

**SINA RAHA KATUNAO, LAKANDULA, TUPAS, AT MATANDA:  
ISANG PAG-AARAL SA KANILANG KASAYSAYANG  
PAMPAMILYA AT ANG PAPEL NA GINAMPANAN NILA  
SA KASAYSAYAN NG PILIPINAS NOONG PANAHO  
NG KASTILA**

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**Maikling Kabuuan**

Sa mga sinulat ng mga prayleng-misyonaryo noong ika-16 at 17 daantaon, marami silang mga binanggit na mga pangalan ng mga katutubong namuno dito sa Pilipinas noong dumating at magtatag ng pamahalaang kolonyal ang mga Kastila dito sa ating bansa. Una sa mga katutubong namuno na kanilang binanggit ay si Raha Kolambu at Raha Tupas ng Cebu, si Raha Katunao o Sikatuna ng Bohol, Raha Lakandula ng Tondo, Raha Matanda at Sulayman ng Maynila, Gat Pulentang ng Bulakan, Gat Pangil ng Batangas, at Mamirlas ng Sorsogon.

Sa mga nabanggit sa itaas, bukod-tanging ang mga Lakandula ang madalas mabanggit sa mga pahina ng kasaysayan ng Pilipinas noong panahon ng Kastila, lalong-lalo na si Don Juan Makapagal (ninuno ng dating Pangulong Diosdado Macapagal) na kung saan siya ay hinirang sa isa sa pinakamataas na posisyong-militar na inilaan lang ng pamahalaang-Kastila para sa mga katutubong pumanig sa kanila. Ang pagkahirang ni Don Juan Makapagal ay dahil sa mabigat na papel na kanyang ginampanan sa pagsupil sa malawakang rebelyon ni Andres Malong sa Pangasinan, Francisco Maniago sa Pampanga, Juan Magsanop sa Ilokos, at Andres Lupan sa Kagayan noong 1660-1661. Kakaunti o halos walang nabanggit tungkol sa ibang mga katutubong raha lalo na kung ano ang naging kapalaran nila at ng kanilang salin-lahi noong panahon ng Kastila.

Layunin ng artikulong ito na bigyang-pansin ang pami-pamilya ng mga nasabing mga katutubong raha, ang papel na ginampanan nila noong panahon ng Kastila, ang naging kapalaran nila sa ilalim ng pamahalaang Kastila at kung paano sila trinato ng huli, ang relasyon nila sa ibang katutubong mamamayan ng Pilipinas, at ang kahalagahan at kontribusyon ng kasaysayang pampamilya (family genealogy) sa pag-aaral sa nakalipas ng ating bansa.

**Introduction**

To systematize tax collection, Governor General Narciso Claveria decreed in 1848 the use of surnames by all Christianized inhabitants in the Philippines from a list of surnames which accompanied said decree. His order, however, allowed descendants of illustrious native families the option to retain their own surnames if they so decide. As a result, most of us today could only trace our ancestry up to 1849. There are, on the other hand, other families who could trace their ancestry even up to the period before the coming of the Spaniards.

These are the families of the descendants of Raha Matanda, Lakandula, Katunao, and Tupas.

The abovementioned Rahas and their descendants were often mentioned by the friar-chroniclers even at the outset of Spanish explorations showing that various places in the Philippines had already evolved a state system even before the Spaniards came. Many of these places were already governed by local chiefs whose authorities and extent of powers could be seen from the titles that they had assumed e.g., *raha* or *rajah* or *ladya*, *lakan*, and *gat*. There were many other native rulers other than the above-mentioned ones but they were mentioned only in passing by available sources. They were *Tariq* Sulayman of Macaveve, Pampanga<sup>1</sup>; *Mamirlas* of Ibalon, Sorsogon<sup>2</sup>; *Gat* Pulentan of Bulacan, *Gat* Pangil and *Gat* Ginlitan of Batangas<sup>3</sup> and *Magat* Salamat of Tondo.<sup>4</sup> Mention should also be made of the Sultanates of Maguindanao and Sulu whose rulers were related to the rulers of Manila and Borneo as could be seen in their *Seliselahs* (genealogical tables).

Recently discovered documents in the Philippine National Archives also mentioned their heirs and descendants of the abovementioned Rahas, such as Don Ambrocio Mag-isa Ladyangbata ("ladyang-bata" means "young raha"), a "raha bago" (new raha) who was mentioned as the son of Raha Sulayman of Manila, a "Laria" (or Raja) who was a grandson of Raha Katunao as well as the latter's great-granddaughter named Doña Maria Uray ("uray" or "uraya" means "female raja or female heir of the kingdom"), and Doña Potenciana Ladyangbata who was the granddaughter of Raha Matanda. Succeeding descendants continued to carry on their illustrious names as could be seen today in such surnames as Pulentan, Punsalang, Pagnio, Ladya, Ladyangbata, Oray or Oraya, Bulactala, Makapagal, Capulong, Lapira, and Soliman.

Of the abovementioned Rahas and their descendants, it was largely the Lakandulas who were frequently mentioned in many documents during the Spanish era. Few or almost nothing of the other native ruling families and their descendants were scarcely mentioned following the Spanish conquest of the Philippines. What happened to them and their descendants and the roles they played during the Spanish era shall be the focus of this paper.

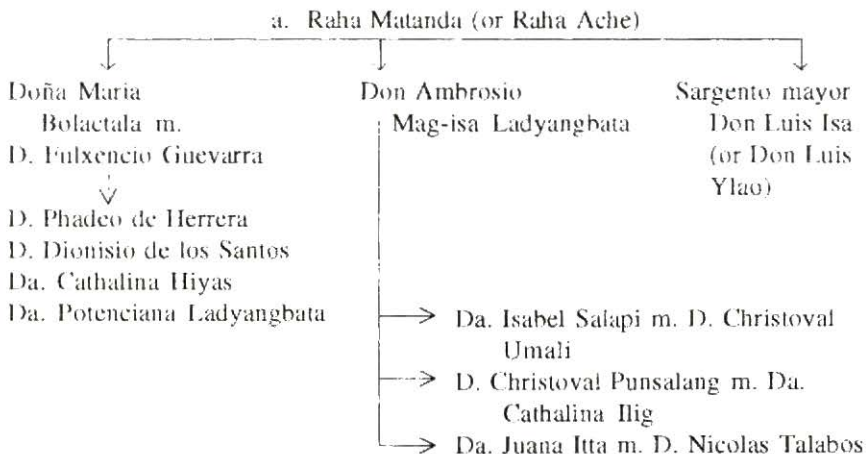
### **The Pre-Colonial Philippine Rahas and their Descendants**

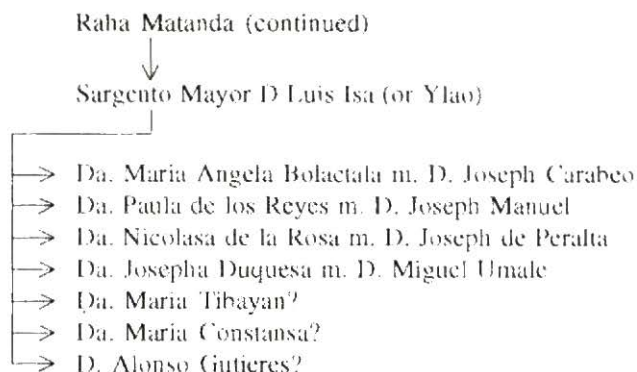
One of the royal instructions issued to the Spanish conquistadores for the conquest and christianization of the Philippines was for them to befriend the local chiefs as this could vitally assist them in achieving Spanish aims.<sup>5</sup> In the process, records were kept by the Spanish colonial government of those native chiefs and their families who sided with them. The records were vital for Spanish administrators as they facilitated their identification as it was standard Spanish policy to grant privileges – and extend them to several generations – to those local inhabitants who helped them in the pacification and christianization of the

Philippines. On the part of the descendants, they were forced to keep and update, too, records of their members as it was a recurrent colonial requirement for them to prove their linkage with their ancestors who received privileges from the colonial government if they wanted to continue to enjoy said favors. In turn, these preserved for the historians vital materials with which the Philippine past could be reconstructed. Along this point, Dr Luciano Santiago's pioneering work on the genealogies of Lakandula, Matanda, and Soliman has contributed much to the study of precolonial Philippine history and personages.<sup>6</sup> With the help of other document newly-located at the Philippine National Archives the ancestry of other pre-clonial native rulers could also be made.

