955. He was bestowed the Premio Manuel Bernabe (Primer Premio) in History by the Centro Cultural de la Embajada de Espana in 1987. The following year, the Archdiocese of Manila gave him the Catholic Press Award as finalist in the best book category for his work *The Hidden Light: The First Filipino Priests* (New Day Publishers, 1987). He presented this book to Pope John Paul II in a private audience in Rome after the canonization rites of San Lorenzo Ruiz de Manila in 1987. The Toyota Foundation International Division has granted him a scholarship in Philippine history to enable him to research in Philippine, Spanish and Vatican archives (1988-91). This year, the Asian Catholic Publishers. Inc. named him one of the Catholic Author Awardees "in recognition of the totality of his work."