

Grado 7	Mga Saksi sa Kasaysayang Pilipino
Markahan 1	Sinanunang panahon hanggang sa pagtatag ng kolonyang Espanyol
Modyul 4	Pagtatag ng kolonyang Espanyol at mga patakaran ng kolonyal
Gawain	1. Pagtatag ng kolonya 2. Kristiyanismasyon bilang paraan ng pananakop 3. <i>Reducción</i> : ang paglipat ng mga kinaroroonan 4. Tributo at <i>polo</i> bilang instrumento ng pananakop
Oras	Sampu (10)

## MODYUL SA PAGKATUTO

### Pangkalahatang Ideya

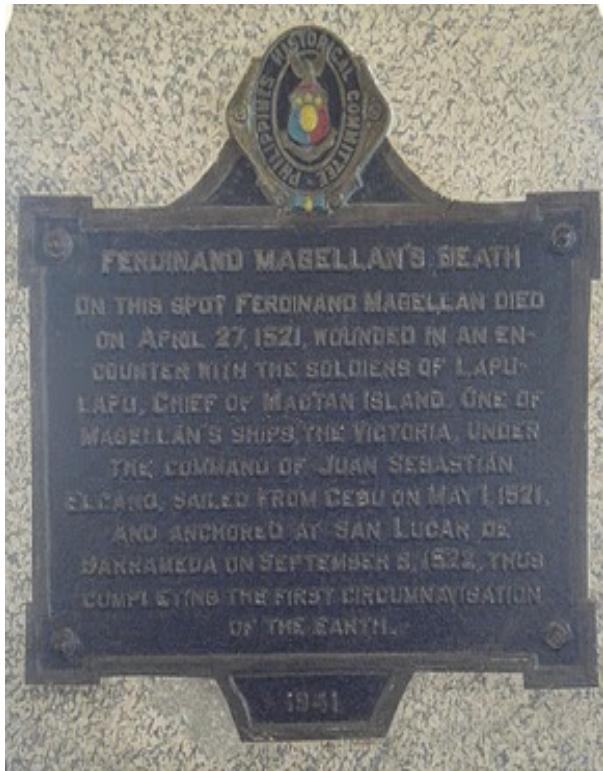
Sa pagdating ng mga Espanyol noong ika-16 na siglo, nagsimula ang mahigit tatlong dantaong proseso ng kolonisasyon ng Pilipinas. Pangunahing layunin ng Espanya ang pagpapalaganap ng Kristiyanismo sa Pilipinas at ang pagkuha ng mga yamang-likas. Bagamat may mga Pilipinong tumanggap sa mga unang Espanyol sa Pilipinas, naging makasaysayan ang labanan nina Lapu-lapu at Magellan na makikita sa mga palatandaan sa Mactan, Cebu na itinayo bilang pagkilala sa kanila. Sa modyul na ito ay susuriin mo ang mga perspektibo tungkol sa engkwentro ng dalawa.

Upang sakupin ang Pilipinas, ginamit ng Espanya ang tatlong paraan bukod sa Kristiyanismasyon ng mga Pilipino. Ang mga paraang ito ay ang *reducción*, tributo, at *polo*. Iba-iba ang naging tingin ng mga prayle, opisyal, at Pilipino sa mga instrumentong ito, at aaralin mo ang posisyon at argumento ng bawat panig base sa mga ulat noong ika-16 na siglo. Sa pagpataw ng mga ito ay binago ng mga Espanyol ang paniniwala, pamumuhay at hanapbuhay ng mga Pilipino na tinalakay sa mga naunang modyul.

### Gawain 1. Pagtatag ng Kolonya

1. Dumako tayo sa isla ng Mactan sa lalawigan ng Cebu, kung saan nagtagpo sina Ferdinand Magellan ng Espanya at Lapu-lapu, hepe ng Mactan. Sa layong 63.5 metro ay makikita ang dalawang palatandaang ginawa ng *Philippine Historical Institute*, ang pambansang ahensiya pangkasaysayan na ngayon ay tinatawag na Pambansang Komisyong Pangkasaysayan ng Pilipinas (*National Historical Commission of the Philippines*).

