

DOCTOR T.H. PARDO DE TAVERA AND PHILIPPINE HISTORIOGRAPHY

By Encarnacion Alzona, Ph.D., Academician

With humility I present to the National Academy of Science and Technology my brief notes on Doctor T.H. Pardo de Tavera (1857-1925), eminent Filipino scholar and scientist, educator and statesman, and on some of his contributions to Philippine historiography.

He began his researches in Paris when he was a medical student at the Sorbonne. Undoubtedly he was inspired by the queries about his native country of European Orientalists he met in that center of learning. At that time in the civilized world very meager was the existing knowledge about these distant islands.

Philippine linguistics was his first obsession. To prepare himself for the scientific study of language he enrolled at the Ecole Speciale des Langues Orientales Vivantes at Paris from where he obtained a diploma.

His first work, *Contribución para el estudio de los antiguos alfabetos filipinos*, appeared in 1884 and was dedicated to Professor Ferdinand Blumentritt, noted Austrian Orientalist. It included the most important findings of E. Jacquet, a Belgian scholar, in his treatise *Considérations sur les Alphabets des Philippines* (Paris 1831), the first scientific work on the subject, adding to them the results of his own research. Count Meyners, famous Orientalist, honored it with a French translation which was published in the review *Annales de l'Extrême Orient*, Paris 1886.

This monograph, his first contribution to Philippine historiography, was his debut in the universal society of scholars.

Again the attention of European scholars was focused on him when his article entitled *La médecine a l'Ile de Luzon, Archipel des Philippines* (The Practice of Medicine on the Island of Luzon, Philippine Archipelago) was published in the *Journal de Médecine de Paris* (1884, vol. VI, No. 2231). It was an account of the sorcery, witchcraft, etc. related to medicine as practiced by the natives of Luzon. A Spanish version of it, *La medicina en la Isla de Luzon*, made by Pedro de Govantes de Azcárraga, was published in the review *Dos Mundos*, Madrid 1884. Professor Blumentritt translated it into German with the title *Die Medicinischen Kenntnisse der eingeborenen der Insel Luzon* and published it in the review *Globus* (1885, XLVII) for the benefit of German scholars.

Also highly admired was his monograph entitled *El Sanscrito en la lengua Tagalog*, which he published in Paris in 1887. It consists of a list of words of Sanskrit origin in the Tagalog language with explanatory comments on their introduction into the Tagalog language. He dedicated it to Segismundo Moret y Prendergast,¹ enlightened minister of colonies of Spain. Orientalists lavished praise on this work of Pardo de Tavera. Rizal, after examining the complimentary copy that the author had sent him, exclaimed in admiration, "How I envy Pardo Tavera's knowledge of Sanskriti." And Rizal was already a master of several foreign languages. Such was the importance of Pardo de Tavera's monograph.

His knowledge of comparative linguistics was again demonstrated in his next work, *Consideraciones sobre el origen del nombre de los números en Tagalog*, which first appeared in 1889 in *La España Oriental*, published in Manila. Then reprints consisting of twenty pages were made. W.E. Retana considers it "a curious and instructive work."

In his search for documents relating to the early history of the Philippines, he discovered in the Franciscan convent at Manila a manuscript entitled *Las costumbres de los indios Tagalos de Filipinas* by the Franciscan missionary Father Juan de Plasencia. This manuscript, the only one in existence, is dated Nagcarlang, 24 October 1589, and is kept in the Franciscan convent in Manila. It was written upon the request of Spanish Governor Santiago de Vera (1584-1590) who was desirous of being informed about the customs and laws of the Tagalogs for his guidance in his administration. He wished to adopt as much as possible Spanish laws to those of the natives.