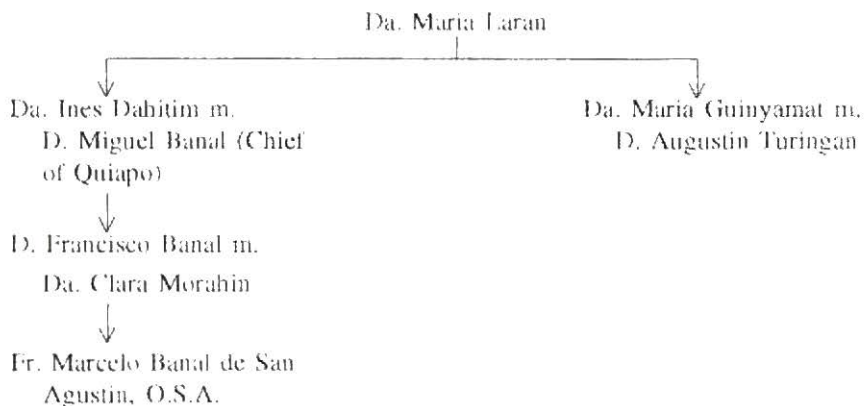
*Rahas Matanda, Lakandula, and Soliman's Lineage* – It is now clear that they were three different persons and that they were related to one another in the light of the fact that the *Manila lakans* practised consanguineous marriages. It is highly probable that Raha Matanda, Raha Lakandula, and the father of Raha Soliman of Manila were brothers and that they were the sons of the "king of Luzon" mentioned by Pigafetta in 1521. The "king of Luzon", in turn, was the son of Sultan Siripada (or Bulkeiah) of Borneo who conquered Selurong (or Luzon) during the early years of the 15th century.<sup>7</sup> Of the three, it was Raha Lakandula who was quite prolific and whose descendants were somewhat conscientious in keeping records of the family's privileges granted by the Spanish colonial government.

Raha Matanda (or Raha Ache el Viejo, as the Spaniards called him) means "the old chief" denoting the fact that he was the previous sovereign of Manila and adjacent provinces. He was no longer the ruling raha but Raha Lakandula when Legazpi came to Manila in May 1571. His being the former sovereign could be seen from the statements by the Spaniards themselves when they described Raha Matanda as "the absolute master and principal ruler" (*dueño absoluto y Principal Caveza*) of Manila and environs. He was in his grandfather Sultan Bulkeiah or Siripada's realm in Borneo to marry a cousin princess when Pigafetta captured him in 1521.



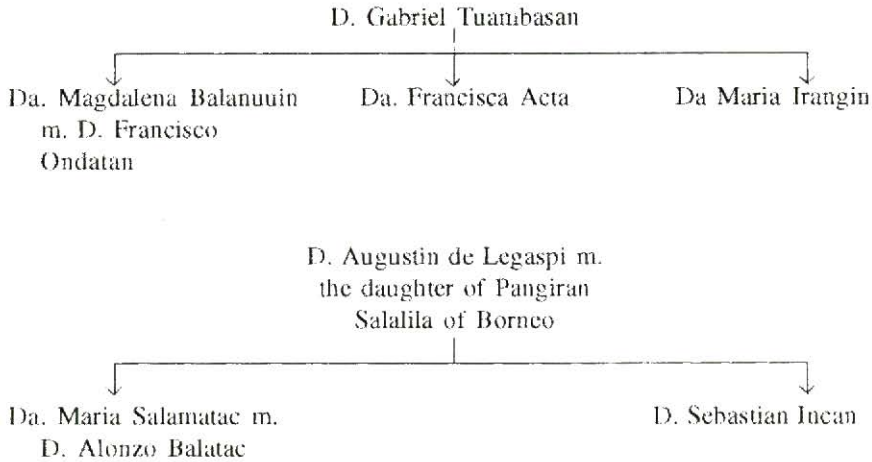


Raha Soliman (or Raha Vago, as the Spaniards called him) was a nephew of Raha Matanda and Raha Lakandula. He was the anointed successor of the two when the Spaniards came in 1571. He, too, married a cousin princess from Borneo. He had only a son (called Rahang Bago, who was killed by the Spaniards in 1574 during Limahong's invasion of Manila) and a daughter named Doña Maria Laran.



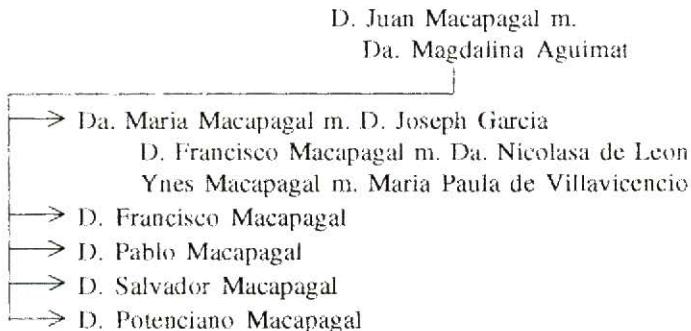
Raha Soliman (or Rahang Mura) had a brother who was dead already as the records did not mention his name and who had three sons, namely D. Gabriel Tuambasan, D. Augustin de Legazpi, and D. Geronimo Bassi. The last two were involved in the 1588 Revolt of the Jakans and were executed by the Spaniards.

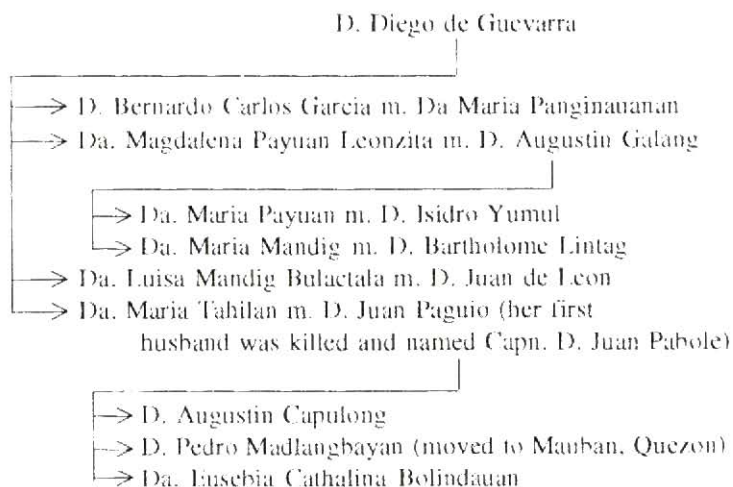
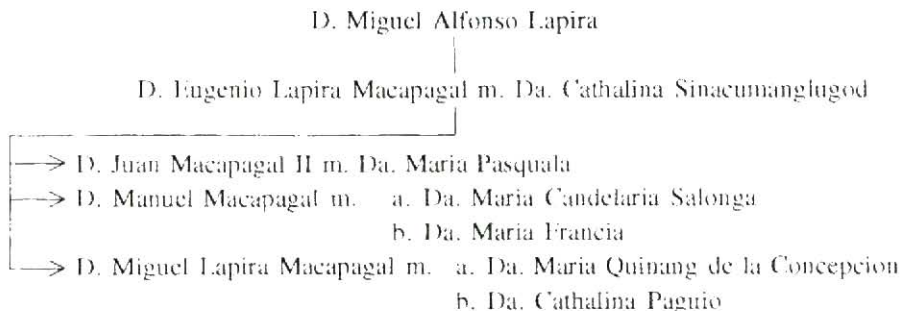