2. Tingnang mabuti ang mga palatandaan. Pansinin na ang palatandaan tungkol kay Magellan ay ginawa noong 1941, bago nakamit ang kasarinlan ng Pilipinas, samantalang ang palatandaan ni Lapu-lapu ay ginawa noong 1958, nang nagsasarili na ang Pilipinas.



### FERDINAND MAGELLAN'S DEATH

ON THIS SPOT FERDINAND MAGELLAN DIED ON APRIL 27, 1521, WOUNDED IN AN ENCOUNTER WITH THE SOLDIERS OF LAPU-LAPU, CHIEF OF MACTAN ISLAND. ONE OF MAGELLAN'S SHIPS, THE VICTORIA, UNDER THE COMMAND OF JUAN SEBASTIAN ELCANO, SAILED FROM CEBU ON MAY 1, 1521, AND ANCHORED AT SAN LUCAR DE BARRAMEDA ON SEPTEMBER 6, 1522, THUS COMPLETING THE FIRST CIRCUMNAVIGATION OF THE EARTH.

Lokasyon: Siyudad ng Lapu-Lapu, Mactan, Cebu  
Petsa: 1941



### LAPULAPU

HERE, ON 27 APRIL 1521 LAPULAPU AND HIS MEN REPULSED THE SPANISH INVADERS, KILLING THEIR LEADER FERDINAND MAGELLAN. THUS LAPULAPU BECAME THE FIRST FILIPINO TO HAVE REPELLED EUROPEAN AGGRESSION.

Lokasyon: Siyudad ng Lapu-Lapu, Mactan, Cebu  
Petsa: 1958

### Glosari

Aggression – pagsalakay  
Anchor – nakaangkla

Circumnavigation – pag-ikot sa mundo  
 Repel – lumaban  
 Repulse – lumaban

2. Sumapi sa pangkat at suriin ang nilalaman ng mga palatandaan. Sagutin ang *graphic organizer* sa ibaba.

Pagsusuri	Palatandaan ni Magellan	Palatandaan ni Lapulapu
<b>Nilalaman</b>		
a. Paano namatay si Magellan?		
b. Paano ipinakilala si Lapulapu?		
c. Ano ang kahalagahan ng tao na pinararangalan?		
<b>Pagsasakonteksto</b>		
a. Kailan ginawa ang mga palatandaan?		
b. Anong mahalagang kaganapan sa mga panahong ito ang maaaring nakaapekto sa nilalaman ng mga palatandaan?		
<b>Pag-unawa</b>		
Kaninong punto de bista ang ipinahihiwatig ng palatandaan?		

3. Makikita sa dalawang palatandaan ang kahalagahan ng perspektibo o punto de bista sa interpretasyon ng mga pangyayari sa nakaraan. Ngunit ano ba talaga ang nangyari? Basahin ang sipi mula kay Antonio Pigafetta (c. 1491-c. 1534), isang manlalakbay at iskolar mula sa Venice, Italy, na sumama kay Magellan mula sa pag-alis sa Espanya. Ang “First Voyage Around the World” ni Pigafetta ay ang primaryang pinagmulan ng impormasyon tungkol sa ekspedisyon ni Magellan.

*On Friday, April twenty-six [1521], Zula, a chief of the island of Matan [Mactan], sent one of his sons to present two goats to the captain-general [Magellan], and to say that he would send him all that he had promised, but that he had not been able to send it to him because of the other chief Cilapulapu, who refused to obey the king of Spain. He requested the captain to send him only one boatload of men on the next night, so that they might help him and fight against the other chief. The captain-general decided to go thither with three boatloads. We begged him repeatedly not to go, but he, like a good shepherd, refused to abandon his flock. At midnight, sixty men of us*