He published this rare manuscript in *Revista Contemporanea*, Madrid, 15 June 1892, with the title *Las costumbres de los Tagalos de Filipinas, segun el Padre Plasencia*. He enriched it with illuminating notes, as well as a biography of "this venerable Francis-

¹Segismundo Moret y Prendergast, minister of colonies from 1 April 1870 to 28 December 1870, promulgated the Moret Decrees which secularized education in the Philippines. They established an *Instituto Filipino* which would provide secondary education and created chairs of Tagalog and Bisayan languages in it; and they secularized the University of Santo Tomás, renaming it *Universidad de Filipinas*. The Dominican friars opposed these reforms and through their procurator at Madrid, Fr. Francisco Rivas, succeeded to convince Moret's successor Adelardo López de Ayala, to revoke the Moret Decrees, which he did in 1871. Father Rivas offered to introduce the medical course, which was not given then at the University of Santo Tomás, though, he said, it should be a shorter course than the one in Spain "on account of the limited intelligence of those natives."

For a brief reference to this matter see "Moret y el Padre Rivas" by Mariano Ponce in Jaime C. de Veyra y Mariano Ponce, *Efemérides Filipina*, Manila 1914, vol. I, pp. 46-49.

can missionary in the early years of the conquest who occupies a most important place in the history of the Philippines." Professor Blumentritt translated it into German which appeared in *Zeitschrift für Ethnologie* (January 1893) with the title *Die Sitten und Brauche der alten Tagalen. Manuscript des P. Juan de Plasencia, 1589. Herausgegeben und eingeleitet von Dr. T.H. Pardo de Tavera.* Dr. H. Kern, noted professor of Sanskrit at the University of Leiden, published a Dutch translation, *De ge woonten der Tagalogs op de Filippijnen volgens Pater Plasencia in Bijragen tot de taal-land en volkenkunde van Nederlandsch-Indie*, The Hague, 1892, vol. VIII.

Pardo de Tavera is also the author of *Plantas Medicinales*, a book of 341 pages in 8°, published in Madrid in 1892. Its first part consists of a list of medicinal plants with their scientific names, their popular names in the principal Philippine dialects spoken in the Islands, their uses, and their description. Then follows an index according to the qualities of the plants; the next part is a statement of their therapeutic value with an alphabetical list of the most common ailments for which the plants have therapeutic value. At the end is a general index to facilitate the use of the book.

His next notable research dealt with printing and engraving in the Philippines. No one else before him had undertaken such a study. Entitled *Noticias sobre la imprenta y grabado en Filipinas*, it first appeared in *Revista contemporánea* (Madrid, 1892, Nos. 426, 427, and 428. It was praised by Juan T. Medina of Chile in his book *La Imprenta en Manila desde sus orígenes hasta 1810*, Santiago de Chile, 1896.

A very valuable contribution to Philippine historiography was his study of Father Murillo Velarde's map of the Philippines, published in 1734, which was the first detailed map of the Archipelago, notable for its accuracy and neatness. Its engraver was a Filipino, the noted Nicolás de la Cruz Bagay. Pardo de Tavera stated that the first edition of the map was unknown in Manila and hence he believed it opportune to publish a commentary on it. His work consists of 19 pages in 8° with two engravings, and printed in Manila in 1894.

The closing years of the 19th century were tragic to Filipino aspirations. We had declared our independence from Spain and established a republic based on a written constitution. Then the United States of America, a great power, intervened, determined to extend her rule over our Archipelago, thereby securing a foothold in the Far East like the other great powers: Great Britain, France, Germany, and Russia.

Under the new regime Pardo de Tavera continued his scholarly pursuits; and in 1900 appeared his study of a rare historical

document: a report of Governor Simón de Anda y Salazar (1770-1776) to King of Spain entitled *Abusos o desordenes que se han criado en las Islas Filipinas*.² Pardo de Tavera's study consists of 102 pages in 8°. Anda's report fills 41 pages and the rest contain Pardo de Tavera's commentaries, or as he modestly calls them "Notes". As Anda related his opinion of the deleterious rôle of the friars in the Philippines, the commentator supplied facts and occurrences, without expressing his own opinion. While Pardo de Tavera's study illuminated the history of the Philippines of that period, it certainly did not endear him to the friars.

Though he was already a member of the Philippine Commission and occupied with numerous official duties, he still found time to engage in scientific research. In 1901 he published an interesting study entitled *Etimología de los nombres de razas de Filipinas* which he dedicated to Dean C. Worcester, a member of the Commission. Worcester was a former professor of zoology at the University of Michigan and had been in the Philippines on expeditions twice. He was the author of a book entitled *The Philippines Islands and their People*, New York, 1898.