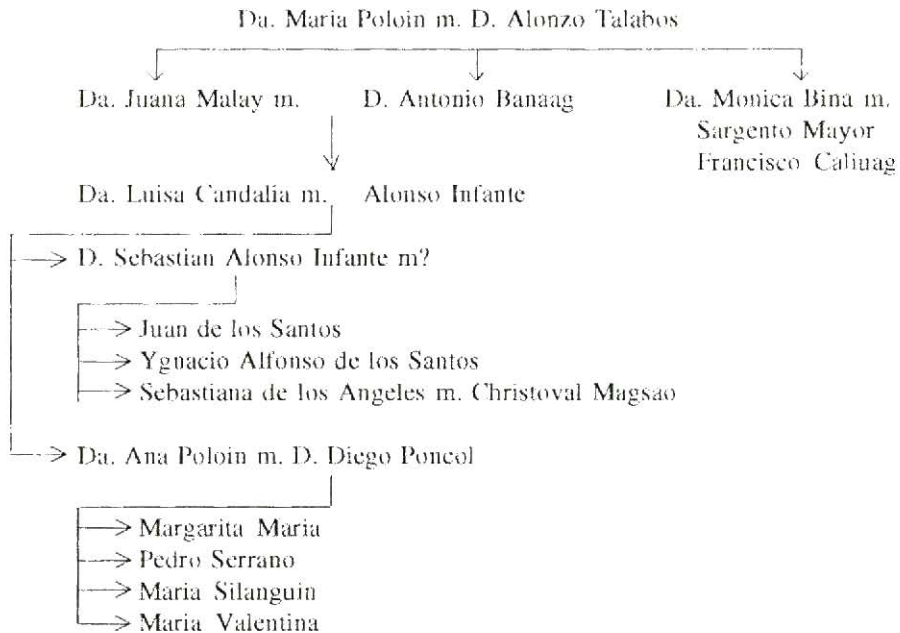
Raha Lakandula (or Don Carlos Lakandula, the name the Spaniards gave him when he was converted to Christianity) was the reigning Raha of Tondo when the Spaniards came. He was the most prolific of the ruling rahas of Manila. Records showed that he begot six children, respectively: Don Dionisio Capulong (who was chief of Candava, Pampanga), Don Magat Salamat (who was chief of Tondo and executed by the Spaniards following the 1588 Revolt of the Lakans), Don Phelipe Salonga (who was chief of Polo, Bulacan), Doña Maria Poloin, Don Martin Lakandula (who entered the Augustinian order as a lay brother in 1590), and Don Luis Taclocmao (who was killed in the 1603 Chinese Rebellion fighting the Chinese rebels.) It was the families of Don Dionisio Capulong and Doña Maria Poloin which figured prominently in the Spanish records not only because they begot many but that many of their descendants sided with the Spaniards.

Don Dionisio Capulong, the eldest offspring of Raha Lakandula, begot Don Juan Gonzalo Capulong. The latter begot six offsprings, namely: Don Juan Macapagal, Don Juan de Guevarra, Don Miguel Alfonso Lapira, Don Nicolas Lacandola, Doña Cathalina Bina, and Don Diego de Guevarra.





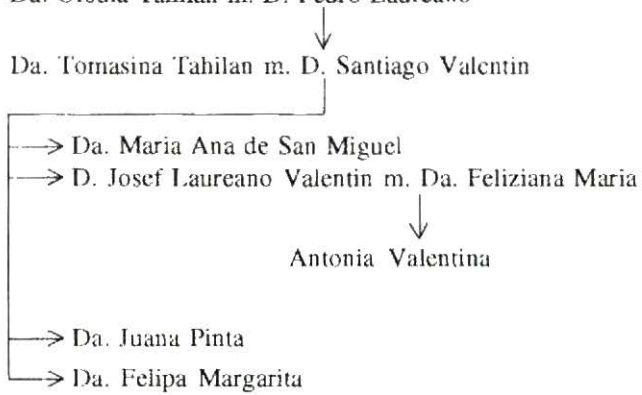
Doña Maria Poloin was the other offspring of Raha Lakandula who was as fortunate as her brother Don Dionisio Capulong. She married D. Alonzo Talabos.



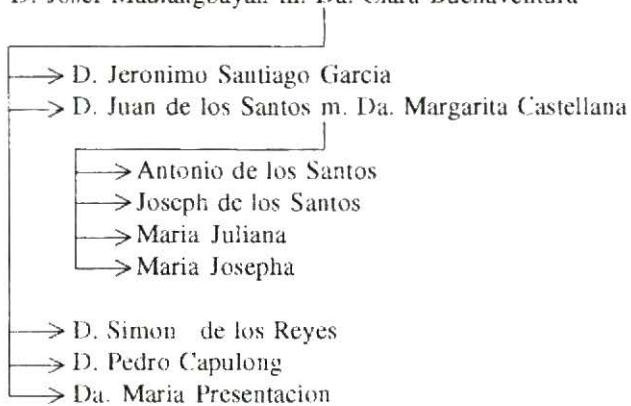
The Mauban Branch of the Lakandulas (Don Pedro Madlangbayan):<sup>8</sup>

Don Pedro Madlangbayan married twice. His first wife was named Doña Francisca Benavides and it appeared that he did not have any offspring from his first wife. His second wife, a *principal* of Mauban, Quezon was named Doña Isabel de San Josef. This union begot four offsprings, namely Doña Ursula Tahilan, Don Josef Madlangbayan, Doña Jeronima Margarita, and Doña Margarita Tahilan II.