*set out armed with corselets and helmets, together with ... some of the chief men.... We reached Matan three hours before dawn. The captain did not wish to fight them, but sent a message to the natives ... to the effect that if they would obey the king of Spain, recognize the Christian king as their sovereign, and pay us our tribute, he would be their friend; but that if they wished otherwise, they should wait to see how our lances wounded. They replied that if we had lances they had lances of bamboo and stakes hardened with fire. [They akeed us] not to proceed to attack them at once, but to wait until morning, so that they might have more men. They said that in order to induce us to go in search of them; for they had dug certain pitholes between the houses in order that we might fall into them. When morning came forty-nine of us leaped into the water up to our thighs, and walked through water for more than two crossbow flights before we could reach the shore. The boats could not approach nearer because of certain rocks in the water. The other eleven men remained behind to guard the boats. When we reached land, those men had formed in three divisions to the number of more than one thousand five hundred persons. When they saw us, they charged down upon us with exceeding loud cries, two divisions on our flanks and the other on our front. When the captain saw that, he formed us into two divisions, and thus did we begin to fight.*

Antonio Pigafetta, "First Voyage Around the World," ca. 1525, sa  
Blair at Robertson, *The Philippine Islands* 33: 175, 177.

### Glosari

Corselet – baluti  
 Exceed – sumobra  
 Flank – dakong gilid ng hukbo  
 Induce – hikayatin  
 Lance – sibat  
 Pithole – hukay  
 Sovereign – hari  
 Stake – tulos  
 Thither – doon  
 Tribute – buwis  
 Voyage – paglalakbay

4. Alin sa dalawang palatandaan ang mas malapit (o mas malayo) sa salaysay ni Pigafetta? Bakit?

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5. Iulat sa klase ang mga sagot. Tandaan ang sumusunod.

Sa pag-aaral ng kasaysayan ay laging may punto de bista sa pangyayari. Ngunit anuman ang perspektibo, kailangang nakabase ito sa ebidensiya.

6. Sa usapin ng pananakop ng Pilipinas, lalong hindi maiwasan ang pagkakaiba sa punto de bista dahil may dalawa o higit pang panig. Ang simbolo ng panig ng Espanya ay ang *coat of arms* ng hari. Tingnan ang *coat of arms* ni Haring Carlos I (1520-1530).



Sa kaliwa: agila ni San Juan, na simbolo ng pagkalat ng Kristiyanismo

Sa kanan: leon, na simbolo ng lakas

Sa gitna: simbolo ng kahariang Castile sa Espanya; helmet; balabal na ginto at balahibo ng hayop; at simbolo ng *Order of the Golden Fleece*, isang grupo ng kabalyero (*knight*)

*Motto:* *Plus ultra*, na tumutukoy sa lubos na kapangyarihan ng hari at ng Espanya

7. Kung may simbolo si Lapu-lapu ano kaya ito? Bilang grupo, gumawa ng simbolo at *motto* ni Lapu-lapu at ipaliwanag ang kahulugan nito. Ipaskil sa *bulletin board*.

## Gawain 2. Kristiyanisasyon bilang Paraan ng Pananakop

1. Sumali sa grupo at basahin ang isa pang sipi mula kay Pigafetta tungkol sa kumbersyon ni Rajah Humabon, kanyang mga hepe at kapwa Cebuano.

*On Sunday morning, April fourteen [1521], forty men of us went ashore, two of whom were completely armed and preceded the royal banner.... The captain [Magellan] and the king [Rajah Humabon] embraced.... The captain told the king through the interpreter that he thanked God for inspiring him to become a Christian; and that [now] he would more easily conquer his enemies than before. The king replied that he wished to become a Christian, but that some of his chiefs did not wish to obey, because they said they were as good men as he. Then our captain had all the chiefs of the king called, and told them that, unless they obeyed the king as their king, he would have them killed, and would give their possessions to the king. They replied that they would obey him....*

*The captain told them that if they wished to become Christians as they had declared on the previous days, that they must burn all their idols and set up a cross in their place. They were to adore that cross daily with clasped hands, and every morning ... they were to make the sign of the cross (which the captain showed them how to make); and they ought to come hourly, at least in the morning, to that cross, and adore it kneeling.... The captain led the king by the hand to the platform while speaking these good words in order to baptize him.... Five hundred men were baptized before mass....*

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*... Before that week had gone, all the persons of that island [Cebu], and some from the other islands, were baptized. We burned one hamlet which was located in a neighboring island, because it refused to obey the king [Humabon] or us. We set up the cross there for those people were heathen. Had they been Moros, we would have erected a column there as a token of greater hardness, for the Moros are much harder to convert than the heathen.*

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*There are many villages in that island [Cebu].... All those villages rendered obedience to us, and gave us food and tribute.... That city which we burned was in that island and was called Bulaia.*

Antonio Pigafetta, "First Voyage Around the World," ca. 1525, in Blair and Robertson, *The Philippine Islands* 33: 155, 157, 159, 161, 167.