The Americans recognized Pardo de Tavera as a distinguished gentleman and brilliant scholar; and when they decided that a brief history of the Philippines should be included in the Philippine census of 1903, they requested him to write it. This is his *Reseña histórica de Filipinas desde su descubrimiento hasta 1903*. (A Brief Review of the History of the Philippines since its Discovery until 1903). When he examined the Spanish edition of the Philippine Census, he discovered that it was not his original work that was used but a Spanish translation of the English translation. He found many errors in the Spanish translation and so he brought the matter to the attention of the Philippine Commission. In March 1906, the Commission approved a resolution ordering the publication of his original work. Though only 75 pages in 8°, by far it is the most illuminating brief survey of Philippine history that this speaker has read. However, it has been criticized adversely by a certain religious order for not extolling more profusely the rôle of the friars in the Philippines. The author had been fair, rendering praise and censure whenever they were due.

In the desire of Washington to gather information about its new possession the Library of Congress took steps to acquire books relating to the Philippines' past. Pardo de Tavera placed at the disposal of the Library of Congress for publication his own collection of valuable and rare works. Entitled *Biblioteca Filipina* it was published in 1903 jointly by the Library of Congress and

²See José Montero y Vidal, *Historia General de Filipinas*, II, 236-281. Also, Manuel Artigas y Cuerva, *Historia de Filipinas* (1916), Manila, 252-263. In the footnote is a brief biography of Dr. Anda.

the Bureau of Insular Affairs. The chief merit of Pardo de Tavera's *Biblioteca* lies in the critical comments on each item which enhance its usefulness to the historical researcher.

In 1909, his health failing, he resigned from the Philippine Commission and went abroad, hoping to recuperate. Before his departure, his admirers, among them, Manuel L. Quezon, Juan Sumulong, and Jaime C. de Veyra, organized a farewell banquet on the night of the 17th of April 1909. His address at that banquet was printed in the original Spanish and the English translation.

The banquet was attended by distinguished Filipinos belonging to different political parties, some of whom had denounced the platform of the defunct Federal Party of which he was the president. On this occasion he clarified his stand, declaring that he then sincerely believed that statehood was preferable to the humiliating status of colony.

He also remarked that some politicians were injudiciously dividing our people into Filipinos *de cara y corazón* and Filipinos *de corazón* only, alluding to Filipinos with Spanish blood. There should not be such division among Filipinos. All should be Filipinos *de corazón*, regardless of color, shape of the nose, or whether or not they wore beards. (Pardo de Tavera wore a beard.) Nations are not composed of people with the same physical characteristics, but of people who have the same sentiments, common aspirations and ideals. If common physical characteristics are the basis of the union of primitive peoples, modern nations rest on more solid bases which are common aspirations and ideals. He cited the people of the United States of America, Canada, and the United Kingdom, by way of examples.

Pardo de Tavera was of mixed blood: Spanish and Tagalog. He was a native of the Philippines and had always regarded himself as a Filipino. In appearance he was comely and stately; in manners, he was courtly, continental.

A highly valued work of Pardo de Tavera was *El carácter de Rizal*, first published in *The Philippine Review*, a monthly publication edited by Gregorio Nieva. It was a masterly study of the character of our national hero who was his personal friend. The demand for it was so great that it became necessary to publish it in pamphlet form. Translated into English, Filipino educators believe it should be required reading in Philippine schools.

Future historians of the Philippines will find the lectures, addresses, and articles of this brilliant and patriotic scholar illuminating in the interpretation of the period to which they pertain.

He devoted serious thought to the economic development of his country, being aware of her vast economic resources and believing it to be of fundamental importance to her political future.

In an article entitled *La agricultura y la inmigración*, published in the *Philippines Free Press* of 5 October 1912, he elucidated his stand on the necessity of importing foreign agricultural laborers in order to hasten the cultivation of the vast fertile lands of the Islands, since Filipino laborers at that time were indifferent and unskilled, content to subsist on what the extraordinary fertility of the soil and the benign climate could provide them with little exertion. As a result landowners were not getting encouraging returns from their holdings.

