

Gaano kadalas o karami ang pag-aalsa laban sa Espanya bago ang rebolusyon ng 1896? Basahin ang puna ni Francisco Leandro de Viana, isang piskal (abogado) sa Audiencia ng Maynila, sa kanyang “Memorial of 1765.”

... it ought to be borne in mind that, from the first years of this conquest [1521] until the one in which we now are [1765], nearly all the provinces have at various times rebelled and risen in arms; and not one of ... [us] doubts that for this kind of offense the Indians ought to be punished by an increase of their tributes, that this may serve them as a warning and example; for they [thus] lost the right to be treated with the mildness which their first voluntary submission deserved.

Francisco Leandro de Viana, “Memorial of 1765,” sa Blair at Robertson 48: 248.

Tamblot's Revolt, Bohol, 1621-1622.

Galing sa mga akda nina Pedro Murillo Velarde, *Historia de la Provincia de Philipinas de la Compañia de Jesus (History of the Philippine Province of the Society of Jesus)*, 1749; at Casimiro Diaz, isang paring Agostino, sa kanyang aklat na *Conquista de las Islas Filipinas (Conquest of the Philippine Islands)*, 1890

The majority of the ministers in the island of Bohol had gone to Zebu, to celebrate the feasts of the beatification of St. Xavier; in their absence [t]he diwata, or demon, appeared to some Indians in the woods ... and commanded them to quit the gospel ... and the Spanish vassalage, and take refuge in the hills; and to build him a chapel, where he would aid them and give them whatever they needed to pass their lives in happiness and abundance, without the encumbrance of paying tribute to the Spaniards or dues to the churches.*

Two or three Indians ... became priests of this diwata [one of the priests was called Tamblot], in order to persuade the people to apostasy and rebellion.... four villages revolted; only Loboc (which is the chief village) and Baclayon remained firm in the faith, and in loyalty to the king.

... to take away the fear which they naturally fear toward the Spaniards, these [native] priests told them that, if they would attack the Spaniards, the diwata would cause the mountains to rise against their foe; the muskets of the latter would not go off, or else the bullets would rebound on those who fired them; if any Indian should die, the demon would resuscitate him; that the leaves of the trees would be converted into saranga (a large fish); when they cut bejucos [cane or palm], these would distil wine instead of water; from the banana leaves they would make fine linen; and, in short, that all would be pleasure, enjoyment, and delight.

Information of this reached Zebu, and immediately Don Juan de Alcarazo, alcaide-mayor of Zebu, went to quiet the island; he invited them to make peace, for which the rebels did not care. Their boldness increasing, they burned the four villages and their churches; they flung on the ground the rosaries and crosses, and pierced an image of the blessed Virgin eighteen times.... Thereupon the chief ordered troops from Zebu, fifty Spaniards and a thousand friendly Indians...; and on New Year's day, 1622, he began a march to the mountains, where the insurgents were.... more than 1,500 rebel Indians attacked our vanguard...; but when our muskets were fired so many fell dead that the rebels began to retreat to a bamboo thicket. When we followed them a heavy rain fell, which encouraged the rebels, for they said that our muskets were then useless. But Heaven favored our cause.... The rebels fled into the mountains; and our men arrived at a village of more than a thousand houses, in the midst of which was the temple of their diwata. Our troops found there much food, various jewels of silver and gold, and many bells of the sort those people use—all of which was given to our Indians.... Captain Alcarazo... commanded that some of the rebels be hanged, and published a pardon to the rest; and he returned to Zebu, where the victory was celebrated.

This success had very important results, for it checked the revolt of other islands and other villages—who were expecting the favourable result which the demon had promised them, so that they could shake off the mild yoke of Christ, and with it their vassalage to the Spaniards. Many of them, now undeceived, accepted the pardon; but others, who were stubborn, fortified themselves at the summit of a rugged and lofty hill, difficult of access, and closed the road [to it] with brambles and thorns.... Six months later the same Don Juan Alcarazo returned, to dislodge those rebels with forty Spaniards and many Indians. After suffering great hardships in making the paths accessible, nearly all his men were hurt, by the time they reached the fort, by the many stones which the enemy hurled down from the summit; but our soldiers courageously climbed the ascent, firing their muskets, and killed many of the rebels, putting the rest to flight.

Thus was dispersed that sedition, which was one of the most dangerous that had occurred in the islands—not only because the Boholanos were the most warlike and valiant of the Indians, but on account of the conspiracy spreading to many other tribes.

Pedro Murillo Velarde, *Historia de la Provincia de Philipinas de la Compañía de Jesus*, 1749, at Casimiro Diaz, *Conquista de las Islas Filipinas*, 1890, sa “Insurrections by Filipinos in the Seventeenth Century,” Blair at Robertson 38: 87-91.