1. Da. Ursula Tahilan m. D. Pedro Laureano

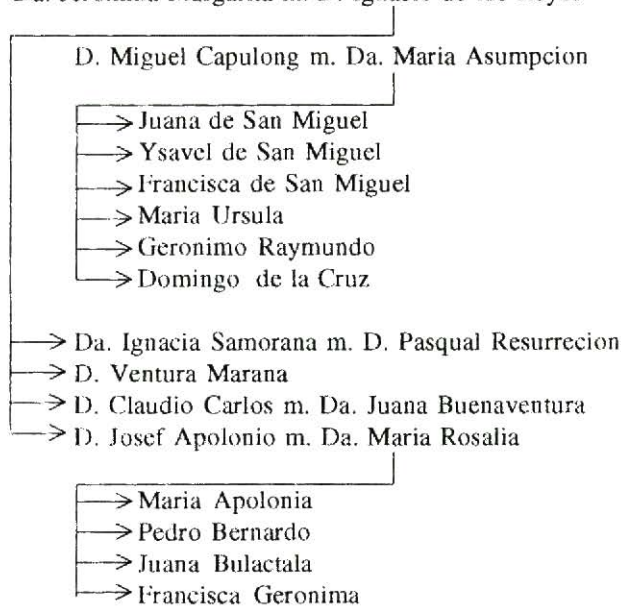


2. D. Josef Madlangbayan m. Da. Clara Buenaventura

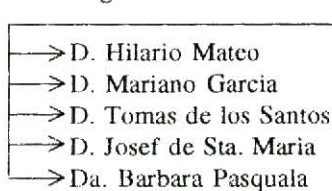




3. Da. Jeromina Margarita m. D. Ignacio de los Reyes

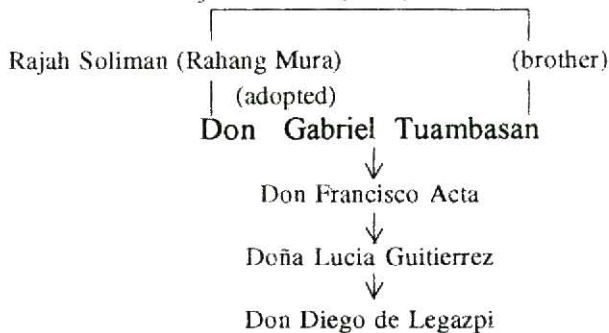


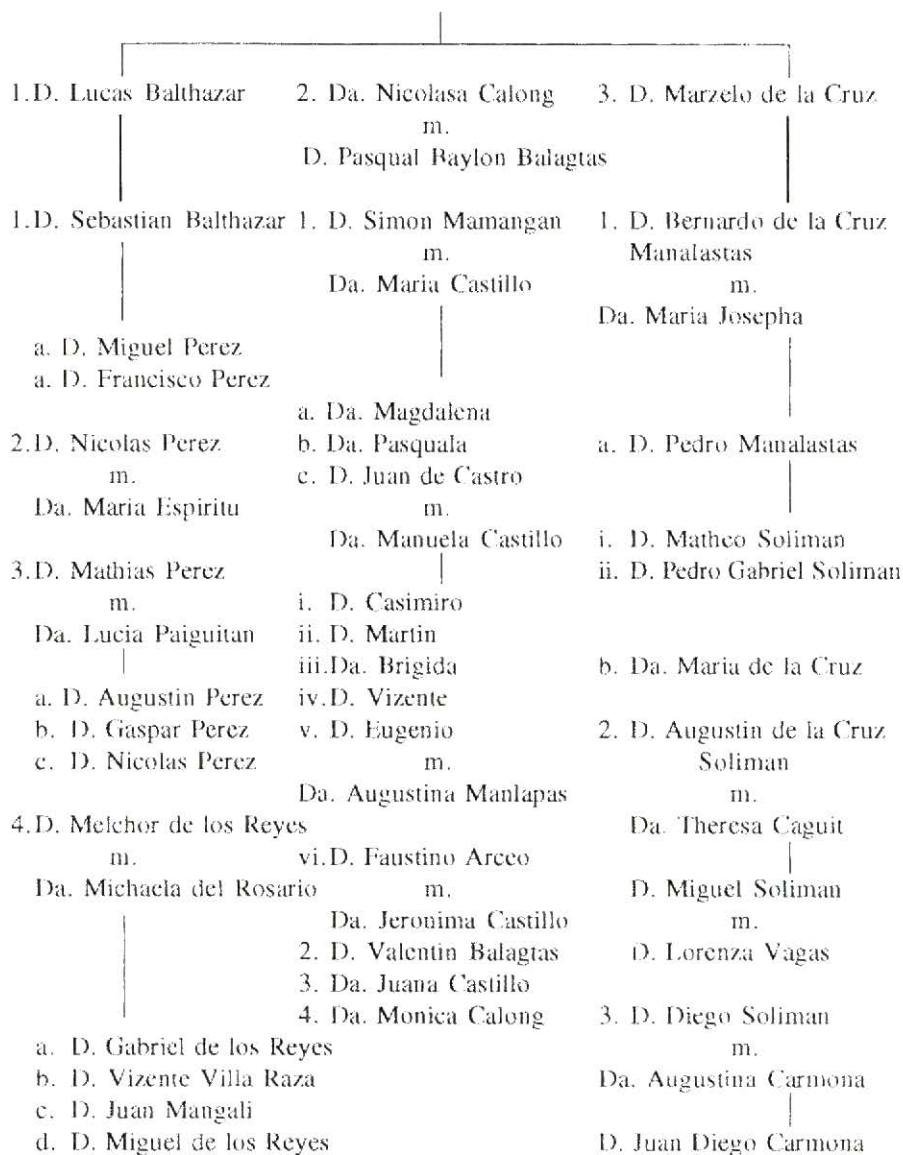
4. Da. Margarita Tahilan II m. D. Luis de la Vega



Other Descendants of Rahas Matanda, Lakandula, and Soliman:

Some Descendants of Rajah Soliman (1754)







	d. Da. Angela Sussana b. 1744	d. D. Nicolas b. 1751
	e. D. Enrique b. 1747	e. Da Vicenta b. 1754
2. D. Eugenio Lapira Macapagal m*	f. D. Joseph Gregorio b. 1749	f. Da. Ritta b. 1755
Da. Escolastica Benita Macapagal	g. D. Juan b. 1752	g. D. Manuel Vizente b. 1757
	h. Da. Ritta b. 1754	
	i. D. Manuel b. 1757	
[a]	[b]	[c]

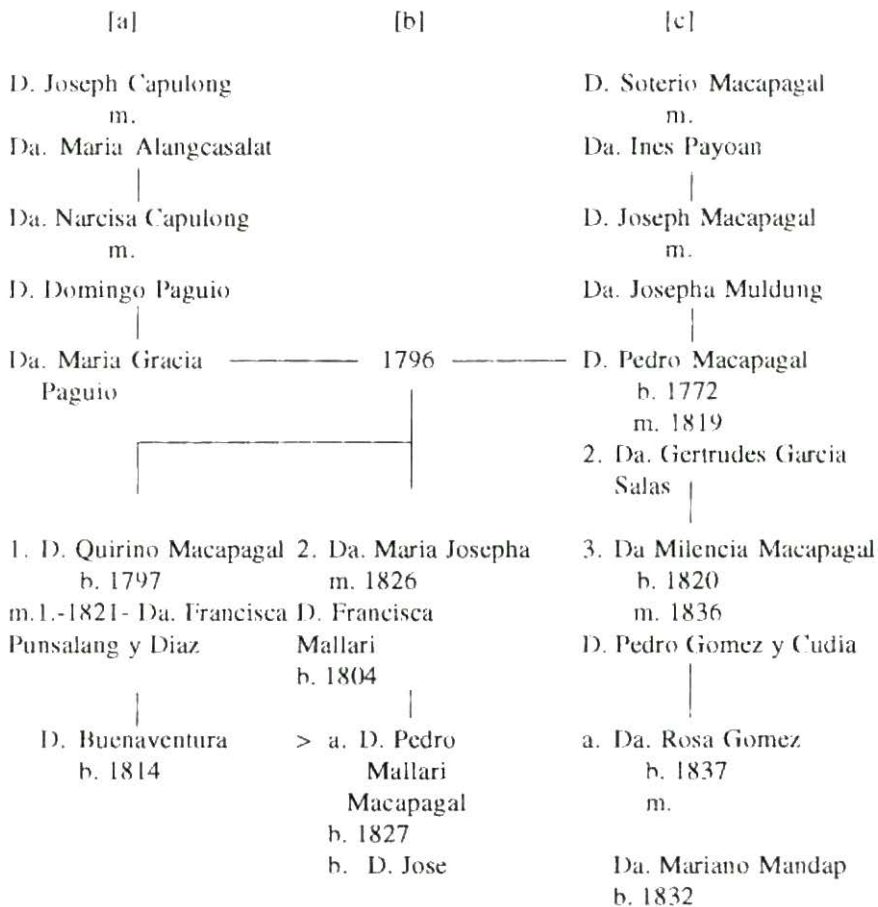
## Genealogy of the Lapira Macapagal Clan (1758) – continued