He was president of the *Asociación Económica de Filipinas* dedicated to the promotion of agriculture. Among the letters of adhesion that he received was one from Manuel L. Quezon, then resident commissioner of the Philippines at Washington.

Another significant contribution to Philippine historiography is his lecture before the prestigious Philippine Columbian Association in Manila entitled *Resultados del desarrollo económico de Filipinas* (Results of the Economic Development of the Philippines) covering the pre-Hispanic, Hispanic, and contemporary periods. It was published in two issues of *The Philippines Free Press*: 7 December and 24 December 1912. It was a masterpiece, and its author was hailed as a great educator, a prodigious talent, etc. By public consensus he was the foremost scholar of his time. For a long time his lecture was the favorite topic of conversation of Filipino intellectuals, dealing as it did with the most vital problem of their country.

Another lecture of his that stirred prolonged discussion among the intelligensia was *El legado del ignorantismo* (The Legacy of Obscurantism),³ delivered before the summer assembly of public school teachers held in Baguio on 30 April 1920. In this critical survey of public education during the Spanish era the lecturer revealed an extraordinary familiarity with the *novenas*, *corridos*, tales of miracles, and the like that then constituted the popular reading matter. It goes without saying that this lecture did not endear him to the religious orders which directed public education during the Hispanic epoch in our country.

Many of his admirers were the intellectuals belonging to what was then popularly called "the rising generation" — young people who were the products of the public schools established by the Americans. Two of them, Eliseo Quirino and Vicente M. Hilario who were members of the faculty of the University of the Philippines, included in their book *Thinking for Ourselves* (1924) the English translation of *El legado del ignorantismo*, *El alma filipina*,

³The *Legacy of Obscurantism*", translation by Encarnacion Alzona and published in a booklet entitled *The Character of Rizal and The Legacy of Obscurantism*, with a biographical sketch of Pardo de Tavera by Encarnacion Alzona. Publication of the University of the Philippines, Diliman, 1960.

the concluding part of *Resultados del desarrollo económico de Filipinas*, and the preface to his book *Plantas medicinales de Filipinas*, and “The Conservation of the National Type”, written in English, which was his commencement address (4 April 1921) to the graduates of the University of the Philippines. They believed that the ideas of Pardo de Tavera and other Filipino thinkers deserved to be disseminated among the Filipino youth who were justifiably being criticized for their greater familiarity with the ideas of American thinkers and writers rather than of their own countrymen.

Pardo de Tavera was cordial and sympathetic toward the younger intellectuals. This speaker remembers her elation upon receiving in the United States a handwritten letter of Pardo de Tavera in his elegant script.⁴ In that letter he wrote that he had intended to ask me to write a history of the City of Manila and he regretted that I had left for abroad; but he added that he was also glad that I was pursuing advance studies. Upon my return to the Philippines, I presented him with a copy of my unpretentious doctoral dissertation, my debut in the society of scholars, and he acknowledged it with a commendatory letter in French,⁴ a language of which he had a enviable command, like all highly educated men and women of his time.

He invited to his home on Buenavista Street in Santa Mesa, at that time a romantic residential district, the younger intellectuals, showing them his collection of rare books and manuscripts among which he had scattered black pepper as protection from termites. Some of his pamphlets were bound with Philippine woven cloth, done by himself. He said he was preparing to write a history of Philippine civilization, which undoubtedly would be authoritative considering his vast learning and scientific mind. Death, however, prevented him from carrying out his grand design to the nation's great loss. Nonetheless his scholarly contributions to Philippine historiography are more than sufficient to immortalize him.

Furthermore, he has other achievements that entitle him to the eternal remembrance of his countrymen. When he was a member (1901-1909) of the Philippine Commission, the legislative body in the first years of the civil government during the American regime, he contributed greatly toward the Filipinization of the government established by the Americans. At that time the Americans were abysmally ignorant of the Philippines and her people; and they were wise enough to seek the cooperation of educated Filipinos. Thus, through his recommendation many competent Filipinos were appointed to government posts.

⁴A copy of the original of each of these letters is reproduced in the following pages.