### Glosari

Clasp – hawakan nang mahigpit

Hamlet - baryo

Heathen – taong hindi binyagan (hindi Kristiyano); pagano

Moros – mga Muslim

Precede – mauna

Render – ibigay

2. Suriin ang sipi at sagutin ang mga tanong sa ibaba.

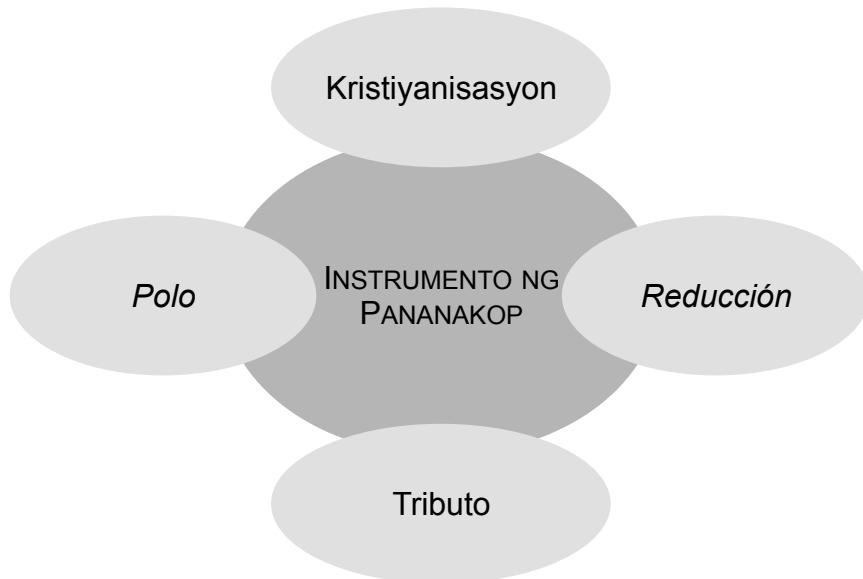
a. Anu-anong paraan ang ginamit ng Espanya upang makontrol ang lokal na populasyon?	
b. Anu-ano ang reaksyon ng mga Pilipino sa mga Espanyol?	

c. Anu-anong tingin ng mga Kastila sa mga Pilipino sa usapin ng kumbersyon sa Kristiyanismo?

3. Ipaliwanag sa klase ang mga sagot ng grupo.

### Gawain 3. *Reducción: Ang Paglipat ng mga Kinaroroonan*

1. Tingnan ang *concept map* sa ibaba tungkol sa mga instrumentong ginamit ng Espanya sa pananakop ng Pilipinas.



- Kristianisasyon – Kumbersyon ng mga Pilipino sa Kristiyanismo na nagsimula sa pagbibinyag
- *Reducción* – Paglipat ng mga katutubong tirahan mula sa kalat-kalat at malalayong lugar tungo sa mga siksik na komunidad
- Tributo – Buwis na ibinayad ng Pilipinong sakop ng *encomienda* sa pamamagitan, kadalasan, ng produkto katulad ng bigas, manok, ginto. Ang *encomendero* ay ang namuno sa *encomienda*, o paghahati-hati ng mga Pilipinong nagbayad ng tributo; kinolekta ng *encomendero* ang tributo.
- *Polo* – Sapilitang pagsilbi o pagtrabaho sa iba-ibang proyekto ng gobyerno tulad ng pagkuha ng kahoy para sa mga sasakyang pandagat, paggawa ng mga sasakyang ito, pagtayo ng tulay, kalsada at iba pang imprastruktura