Maniago's Revolt, Pampanga, 1660

In the early days of October 1660, the loyal population of Pampanga made their first rebellious movements – the people being exasperated against the overseers of the wood-cutting who had been ill-treating them. Setting fire to the huts in which they lodged, they declared by the light of the fierce flames, their rash intention; as leader of their revolt appointed an Indian chief named Francisco Maniago, a native of the village of Mexico, who was master-of-camp for his Majesty.... the revolt was in one of the most warlike nations of these islands.... they presented themselves, armed in the village of Lubao under the command of the above-named Don Francisco Maniago.... Others gathered in a strong force in the village of Bacolor, closing the mouths of rivers with stakes, in order to hinder the commerce of that province with Manila; and they wrote letters to the provinces of Pangasinan and Ilocos, urging them to follow their example and throw off the heavy yoke of the Spaniards and to kill all the latter who might be in those provinces.... the chief promoters of the rebellion, finding the courage of their followers so weakened, began to search for paths for their own safety. They despatched our father Fray Andres de Salazar with a letter to [Governor-General] Don Sabiniano [Manrique de Lara], in which they alleged, as an excuse for the disturbance, the arrears of pay which were due them for their services, together with the loans of their commodities which had been taken to Manila for the support of the paid soldiers.... In view of this, the governor offered them 14,000 pesos, on account of what was due them, which amounted to more than 200,000 pesos. For this he sent his secretary... to authorize two other commanders... to establish peace and publish the general amnesty for the past.... When the writ of amnesty was drawn up, and the words were repeated to them in their own language..., in reading to them these words, "in the name of his Majesty I grant pardon, for the sake of avoiding all bloodshed," he altered the sense of this sentence, telling them the very opposite.... and from this resulted fresh disturbances.

Casimiro Diaz, sa Blair at Robertson 38: 143-145, 149-151.

Pag-aalsang Agraryo sa mga Tagalog na Probinsya, 1745

Noong 1745 sa Batangas, Cavite at ibang probinsyang Tagalog ay nag-alsa ang taumbayan dahil sa problema sa pag-aari ng lupa at limitadong access sa ilog at ibang yamang-likas.

Mula sa ulat ni Pedro Calderon Enriquez, awditor at piskal ng *Audiencia*, na nag-imbestiga ng mga kondisyon noong 1739

By commission of this royal Audiencia, I went to a village outside the walls of this capital, to take measures for the completion of a small bridge, which was being hindered by some dispute.... I proceeded to make inquiries regarding the lands and revenues belonging to the village; and I found that all the surrounding estates (on which the people of the village were working) belonged to a certain ecclesiastic, the Indians and mestizos paying him rent not only for these, but for the land occupied by their cabins, at the rate of three pesos a year for the married man, and one and one-half pesos for the widow or the unmarried man....”

Pedro Calderon Enriquez, “*Discurso iuridico, en que se defiende la real jurisdiccion, y se hace demonstracion de la injusticia, que contiene el contrato de arrendamiento de solares en estas islas,*” sa Blair at Robertson 48: 141-142.

With the pretext that the fathers of the Society [of Jesus] had usurped from the cultivated lands, and the untilled lands on the hills, on which they kept enormous herds of horned cattle—for which reason, and because the Jesuits said that these were their own property, they would not allow the natives to supply themselves wood, rattans, and bamboos, unless they paid fixed prices—the Indians committed shocking acts of hostility on the ranches of Lian and Nasugbu, killing and plundering the tenants of those lands, with many other ravages. Nor did they respect the houses of the [Jesuit] fathers, but attacked and plundered them, and partly burned them, as well as many other buildings independent of these.... The contagion spread to the village of Taal, and more than sparks were discovered in other places, although efforts were made to conceal the fire.

Juan de la Concepcion, *Historia General de Philipinas*, 1788-1792, sa “Events in Filipinas,” 1739-1762,” Blair at Robertson 48: 141.

Mula sa dekreto ni Haring Felipe V noong 7 Nobyembre 1751

... Don Pedro Enriquez, an auditor of that same Audiencia, made a report... of what he has done... for the pacification of the villages of Taguig, Hagonoy, Parañaque, Bacoar, Cavite el Viejo, and other places... which lie near that capital, all of which revolted. A similar insurrection or revolt occurred in the province of Bulacan, and these... protested... against the injuries which the Indians received from the managers of the estates which are owned by the religious of St. Dominic and those of St. Augustine... – usurping the lands of the Indians, without leaving them the freedom of the rivers for their fishing, or allowing them to cut wood for their necessary use, or even to collect the wild fruits; nor did they allow the natives to pasture on the hills near their villages the carabaos which they used for agriculture. Accordingly [Don Pedro] determined to free them from these oppressions, and decided that they should not pay various unjust taxes which the managers exacted from them.... he demanded from the aforesaid religious orders the titles of ownership for the lands which they possessed; and, notwithstanding the resistance that they made to him, repeatedly refusing [to obey], he distributed to the villages the lands which the orders had usurped, and all which they held without legitimate cause he declared to be crown lands.... He also took other measures which seemed to him proper for the investigation of the fraudulent proceedings in the measurement of the lands in the estate of Biñan, which is owned by the religious of St. Dominic—fraud which was committed in the year 1743 by the court clerk of that Audiencia [of Manila] with notable fraud and trickery, in which participated the two surveyors (appointed through ignorance or evil intent), to the grave injury of the village of Silang. This had caused the disturbances, revolts, and losses which had been experienced in the above-mentioned villages.... I approve, and regard as just and proper, all that was performed by the aforesaid Don Pedro Calderon Enriquez....

Dated at San Lorenzo, on November 7, 1751

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Haring Felipe V, "Usurpation of Indian Lands by Friars," 1751, sa Blair at Robertson 48: 27-31, 34.