DR. T. H. PARDO DE TAVERA
Maestro

714 Pennsylvania Ave.
20 Agosto 1919.

Señorita Encarnación Gilgona.
Chicago.

Distinguida Señorita y amiga:

Después de mi visita al Jefe, volviendo
esta mañana me enteré por un diario de aquí
que él está en Chicago. Me alegré mucho por
ello, pues lo diéste por mi porque precisamente
estaba yo pensando recomendarle a lo que es
una historia de Manila, ésta es una
obra muy importante y que merece lo más
notable de la historia misma de Filipinas.

Me quedé encantado a lo que he oído de su
vida y me felicito por haber sido premiada
con un libro en honor de la memoria de un
hombre que por su buena salud y sobre todo
por su poder saliente a lo que es el mundo.

Le doy un cordial saludo.

T. H. Pardo de Tavera

P. S. Lo voy a hacer. Con mucho gusto.
Le envío de mis recuerdos.

Manille le 29 Sep. 1933

A Madame Encarnacion Alsona.

Chère Madame:

J'ai, en fin, reçu votre thèse
"Some French Contemporary Opinions
of the Russian Revolution of 1905" que
j'en lue avec le plus grand plaisir
et intérêt.

Je vous suis très-reconnaissant
pour d'avoir pensé à moi, et vous
prie d'accepter mes sincères remer-
ciements par votre charmant envoi.

Vous avez fait la même étude
très-conscientieuse avec une ana-
lyse parfaite et juste: aussi je
suis tout à fait enchanté d'
avoir eu la bonne fortune de
lire votre travail dans lequel
j'ai beaucoup appris.

Recevez Chère Madame,
l'expression de mes sentiments les
plus respectueux

T. H. Pardo de Tavera

He was instrumental in the establishment of the first state medical school in this country. With other Filipino physicians he organized an association known as *Colegio Médico-Farmacéutico de Filipinas* of which he was the first president (1899-1900). This association brought to the attention of the Commission the country's pressing need for trained physicians, as the majority of the people was left to the mercy of herb doctors. With the support of Commissioner Dean C. Worcester he succeeded to convince the Commission to approve the establishment of the Philippine Medical School in 1905.

He cherished another project to promote the general welfare of his countrymen; the creation of a state university free from clerical control. His efforts were crowned with success when the Commission approved Act No. 1870, passed by the Philippine Legislature in 1908 providing for the establishment of the University of the Philippines. This was opened in 1909 and the Philippine Medical School became its College of Medicine in 1910.

He was appointed regent of the University for a term of five years. The presidency of the University was offered to him when it became vacant due to the resignation of its American president, but he declined the offer. Years later in a conversation relating to this matter, he remarked that he declined to accept it because it was difficult for any one to succeed in that position on account of political interference.

However, in 1923 he accepted the post of director of the Philippine Library and Museum, being the first Filipino to fill it. A bibliophile, the position fitted him to a T. The employes liked him and they elected him president of the Philippine Librarians Association whose formation was inspired by him.

The University of the Philippines conferred on this illustrious Filipino the degree of LL.D. *honoris causa* after serving the University as regent. Aside from this honor, he received no other from our traditionally noble and grateful nation, while minor intellectuals, mere compilers of other scholars' works or commentators have been conspicuously honored, some even with important highways named after them and others with their effigies adorning postage stamps.

In concluding may I add a postscript. The modern Filipino woman owes Pardo de Tavera a debt of gratitude. He was one of the very rare Filipinos of his time who supported the woman suffrage movement in our country. Although it was an unpopular issue, he gave generously his moral support to the few courageous women who led the movement. He openly advocated the enfranchisement of Filipino women and attended a legislative hearing on the question.

Serafin D. Quiazon, Ph.D., Discussant

Thank you Mr. Chairman, distinguished guests, Academicians.