2. Sumali sa grupo at basahin ang dalawang sipi ukol sa *reducción*.

Sipi #1. Mula sa ulat ni Obispo Domingo de Salazar, noong 1583

*... the Indians are thinly scattered, and are settled amid rivers and marshes where they are found with much difficulty. Hence it is very desirable that the encomenderos do as they are here commanded, and not wait for the religious or ecclesiastics, who can not do it with the same facility as can the encomenderos. Moreover, since the removal of the Indians from their former homes is a thing very odious to them, and they change their homes very unwillingly and with much hardship, it would be better that they be vexed with the encomendero than with the minister—who has to teach them, and through whom they have to learn love, and who in all things strives for their good.*

Domingo de Salazar, "Affairs in the Philippine Islands," 1583, sa Blair and Robertson 5: 236.

### Glosari

Amid – sa gitna

Facility – kadalian

Indians (*indio*) – tawag ng mga Espanyo sa mga Pilipino

Marsh – matubig na lugar

Minister – prayleng Espanyo

Odious – kasuklam-suklam

Strive – magsumikap

Vex – mainis

Sipi #2. Mula sa sinulat nina Luis de Jesus at Diego de Santa Theresa, mga paring Reboleto, tungkol sa *reducción*, 1660-1666.

*... For ... [the proper administration of the converts] we must assume that the king assigns one missionary to each five hundred tributes or families. But our districts, especially those of the islands of Luzon, Calamianes [in Palawan], and Mindoro, although each does not exceed three hundred tributes; need each one or two religious in order that they may be looked after as is necessary for the preaching and for the [spiritual] food of the holy sacraments. This arises from the fact that each mission is extended over a distance of twenty of thirty leagues, without its being possible to make any other arrangement. For although the reduction into large settlements has been attempted, for the more suitable administration it has been impossible to attain that. On the contrary, whenever it has been attempted, Christianity has decreased.*

Luis de Jesus at Diego de Santa Theresa, O.S.A., "Recollect Missions, 1646-1660," Blair and Robertson 36: 181.

### Glosari

Convert – magbago ng relihiyon (halimbawa, maging Kristiyano)

Decrease – kumaunti

League – katumbas ng mga 5 kilometro

On the contrary – sa kabilang banda

Sacrament – sakramento ng Katolisismo

3. Sagutin ang tsart sa ibaba.

a. Bakit ginawa ang <i>reducción</i> ?	
b. Ano ang reaksyon ng mga Pilipino?	
c. Ano ang naging epekto sa mga Pilipino?	
d. Nakamit ba ang layunin ng <i>reducción</i> ? Bakit o bakit hindi?	

4. Ibahagi sa klase ang mga sagot ng grupo. Bumuo ng heneralisasyon tungkol sa *reducción* bilang instrumento ng pananakop.

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#### Gawain 4. Tributo at *Polo* bilang Instrumento ng Pananakop

1. Bukod sa *reducción*, hinati-hati ang mga Kristiyanoong Pilipino sa mga *encomienda* upang magbayad ng tributo o buwis. Sa kasalukuyan, bakit nagbabayad ang mamamayan ng buwis?

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2. Noong panahon ng Espanya sa Pilipinas, dalawa ang dahilan ng tributo: bilang pagkilala sa kapangyarihan ng Espanya at para sa mga itinuring ng Espanya na serbisyo sa mga Pilipino—ang pagtuturo ng Kristiyanismo at ang pagpapatupad ng hustisya. Basahin ang sipi ni Haring Carlos I hinggil sa pagpataw ng tributo.

Sipi #1. Mula sa dekredo ni Haring Carlos I ng Espanya hinggil sa pagpataw ng tributo, 26 Hunyo 1523

*Because it is just and reasonable that the Indians who were pacified and reduced to our rule and vassalage, should serve us and pay tribute in recognition of our lordship and service, as our subjects and vassals do. They, however, have the custom to pay tribute to their native rulers and chiefs. We command that these Indians be persuaded for this reason to pay us tribute in moderate quantity of the fruits of the land, as in other times our laws provided. And it is our voluntary will that the Spaniards, wherever they are, collect these tributes in compliance with their duties and obligations, except in the capital towns and ports of war and in the encomiendas and towns which belong to the Royal Crown.*

Laws of the Indies, 1523, in Gregorio Zaide, *Documentary Sources of Philippine History* (Philippines: National Bookstore, Inc., 1990) 2: 132.