[a]	[b]	[c]
a. D. Gaspar b. 1738		2. D. Manuel Lapira Macapagal b. 1722 m. 1750*
b. D. Salvador b. 1739		Da. Nicolasa Paguio
c. D. Da. Rossa Monica b. 1736	2. D. Joseph Lapira Macapagal m. 1743 Da. Cathalina Candelaria Bagamunda 	D. Bernardo b. 1752
	a. D. Manuel b. 1744	3. D. Miguel b. 1734

\*consanguineous marriage

- |                          |                                    |
|--------------------------|------------------------------------|
| b. D. Miguel<br>b. 1745  | 4. D. Joseph<br>b. 1736            |
| c. D. Juan<br>b. 1749    | 5. D. Juan<br>b. 1741              |
| d. D. Nicolas<br>b. 1754 | 6. Da. Florentina<br>&             |
| e. D. Vizente<br>b. 1757 | 7. Da. Bernarda<br>b. 1743 (twins) |

Genealogy of Don Pedro Mallari Macapagal (1882)





## m.2.-1820- Da. Maria Guadalupe

Pamandan y Buan

c.Da. Filomena

a. Da. Potenciana

b. 1833

b. Da. Estefania Gomez

b. 1821

m.

b. 1840

b. Da. Lorenza

D. Vicente Cuyugan

b. 1822

d. D. Gregorio

c. D. Ciriaco

b. 1835

e. D. Nicomedes

b. 1824

b. 1840

d. D. Pio

b. 1829

e. D. Maximo Fernando

b. 1832

f. Da. Felipa Prudencia

b. 1834

g. D. Alejandro

b. 1837

m.