It is only fitting that Dr. Encarnacion Alzona's lecture on Doctor Trinidad Pardo H. de Tavera and Philippine Historiography is conducted by the National Academy of Science and Technology and is directed towards an academic audience, for Doctor Tavera was a part of this atmosphere. In her paper, she presents information drawn from her thorough knowledge of and personal acquaintance with Doctor Pardo de Tavera, on the basis of which a psycho-historical dimension of his scholarly achievements and successful career is reconstructed and analyzed. She has taken time to pause in order to obtain a sufficient measure of Doctor Pardo de Tavera's inner spirit and his relations to his contemporaries and admirers and to find a method for neatly analyzing his writings to illuminate his full life and his times with depth, clarity, accuracy and economy.

No one can quarrel with Dr. Alzona that Doctor Pardo de Tavera contributed much to the intellectual content of Philippine culture, whether in linguistics, bibliography, history, literature and *materia medica*. Nor can we doubt the anti-friar attitude of Doctor Pardo de Tavera. Using his works, writing, speeches and other source materials, Dr. Alzona with careful eyes to reliability has put together an absorbing bio-bibliographical essay, sympathetic yet fair with, Doctor Pardo de Tavera, an "hijo del pais" and a native of Manila who became an influential voice and one of the central figures in the early American colonial administration. A scholar with such intimate knowledge of the Philippines was, indeed, a valuable asset to the American colonial government. In her efforts to categorize Doctor Pardo de Tavera, she has captured the quintessence of the man who in life was an amalgam of fine traits and whose wide range of active interests emerged in bolder relief.

I concur with Dr. Alzona's observation that while intellectual dwarfs had been lavished with honors, and some even with long avenues named after them and still others remembered with commemorative stamps, we have not done anything to project Doctor Pardo de Tavera's rightful place in our society from the limbo of anonymity into which he had fallen. Perhaps, the National Academy of Science and Technology can do something to rescue Doctor Pardo de Tavera from limbo and to restore him to the

high and honored place he deserves. In Latin America, the National Academy of Sciences devote their energies either in erecting monuments for their great scholars or in placing them in a more proper perspective in the field of intellectual history. Dr. Alzona's article and work on Doctor Tavera will be consulted as valuable source for contemporary and future scholars seeking to understand the man.

May I add in closing that I, too, like Dr. Alzona and many of us here today, are silent admirers of Doctor Tavera. When I assumed the headship of the National Library some fourteen years ago, I discovered his portrait in oil, together with that of Dr. Jose Rizal's by Fabian de la Rosa and our National Flag in water color by Juan Luna, deteriorating in a dingy, cockroach-ridden storeroom of the building. The first thing I did was to salvage his portrait and to hang it inside my office. Since then, this portrait of a socially, dignified, gentleman-scholar with a renaissance mind has been keeping me in good company in my spartan-looking office.

Mita Pardo de Tavera, M.D., Discussant

Thank you Dr. Lagmay and of course, Dr. Alzona and those who are here, and express my deep gratitude in my name and in that of my family for your splendid talk on what to me is a splendid man. Perhaps the most important single influence in my life. And Dr. Quiazon, thank you too for living these 12 years with the image of my grandfather. I'm so overwhelmed by so many Ph.D's, eminently but I would say this. I think that it's time for MD's to share occasions like these. I think that MD's stand to have a very myopic view. And I think that this is what we need, to be more involved in all the influences that contribute to man. And I would like to say that I am one of those who think of man, matters or of medicine of my specialty not from the physical sense of view but to me, man or health. In other words, it is an expression of physical, social and mental well being of man, so I would say that occasion like this is very welcome to decisions like me who may have in our view.

Now I am certainly not a historian, by training or by vocation or by inclination, but I am a historian by birth. I was fed with history. I live under the shadow of that great tree. I heard history from the time that I could understand things. So, I would say, "think", but that makes me a historian in some sorts of way. Yes, it is in my blood so that because it is my blood, I cannot just stand as a by-stander and just watch even in a strict place. I feel that strong sense of history, and I feel the need to participate and in changes that are taking place in the evolution of our Philippine Society and the restructuring of our society. I cannot claim to have the vast knowledge to Dr. Alzona, but I can speak on certain intimate glimpses about the man that I revered. His role in history would be of one who saw the need to write down, if only to serve as a guide for those coming behind them as to what world of roots of the Filipino people. It appeared then that after 400 yrs. old of Spanish occupation that we as people had lost somehow an identity and this is why he felt a strong sense of recording facts that would point out the origin of the Filipino people. And I would think that what he wrote then, is certainly applicable today because we are even a more confused race and we were after 400 years of Spanish occupation we have had.