#### Glosari

Compliance – pagsunod sa batas o kautusan

Pacify – patahimikin, supilin

Vassalage – pagkasakop

3. Sa sipi naman sa ibaba, ipinaliwanag ni Haring Felipe II ang mga tuntunin tungkol sa polo, o ang sapilitang pagtrabaho para sa proyekto ng gobyerno.

Sipi #2. Mga tuntunin tungkol sa polo na inilabas ni Haring Felipe III ng Espanya noong 26 Mayo 1609

*That the Indians in the repartimiento shall be lessened in number as the voluntary workers shall be introduced whether the latter be Indians or those of other nations.*

*That they shall not be taken from distant districts, and from climates notably different from that of their own villages ....*

*That they shall be given in full wages that they earn for their work. And that they shall be paid personally each day, or at the end of the week, as they may choose.*

*That the repartimientos be made at a time that does not embarrass or hinder the sowing and harvesting of land products, or other occasions and periods which the Indians have to attend to the*

*profit and management of their property; for our intention is that they may not be deprived of it, and that they may be able to attend to everything.*

*That, granting the poor arrangement and plan of the caracoas, and that when remanded to them many Indians generally perish, because of sailing without a deck, and exposed to the inclemencies of storms, we order that these crafts be improved and built in such a manner that the Indians may manage the oars without risks of health and life.*

*I, THE KING*

Laws of the Indies, 1609, in Zaide 4: 21-23.

### Glosari

*Caracoa* – isang uri ng sasakyang pandagat na gumagamit ng mga manggagaod  
*Deprive* – tanggalan  
*Deck* – lapag ng sasakyang pandagat  
*Embarrass* – pigilan  
*Hinder* – pigilan  
*Inclemence* – masungit o mabagsik na panahon  
*Oar* – sagwan  
*Perish* – mamatay  
*Remand* – utusan  
*Repartimiento* – proseso ng pagpili ng mga taong dapat manilbihan  
*Sow* – magtanim  
*Wage* – suweldo

4. Ngunit taliwas sa mga tuntuning ito, nagkaroon ng mga abuso sa pagpataw ng tributo at polo.

Sipi #3. Mula sa ulat ni Obispo Domingo Salazar, 1583, hinggil sa mga abuso sa pagpataw ng tributo at polo

*“... a great number of Indians went to the mines of Ylocos where they remained during the time when they ought to have sowed their grain.”*

*“... the Spaniards employ the Indians, such as setting them to row in the galleys and fragatas dispatched by the governor and officials on various commissions, which they are never lacking. At times they go so far away that they are absent four or six months; and many of those who go die there....”*

*“Others the Spaniards employ in cutting wood in the forests and conveying it to this city, and other Indians in other labors, so that they do not permit them to rest or to attend to their fields....”*

*“Sometimes the entire quantity of his rice is taken from a poor Indian, without leaving him a grain to eat.”*

*"They compel the Indians to work at tasks in the service of the Majesty, paying them but little, and that irregularly and late, and often none at all."*

*"Some they compel to pay in gold, even when they do not have it.... as there are vast differences in gold here, they always make the natives give the finest. The weight at which they receive the tribute is what he who collects it wishes, and he never selects the lightest. Others make them pay cloth or thread. But the evil is not here, but in the manner of collecting; for, if the chief does not give them as much gold as they demand, or does not pay for as many Indians as they say there are, they crucify the unfortunate chief...."*

*"They collect tribute from children, old men and slaves, and many remain unmarried because of the tribute, while others kill their children."*

Obispo Salazar, "Affairs in the Philippine Islands," 1583, sa Blair at  
Robertson 5: 212, 219, 221, 223, 224.