Da. Reducinda Macapagal Capulong

## m.3.-1837-Da. Valentina Galang y Garcia

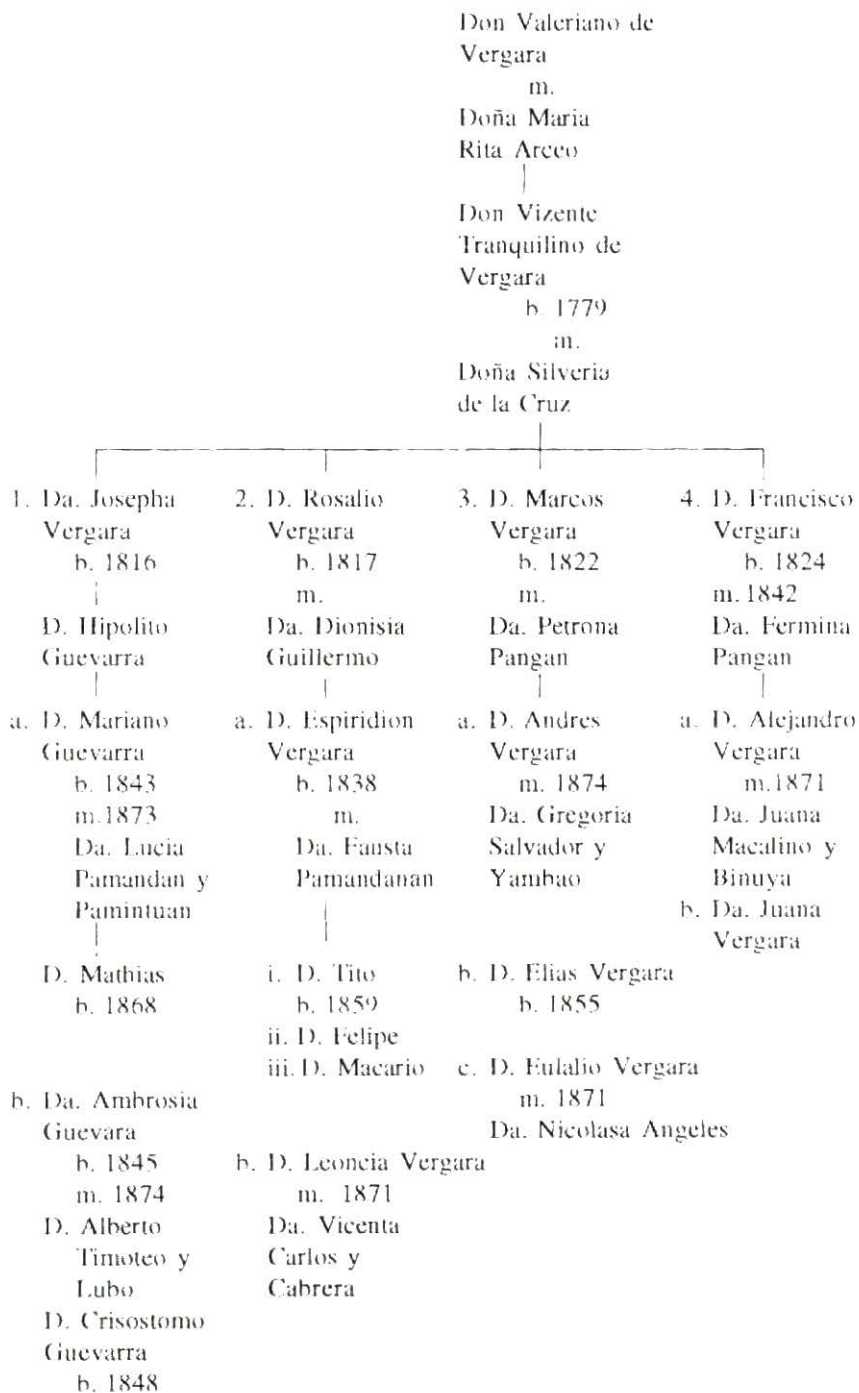
a. Da. Evarista

b. 1839

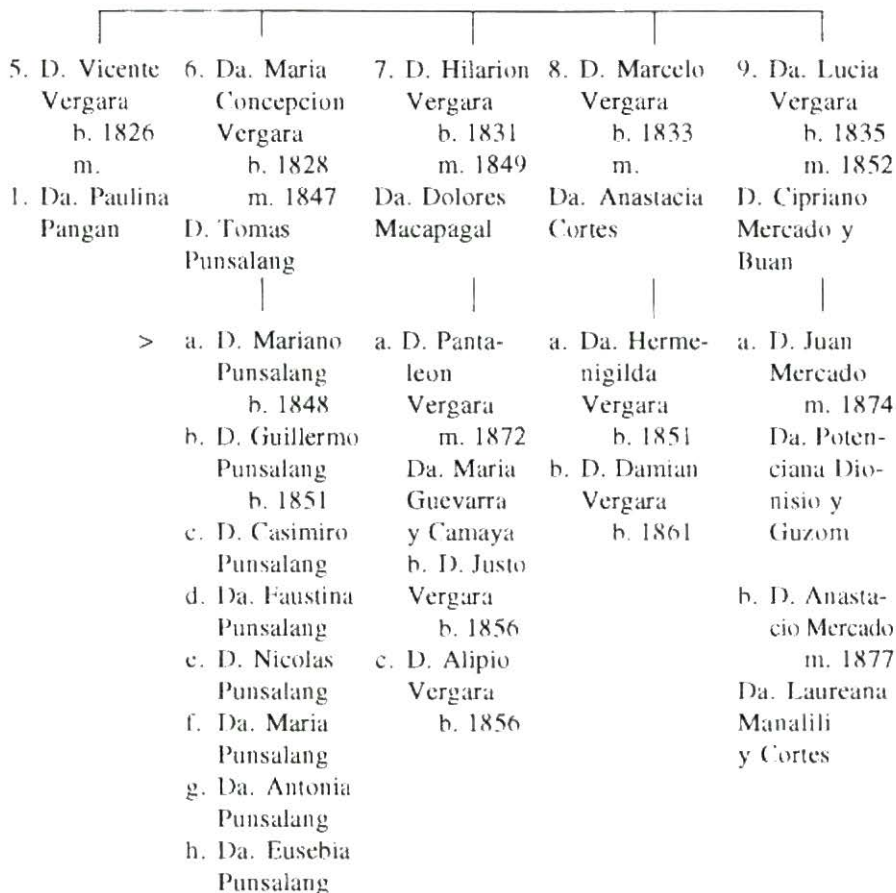
b. D. Rosaura

b. 1841

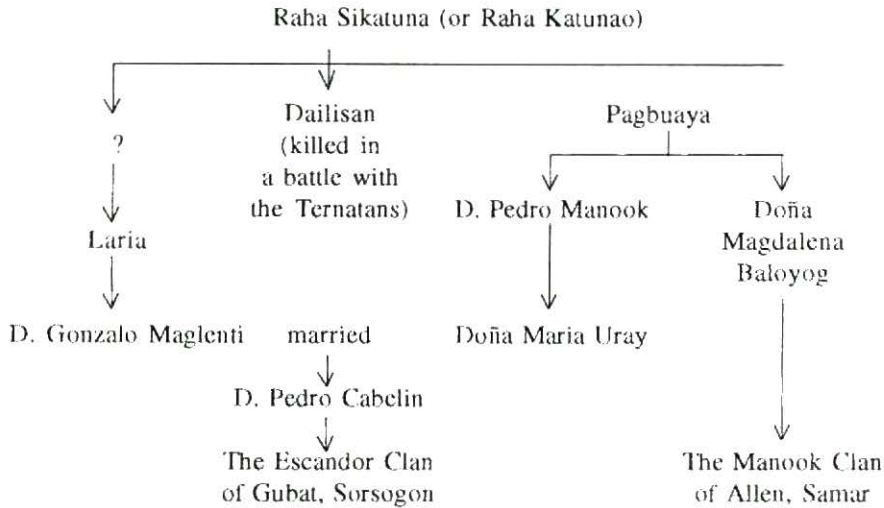
Genealogy of the Punsalang-Vergara Clan (1883)



## Genealogy of the Punsalang-Vergara Clan (1883) – continued



*Raha Katunao and his Descendants* – Raha Katunao was better known as the Raha of Bohol who executed a blood compact with Legazpi an event that was immortalized by Juan Luna in one of his works. During his time, the Boholanos were feared warriors both at sea and on land. The friar-chronicler Fray Francisco Combes traced the lineage of Raha Katunao up to the 1660's. Today, the Manook families of Allen, Samar and the Escandor families of Gubat, Sorsogon traced their lineage to the illustrious Raha Katunao.



Besides their illustrious lineage and linkage with the rulers of Borneo one could also see that many of their descendants continued to carry on several meaningful appellations: "ladyangbata", "raha mura", "raha bago", "bulactala", "madlangbayan", "hiyas", "lakandula", "laria", and "uray". These are surnames which conveyed the illustrious ancestry of the persons who carried them. It is interesting to note that even the female descendants carried the appellation "ladyangbata" or "uray", both terms mean "female ruler or female heirs of the kingdom". These appellations could be seen in Raha Lakandula's granddaughter who was called Doña Potenciana Ladyangbata and Raha Katunao's great-granddaughter called Doña Maria Uray. Such appellations, in turn, highlight the fact that even before the coming of the Spaniards there were women who were rulers in some places in the Philippines. Lastly, it is apparent that many of them were beautiful as could be seen in Raha Matanda's daughter named Doña Maria Bulactala (or *Bulaclac ng tala*) and granddaughter named Doña Cathalina Hiyas and Raha Lakandula's great-great-granddaughter named Doña Luisa Mandig Bulactala. *Bulactala* is the corrupted form of the phrase "*bulaclac ng tala*" which literally means "beauty of the dawn".

The passage of time and the spread of Christianity gradually contributed to the disuse of such colorful indigenous appellations and the adoption of western surnames which helped in no small way to the *Rahas'* descendants to their forgetting of their great lineage.

### **The *Rahas* and their Roles during the Spanish Era**

To befriend local chiefs and to use them in their conquest and pacification of the Philippines was one of the royal instructions to the conquistadores. Governor

General Guido de Lavezares' laconic reply to the criticisms against his adoption of harsh measures in pacifying the Philippine inhabitants that "we came here in obedience to your orders" demonstrate that the conquistadores followed such instructions. This could be seen in how they dealt with such native chiefs to win over to their side.

*Raha Katunao and his Descendants* – Better known as Raha Sikatuna, Raha Katunao was the native chief of Bohol who made a blood compact with Miguel Lopez de Legazpi. After this historic *sanduguan*, nothing more was mentioned about him except when he was about to die and was converted to Christianity in 1597 at the age of 120 years old.<sup>9</sup> Francisco Combes, a Jesuit chronicler, fortunately wrote and published his work in 1667 where he described in detail Raha Katunao and his descendants and how they helped the Spaniards conquer and convert the land and its inhabitants.

Combes narrated that when Legazpi arrived in Cebu many native chiefs subsequently came and befriended him, one of them was Pagbuaya, a son of Raha Katunao. Presumably, Pagbuaya chose prudence over valor when he witnessed a demonstration of the Spaniards' military superiority. Thus, he opted to be friendly with them. Pagbuaya then brought Legazpi to Panglao Island, off Cebu, which was the seat of his father's realm. It was here that the historic blood compact was forged between Raha Katunao and Legazpi.

Unknown to many of us today, one of the conditions of the *sanduguan* participants was that they were obliged to help each other. The astute Legazpi (this was the reason why his fellow-Spaniards called him "El Adelantado") did not hesitate to exploit this to achieve the goals of his expedition. He invoked this *sanduguan* to make Raha Katunao and his kin help the Spaniards in their campaigns to conquer and convert the inhabitants of Luzon, the Visayas, Mindanao, and even Borneo, Malacca, Ternate, and Camboja. Several boatloads of Raha Katunao's kin and followers joined Legazpi in the conquest of the Bikol region and Manila. Laria, one of Raha Katunao's grandsons, ably aided the Spaniards in conquering Malacca and Ternate and in at least seven military expeditions against the Sultan of Sulu. And so were Don Pedro Manook and Doña Magdalena Baloyog, son and daughter of Pagbuaya. Manook was with Legazpi in the Spanish conquest of the Bikol region, Manila, and Mindanao. In one of the battles against the forces of the Sulu Sultan, the latter was almost captured by Manook. Manook was later converted to Christianity and, nearing death, willed that he be buried in the Cathedral of Cebu. Doña Magdalena Baloyog, through her influence, tremendously helped the Spaniards subjugate the Subanons of Mindanao and suppress an uprising in Butuan.

It was Doña Maria Uray, a daughter of Manook, who epitomized what the Spaniards, especially the friar-missionaries, desired of the native inhabitants. Converted to Christianity, she became a paragon of Christian virtues. Moreover,



her conversion greatly aided the Spanish efforts to spread Christianity in the Visayas and Mindanao. Efforts of her kin who were enemies of the Spaniards to win her over to their side proved futile. This could be seen in the incidents between her and the Sultan of Sulu. Thrice the latter proposed marriage and thrice she turned him down – much to the delight of the Spaniards who were worried by an alliance between the Joloans and the Boholanos, both feared for their valor and bravery. It may be presumed that the Sultan's proposals were the latter's attempts to forge just such an alliance against the Spaniards.