Some 70 years, 80 years of American occupation so we are indeed a very sour country that had lost its identity in many ways,

and this is what is being established and we are trying to remember or remind Filipinos as we are fellow Filipinos. Of the origin, he wrote about the Sanskrit, the influence of the Sanskrit in our language, the origin of the number, printing and engraving the customs. He wrote as much as he could about the character of Filipino and the roots of the Filipino. So, from that point of view, I would say that many of his writings are relevant today. Certain views that he may have expressed then, will no longer be applicable in other matters. But then, what he wrote about 55 years ago, may no longer hold true now as views change as structures change. Situation change as Filipinos represent part of the general structure as a nation among nations. I remember him very much as being a very serious sort of person.

You would think that a man who had seen so much examples with him in silent. At the age of 13, he and his family had to leave the Philippines and live in Paris. But before they found the homeland in Paris, they went from country to country looking for a nest. They were in exile because of his uncle's participation in the Cavite Revolt. He wasn't his father, because his father died when he was a young boy and so Joaquin Pardo de Tavera was the most important influence in his life. And as a clan, the whole clan moved on to Paris — Dr. Tavera, his brother Felix, and his sister Paz who later was to marry, Juan Luna. Stimulated by his love of country from the age of 13 he was able to return to the Philippines. When he returned to the Philippines, he was already a Doctor of Medicine. It was in his mother's home that the leaders of this rebellion then would gather in Paris to plan from afar the revolution that necessarily would have to take place.

In fact, I have pictures of that period taken in the home of his mother in Paris which was considered the meeting place of the Filipino "Liberals" as they were called at that time and of course, in France was a place where they found this haven because France was a liberal country and it gave a haven to people with liberal ideas. I think to this day Khomeini fought a revolution from Paris. Well, as I said he was a peerless person he should have seen the example of what happens when you engage in trying to go against the so-called "establishment" but he came back with only one desire and that was to serve his country in whatever way he could. He fought for justice, women's suffrage was a foremost side of justice, he wrote against injustice, pointing out the defects of the Spaniards, of the abuses of the friars of the Spanish regime. So that establishes in many ways his role but a safe position. There is a particular role that strikes me not only as curious but as very relevant. He spoke of the practice or the Medical or the folk medicine in the island of Luzon. And there are things, these are of great interest to me now and in the latter years of my life as a

physician, I started as a clinician, but now I find myself as a physician of people. I am interested in folk medicine, how it can be utilized to serve the interest or the needs of the great majority of the Filipinos. He wrote on medicinal plants and what makes it quite interesting is that in the purpose of his book, he pointed out 80 years ago that we should not dismiss this as just a source of witchcraft or something of primitive medicine, he pointed out that for certain common things, common treatment had a role and this is also my interest, strangely enough my present interest. So yes, he left a great deal, I was just rapidly looking through the list of all the many things he wrote about, referred to them as notes. He wrote monographs on a lot of subjects, I just stop counting at a hundred and twenty last night going through quickly through the list of what he has written about, and he has, I know, countless thoughts that he left unpublished numerous articles that I'm overwhelmed by his output. He was a sensitive writer. He was like Picasso. Picasso left a lot of canvases. Everything he saw with his eyes, he painted. I think in the case of my grandfather everything that he saw, he put them in words and in such beautiful words. So, I, too, keep those books with pepper.

I remember, Dr. Alzona say this, and I couldn't help but a sort of smile inside, because I still find myself the same thing. It's also nice to know that the university that he found help on it's also the university that many of our leaders in our present society have graduated from, and that I can say, I am proud to have also graduated from.

So, I want to thank the members of the National Academy of Science and Technology and Dr. Alzona for having thought of me of representing my grandfather. And perhaps one little secret, it's my maiden name, that if I have carry that maiden name through all these years, it was because in my own small way, I was given honor to this man who had served our country so well. Thank you.