### Glosari

Commission – gawain

Compel – pilitin

Convey – ipadala

Dispatch – ipadala

Vast – malaki

5. Malaki ang naging epekto ng tributo at *polo*. Basahin ang sipi sa ibaba.

Sipi #4. Mula sa liham nina Obispo Domingo Salazar, Andres de Cervantes at Franciso Morante kay Haring Felipe II noong 20 Hunyo 1582, ukol sa mga reklamo ng mga hepe ng Tondo at ibang lugar sa Maynila dulot ng tributo at *polo*

*Because of the many acts of oppression which they have suffered, many Indians have abandoned Tondo, Capaymisilo, and other villages near this city of Manila. They have gone to live in other provinces, which has occasioned much damage and loss to the chiefs. Out of the three hundred who were there, one hundred have gone away, and the said chiefs are obliged to pay tribute for those who flee and die, and for their slaves and little boys. If they do not pay these, they are placed in the stocks and flogged. Others are tied to posts and kept there until they pay. Moreover, they dig no gold, for the officials oblige them to pay the fifth. If they do not make a statement of their gold it is seized as forfeited even if it is old gold; and the gold is not returned to them until after payment of a heavy fine.... If the natives come to complain of their grievances to the alcaldes-mayores alone, they are imprisoned and thrown into the stocks, and are charged with prison-fees. Their afflictions and*

*troubles are so many that they cannot be endured; and they wish to leave this island....*

Obispo Domingo de Salazar, Andres de Cervantes at Franciso Morante, 1582, sa Blair at Robertson 5: 190-191.

### Glosari

Abandon – iwanan  
 Affliction – pagdurusa  
*Alcalde-mayor* – gobernador ng probinsya  
 Charge – multa  
 Damage – pinsala  
 Endure – tiisin  
 Flog – hagupitin ng latigo o paluin bilang parusa  
 Forfeit – kamkam  
 Grievance – hinaing  
 Oblige – pilitin  
 Occasion – magbigay daan  
 Oppression – pang-aapi  
 Seize – samsamin  
 Stock – preso

6. Sinagot ng gobyerno ang mga reklamo ng Simbahan. Basahin ang sipi sa ibaba.

Sipi #5. Mula sa sagot nina Gobernador Heneral Guido de Lavezaris at mga opisyal at *encomendero* sa “Opinion” ni Padre Martin de Rada, mga 1570s. Sa kanyang “Opinion” inilahad ni Padre de Rada ang mga abuso ng mga *encomendero* at *alcalde-mayor*.

*... we came to these districts by his Majesty's order, and therefore we are here, obeying his royal mandate....*

*In regard to the tribute that has been raised, and the amount of tribute in gold that is collected from Los Ylocos and Los Camarines, ... it is a matter clearly to be understood, that, for the support of those who live in this land, it is quite necessary that the natives assist with tribute as they do in the other part of the Indies. They are not considered friends, nor do they have any security, without first having paid the tribute—which is, in proportion to their condition and wealth, very little; and which they are willing to give gladly and without compulsion. In each island, district, and village, the natives give what they please, for in some places they give provisions, and in others wax, cloth, and other things which they obtain from their harvests. To them it is little, and almost nothing, because they have those things abundantly. If gold has been collected from the Ylocos and Camarines, it is because the land is very rich in mines, and because they have great quantites of gold.*

*As regards the excessive tribute which ... is said to have been collected from the natives, to generalize from individual cases is to*

*confuse the whole matter. We say this because a great part of the country is taxed differently in different places, and the natives vary in wealth. In some parts they are rich, in others farmers, in others merchants, in others miners; and, again, in others they live by robbery and assault.*

*To say, then, that the Indians are so wretched that they live on roots during part of the year, and in some places are accustomed to support themselves for a certain part of the year on sweet potatoes, sago bread, and other vegetables they find, is wrong. It is not so in all districts, but only in some of the Pintados [Visayan] Islands; nor is this through any lack of prosperity, but because they are vicious, and eat all sorts of food. They are so lazy that they will not go four leagues out of their villages to buy rice, but spend their time in drunkenness, idolatries, and feastings.*