Doña Maria Uray married her second cousin, Don Gonzalo Maglenti, the son of Laria who was the first cousin of Manook. Like his predecessors, Don Gonzalo Maglenti faithfully served the Spaniards. From age seven, he already accompanied his father in the latter's military campaigns with the Spaniards. After thirty years of service, he set a record unequalled among the native allies of the Spaniards by killing more than two hundred foes in single combat. Father Combes commented that no less than Rajah Buisan of Maguindanao, also a feared fighter and the father of the famous Sultan Kudarat, had a healthy respect for Maglenti. Maglenti subjugated for the Spaniards more than sixty leagues (one league = four miles) of territory in Mindanao, from Pangil Bay to Zamboanga besides providing many men who served as soldiers, sailors, and pilots for the Spanish vessels.

In all the services they rendered for the Spaniards, Raha Katunao and his kin refused to accept rewards or payments from the Spaniards presumably aware that the latter had nothing to give at the outset of their conquest and christianization of the Philippines. Later, privileges such as exemptions from tributes, personal services, and appointments to the military rank of *Maestre de campo* (master of camp) were bestowed on Raha Katunao's descendants for by then, the Spaniards were already in a position to reward them and the former, in turn, were already impoverished by the numerous expenses they shouldered in waging Spain's wars.<sup>10</sup>

It is interesting to mention at this point the family history of the Escandor Clan of Gubat, Sorsogon Province. According to this Clan's lore, Manook was their ancestor and was a descendant of Raha Sikatuna. It also mentioned that Manook had two sisters who suffered a sad fate in the hands of the Spaniards following Manook's death. The friars allegedly tried to convert them but they refused. To avoid persecution, they fled to Samar where their descendants continue to reside, especially in the town of Allen.<sup>11</sup>

*Raha Tupas and his Descendants* – Raha Tupas appeared on the pages of Philippine history when Spanish accounts mentioned him as the chief of Cebu when Legazpi came in 1565. The negotiations that transpired between them was capped by an agreement, one of the conditions was that the Cebuanos under Raha Tupas "agreed to pay tribute to the Spaniards".<sup>12</sup> Like what he did to Raha Katunao, Legazpi also enjoined Raha Tupas to prove his friendship with the Spaniards by helping them in the conquest and conversion of other islands and its

inhabitants. Thus, several boatloads of Raha Tupas' kin and followers were with Legazpi in the conquest of Kabikolan and Manila. After this, nothing more was mentioned about Raha Tupas and his descendants.

Sometimes on May 12, 1692 a Don Phelipe Tupas, son of *Maestre de campo* Don Francisco Tupas, petitioned the colonial government that he be allowed to inherit the encomienda composed of thirty tributes of vagabonds (*treinta tributos de vagamundos*) which the Spanish colonial government awarded to his late father in 1663. Were these Francisco Tupas and Phelipe Tupas the grandson and great-grandson of the illustrious Raha Tupas who was baptized by Legazpi with the name "Felipe" in honor of King Philip II of Spain? Although the document gave no definite detail regarding this matter, it is implicit in the said document that they were both Raha Tupas' descendants for it stated that they were both appointed to the military rank of *Maestre de campo* which the Spaniards reserved only for native chiefs who aided them besides mentioning that they were the former chiefs of the inhabitants of Cebu and Iligan (*que lo es actual de los naturales de las Provincias de Zebu y Yligan*). Lastly, their being a recipient of an encomienda strongly suggested that they were of Raha Tupas' lineage since such award of small encomiendas were reserved by the colonial government to descendants of local chiefs who served Spain.<sup>13</sup>

*Raha Matanda and his Descendants* – Today, Raha Matanda's identity was now established. He was Raha Ache who, as a youth, was captured by Pigafetta's group in 1521. He was the grandson of Sultan Siripada (or Bulkeiah) of Borneo and the latter's *kapitan-laut* (chief of the naval forces) besides being the son of the "king of Luzon". Siripada married Princess Putri Laila Men Chanai, daughter of Batara of Sulu. Thus, Raha Matanda united the ruling families of Manila, Sulu, and Borneo. The Spaniards themselves noted and recognized the preeminent position Raha Matanda enjoyed viz-a-viz the ruling rahas of Manila and neighboring provinces by describing him as "the acknowledged absolute master and principal ruler of the other rulers of the inhabitants in these Islands and to whom all paid him tributes" (*dueño absoluto y Principal Caveza de otra y de vasallos de estas Yslas y que solo no pagaba tributo añade sino antes sele pagaban a el...*).

Like what other ruling rahas did when Legazpi came, Raha Matanda also proffered friendship to the newcomers. When Legazpi arrived at Manila Bay in May 1571, Raha Matanda and his kin, such as Gat Pulentang of Bulacan, met and welcomed him. He was the first of the local rahas whom Legazpi gifted in recognition of his offer of friendship. In fact, the Spaniards proudly claimed that Raha Matanda was the first to recognize Spanish authority and the first to be converted to Christianity among the local rahas (*fue el primero que recibio el Sancto Baupntismo*). It was also through his efforts that many of his relatives and followers followed his example.

Raha Matanda's conversion made the Spanish conquest of Manila and adjacent provinces less sanguine and precluded anti-Spanish efforts by some of his

less conciliatory kin and followers. This was demonstrated in 1571 when some of relatives and followers plotted to rise in arms and drive away the Spaniards. His opposition made the plan fail to materialize – much to the delight of the worried Spaniards. Because of this, his conversion and friendship with the Spaniards, Legazpi allowed Raha Matanda to continue to receive a third of all the tributes he previously received from his followers for the rest of his life. Unfortunately, Raha Matanda died soon after he was converted and failed to enjoy said privilege.

Grateful for all the things that he did for the Spaniards, no less than Legazpi and two senior Spanish captains personally carried and interred Raha Matanda's mortal remains right in front of the main altar of the Cathedral in Intramuros (*dicho Adelantado y dos capitanes le llevaron a enterrar en la Yglesia Mayor de esta Ciudad junto al altar mayor*).

Raha Matanda's two sons (Don Ambrocio Mag-isa Ladyangbata and Don Luis Ylao) and daughter (Doña Maria Bolactala) appeared to have been lukewarm to the Spaniards following the old raha's death. Thus, many years passed before the privileges and exemptions from tributes and polos y servicios personales promised by Legazpi to Raha Matanda were implemented by the Spaniards. It was only done in 1612 when the grandchildren of Raha Matanda – and reiterated by his great grandchildren in 1679 – petitioned the Spanish colonial government that they enjoyed said privileges.

From their once vast domain in Manila and Bulakan, Raha Matanda's descendants moved their residences to the towns of Malate and Taguig. Their appointments as Maestres de Campo, Capitanes, and Cabezas de barangay brought them impoverishment. Their appointments to said positions forced them to shoulder innumerable expenses and duties for and in behalf of the Spanish colonial government (such as tribute collections and fighting Spain's wars) which the latter failed or conveniently forgot to repay. The passage of time eventually found the descendants of the leading raha of Manila and environs, who was once the kapitan-laut and grandson of the Sultan of Borneo and son of the king of Luzon, so destitute that they could not even pay the *media anata* (title fee) before they could enjoy said privileges. This could be seen in their 1696 petition to the Spanish colonial government where Raha Matanda's descendants pleaded that they be entitled to enjoy the privileges that their great ancestor once enjoyed – at least, that of being exempted from the polos, personal services, and tributes.<sup>14</sup>

*Raha Lakandula and his Descendants* – Raha Lakandula (or Don Carlos Lakandula) was the ruling raha of Tondo when Legazpi came to Manila in 1571. He was.

...Lord and most principal of the town of Tondo, and of the other surrounding towns, whose inhabitants paid him tribute and vassalage and other recognition as their natural Lord, and when



ships from China came to this Bay, they similarly paid him duties and anchorage fees, he removing their sails and rudder for this purpose, and taking their merchandise by paying half its value and the other half the next year, without any other natives being able to buy anything from the Sangleyes but only from the said Lacandola, from which he had much profit. . . .