Bonifacio Salamanca, Ph.D., Discussant

I would like first of all to add my congratulations to Dr. Encarnacion Alzona for her brief — but highly informative — paper on “Doctor T.H. Pardo de Tavera and Philippine Historiography”, and to commend the National Academy of Science and Technology for providing the venue for its delivery and presentation.

The timing could not have been better. From the standpoint of the Philippine Historical Association — of which Dr. Alzona was a founding member, first editor of its journal and now a revered member of its Board of Advisers — it is a challenge on this the 25th Anniversary of its birth, for it to embark on a project to examine the contributions of Filipino scholars, like T.H. Pardo de Tavera, to Philippine historiography. As the current PHA president, I shall prod my colleagues to start doing so, using Dr. Alzona’s paper as a model. Dr. Alzona’s lecture also came at a time when there is a rekindling of interest in Philippine history and a spate of historical writing, inspired to a certain extent no doubt by no less than the President of the Republic’s example.

I think there is a little parallelism in the historical and writing careers of T.H. Pardo de Tavera and President Ferdinand E. Marcos. The latter started writing serious Philippine history at a moment and under circumstances when affairs of state are of such magnitude that by simply reflecting on what transpired the day before could overwhelm much younger men. T.H. Pardo de Tavera himself wrote at least two of his major and enduring contributions for the study of Philippine history at the time when he was deeply immersed in the task of nation-building or “nation-saving”, by helping establish civil government for the country to replace the Military Regime under the American Government — as one of the first triumvirate of *ilustrados* in the Taft/Philippine Commission — a task which must have demanded so much of his time and energy.

I shall presume that since Dr. Alzona did not mention it, Dr. Pardo de Tavera undertook his writings without the benefit of a battery of research assistants and writers — as is now apparently the practice. We can therefore assume without question that his writings were entirely his own handiwork.

Perhaps, an account of the circumstances under which they were composed, Dr. Tavera’s 20th century writings suffer from more than the usual dose of inaccuracies and deficiencies, which

have been convincingly pointed out by a colleague of mine in her master's thesis twenty-one years ago.* This is not to dismiss those works as completely worthless to the scholar. Rather they should be viewed as attempts at historical reconstruction by a many-sided genius whose initial training did not exactly prepare him to make solid contributions to Philippine historical writing — Pardo de Tavera was a doctor of medicine, not a Ph.D. in history — and who was thrust into an exacting political career at the time he wrote *Biblioteca* and *Reseña historica*.

Historiography is the imaginative but not fictitious reconstruction of the past. It requires a critical examination of a variety of sources, written and oral. It demands an impartial evaluation of sources, written and oral. It demands an impartial evaluation of the evidence. Finally, if he is to be true to his craft, the historian must deduce conclusions and infer generalizations that do not do violence to his facts. Just as important, he must not be swayed by his emotions or bias. Pardo de Tavera's *Reseña historica* evidently does not fully measure up to what present-day historiographers would regard as the attributes of a respectable historical study.

That is not, however, the only way one should view Pardo de Tavera's works. He was, after all, a human being and a Filipino, who lived part of the epoch he wrote about — the 19th century, a most important one in our evolution as a nation; he could not have maintained complete indifference to the behavior of certain sectors of the society, like the all-powerful friars of that epoch. Neither did he have the advantage of hindsight — any more than we would, were we now to assess the New Society in the Philippines before the bar of history. Even those trained in the art of Clio which Dr. Pardo de Tavera was not — would find it impossible not to make judgments which a century from now would appear fully unwarranted and ridiculous.

Viewed in this light, Dr. Tavera's works become all the more impressive, or at least significant. They are there not so much as models, but rather as a lode from which the painstaking researcher may extract valuable nuggets of information — if not also insight.

The philosopher/historian Carl Becker has said that every man is his own historian; another historian has said that every generation writes its own history. Dr. Pardo de Tavera was one member of his generation which viewed Philippine history in its own light. He deserves to be commended to write what he thought was the truth — his own truth.

We owe Dr. Alzona, therefore, a lasting debt of gratitude for giving our generation a *tour de'horizon* into the contributions of T.H. Pardo de Tavera to Philippine historiography. We are intellectually richer thereby.