*... the natives are so rich, and have so many profits and sources of gain.... They have a great deal of cloth with which to clothe themselves; many silken fabrics worked with gold, greatly esteemed and of high value; many porcelains and fine earthenware jars; lances, daggers, bells, and vases; and many adornments for their persons, of which they make use. They also have great quantities of provisions, which they gather every year from their irrigated lands; palm wine, and wine of the nipa palm, which they collect ordinarily every day during the whole year and many other wines, made from rice or cane—to say nothing of the great profits they make from wax and gold, which are ordinarily produced in all the islands. There is a great deal of cotton, which they work and spin, and make into fine cloths; these are very valuable to the Indians in their trade.*

*If some natives in some of the villages decamp in order to avoid paying the tribute, as is stated in the 'Opinion', it is not on account of any lack of means, but because the natives are spirited, and make it a point of honor to pay the tribute only when forced. They like to be compelled to do so. This is not the case with all of them, but only with some who, after debaucheries and guzzling of wine, come to the Spaniards, and say that they have nothing wherewith to pay the tribute.*

Guido de Lavezaris, Martin de Goiti, Luis de Haya at iba, "Reply to Fray Rada's Opinion," c. 1574 sa Blair at Robertson 3: 265-270.

## Glosari

- Abundantly – masagana, marami
- Accustom – masanay
- Adornment – palamuti, dekorasyon
- Assault – atakihin, salakayin
- Castilian – Espanyol
- Compel – pilitin
- Compulsion – pagpilit
- Dagger – patalim

Debauchery – paglalasing  
 Decamp – Umalis sa lugar  
 Earthenware – palayok na gawa sa ceramic, clay, bato  
 Esteem – ginagalang  
 Excessive – labis  
 Guzzle – lagukin  
 Idolatry – tawag ng mga Kristiyao sa paniniwala sa ibang diyos  
 Indies – tawang ng mga Kastila sa Pilipinas (ang tawag sa Pilipino ay *indio*)  
 Mandate – kautusan  
 Merchant – mangangalakal  
 Obtain – makuha  
 Profit – tubo  
 In proportion to – sang-ayon sa sukat o kalagayan  
 Prosperity – kasaganaan  
 Provision – anumang produkto o gamit  
*Real* – pera sa panahon ng Kastila  
 Security – katahimikan  
 Silken – gawa sa seda  
 Spirited – matigas ang ulo  
 Vicious – Marahas at matindi  
 Wherewith – sa ganitong paraan  
 Wretched - api

7. Sumali sa inatasang grupong kumakatawan sa sumusunod.

- Grupo 1: Mga opisyal sa Pilipinas at mga *encomendero*
- Grupo 2: Obispo Salazar at mga prayleng Espanyol
- Grupo 3: Hari ng Espanya

8. Base sa mga binasang sipi, ilahad ang posisyon ng grupong kinakatawan tungkol sa tributo at *polo*. Ilista ang mga argumentong pabor sa iyong mga posisyon. Maghanda para sa *oral presentation* ng mga argumento ng bawat panig.

9. Ang grupo naman ng hari ay makikinig at magtatala ng mga argumento upang makabuo ng hatol matapos pakinggan ang dalawang panig. Ang magiging desisyon ay base sa mga dekreto ng hari.

10. Ang daloy ng *oral presentation* ay sumusunod.

- a. Grupo 1: Ilahad ang kahulugan at dahilan ng tributo at *polo*.
- b. Grupo 2: Ipaliwanag ang mga reklamo sa tributo at *polo*.
- c. Grupo 1: Sagutin ang mga reklamo ng Simbahan.
- d. Grupo 2: Ipagtanggol ang posisyon ng Simbahan.
- e. Grupo 3: Maghatol.

11. Talakayain ang hatol ng hari. Bilang pangwakas, bigyang kahulugan ang kolonyalismo base sa mga layunin, katangian, pamamaraan at epekto nito.

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### **Transisyon sa Susunod na Modyul**

Nabuo mo na ang lahat ng modyul para sa unang markahan ng Araling Panlipunan, na nag-umpisa sa sinaunang panahon at nagtapos sa pagtatag ng kolonyang Espanyol sa Pilipinas. Sa susunod na markahan ay susuriin mo ang iba pang primaryang sanggunian tungkol sa paghubog ng kamalayang Pilipino, mula sa mga pag-aalsa laban sa iba't ibang pamamaraang kolonyal hanggang sa rebolusyon para sa kalayaan.