The Spanish account further mentioned that the above prerogatives were "ceded" by Raha Lakandula to the Spaniards following his conversion that he and the rest of his kin became collectors of tributes and duties "for His Majesty".<sup>15</sup>

Raha Lakandula, together with his kin who were also chiefs of nearby towns, met and welcomed Legazpi when the latter arrived in Manila from Cebu in 1571. Thereafter, what he did greatly delighted Legazpi and the Spaniards as such acts were not done to the latter by all the previous local rahas with whom they dealt with. Raha Lakandula built a house and a fort for Legazpi and his men and gave them fourteen pieces of artillery and twelve jars of gun-powder which proved very invaluable for the Spaniards' early conquests of Pampanga and Bulakan.

The raha eventually accepted Spanish sovereignty when he and his sons Don Dionisio Capulong and Don Luis Taclocmao embraced Christianity. His conversion gradually led to his reduction as a mere subordinate of the Spaniards and the loss of his prerogatives as "lord and principal of Tondo". John Foreman commented that "Lacandola appears to have been regarded more as a servant by the Spaniards . . . than as a free ally."<sup>16</sup> This could be seen in the various occasions where Legazpi utilized him and his kin to advance Spanish aims in the Philippines. When Martin de Goiti began undertaking preparations for the conquest of Pampanga and nearby places, Legazpi called for Raha Lakandula and informed the latter that to show his fidelity to the Spanish king he should join Martin de Goiti for if so great a chief like Lakandula would go with the Spaniards it would then be easy for the latter to overcome the Pampangos and secure their allegiance for the Spanish king. Lakandula not only agreed to join the Spaniards in the conquest of Pampanga and Bulakan but he also fitted two *joangas* of native soldiers led by his kin (a *joanga* was a naval warship common in maritime Southeast Asia and capable of carrying 300 men). The success of this military enterprise was further abetted by the fact that Raha Lakandula's son, Don Dionisio Capulong, was the chief of Candava and Arayat, Pampanga.

In 1574, Limahong invaded Manila and almost put an end to the fledgling Spanish colonial outpost in the Philippines. Raha Lakandula's timely and invaluable assistance extended to the Spaniards averted a possible disaster for the latter in spite of the fact that, in the confusion following Limahong's attacks, two young rahas who were Lakandula's grandnephews were killed by the Spaniards.

Legazpi, always farsighted, treated Raha Lakandula and his kin with deference, tact, and promises to keep them as a faithful ally. The raha, however, died without seeing the Spaniards fulfill what Legazpi promised for Legazpi, too, died a few months following the raha's death. The death of Legazpi, on the other hand, did not preclude those who succeeded him from using the same methods to keep Raha Lakandula's descendants faithfully adhere to the Spanish side. Thus, Don Dionisio Capulong, Raha Lakandula's eldest son, was with the Spaniards in the latter's pacification campaigns against the inhabitants of Cagayan, Camarines, Ytui (now Nueva Vizcaya), Zambales, and even in one of the Spanish expeditions to Camboja. Another son of Raha Lakandula, Don Luis Taclocmao, demonstrated exemplary valor and getting killed in the process, substantially helped the Spaniards suppress the Chinese rebels during the 1603 Chinese Rebellion. Don Francisco Caliuag, the husband of Dona Monica Bina who was a granddaughter of Raha Lakandula, also rendered invaluable services for the Spaniards. He was with the Spaniards in a military expedition against Singapore and in several battles at Manila Bay against the Dutch in 1610.

Of all the descendants of Raha Lakandula it was Don Juan Makapagal, a great-grandson and chief of Arayat, Pampanga, who rendered outstanding services for the Spaniards. Because of broken Spanish promises, Don Juan Makapagal sulked in his town of Arayat to show his displeasure to the Spaniards. Then the widespread rebellions of Don Francisco Maniago in Pampanga, Don Andres Malong in Pangasinan, Don Juan Magsanop in Ilocos, and Don Andres Lupan in Cagayan simultaneously broke out in 1660-1661.<sup>17</sup> The desperate condition of the Spaniards made Don Juan Makapagal's star to rise. Faced by this general uprising, the Spaniards were forced to turn to their native allies, especially to Don Juan Makapagal, for help. They once more reassured him of the implementation of the promised privileges besides heaping upon him other honors and recognition, notably his elevation to the grand title of "*Maestre de Campo y general de los naturales del pueblo de Arayat, Candava, Apalit y todos sus altos de Sambales y Aetas*" (Master of Camp and General of all the inhabitants of the towns of Arayat, Candava, Apalit and all the mountains of Sambales and the Aetas). Once more, Don Juan Makapagal unreservedly believed the Spaniards and he and his followers in the abovementioned places armed and equipped themselves and materially helped the Spaniards suppress the rebellions of Maniago, Malong, Magsanop, and Lupan. The assistance Don Juan Makapagal rendered proved very vital because the 1660-1661 Rebellion almost put an end to Spanish colonial rule in the Philippines for it was a period when the Spaniards were harrassed on all sides and were already nowhere to go – the Koxinga invasion threat in 1660, the series of Dutch attacks, the widespread invasions of the Moros against all coastal areas in the Visayas and Luzon, besides a series of pests, plagues, and calamities. The passage of this near-fatal threat to their existence once again found the Spanish colonial authorities remiss of their obligations to the Lakandulas.



In all the colonial needs, requirements, or impositions such as military services; collection of tributes; building, manning, and repairing galleons, repartimientos, wood-cutting, etc. which they were tasked to do were faithfully done by the Lakandulas. Not a single *real* was spent by the Spanish colonial government to recompense them – it was the Lakandulas themselves who spent much as they demonstrated their fidelity to the *sanduguan* that their great ancestor executed with Legazpi. It was due to their shouldering of the numerous expenses connected with the various tasks the colonial government required them to do that led to their impoverishment. In fact, when Don Juan Makapagal and his kin petitioned the colonial government on November 23, 1660 for exemptions from the tributes, polos, and personal services, they mentioned that they were unable to possess and enjoy said privileges because they could not pay the *media anata* (title fee to be paid before the exemption documents could be issued to them) due to their extreme poverty (*cuya reserva no a tenido efecto para su gosa por no aver podido en tiempo de sus concesion enterrar la media anata aque desean pagaron causa de la mucha pobreza...*). The same thing happened to Don Juan Makapagal's grandfather, Don Dionisio Capulong, who did not receive any gratification from the Spaniards for the services that he and his kin rendered also because of their impoverishment (*se avian enpobreciendo sin aver podido conseguir ninguna gratificacion porque darse pobre...*).

It was only in 1692, 1693, 1695, and 1697 when Raha Lakandula's descendants eventually received and enjoyed the privileges and exemptions from tributes, the polos, and personal services which the Spaniards, since Legazpi's time, promised to give to them.<sup>18</sup> Perhaps it was due to disillusionment with broken Spanish promises that one branch of the Lakandulas – that of Don Pedro Madlangbayan – left Pampanga and migrated to Mauban, Tayabas where he accepted the inferior position of "sindico actual de la Yglesia del Pueblo de Mauban."<sup>19</sup>

### Conclusion

It was a Spanish colonial policy to keep records of the native families and their descendants who served the colonial government. Keeping these records, in turn, enable succeeding generations to know who these families and their descendants – and perhaps, being one of them – their meaningful names and, hopefully, enable their progenies today to reconstruct their historic genealogies in the context of the Philippine past. Corollarily, embodied in these records are vital informations as to how they were dealt with by the colonial authorities throughout the Spanish era.

It is also clear that the Spaniards were aware of their inferior number amidst a hostile environment. Thus, they did not hesitate to employ means to offset this negative factor. This could be seen at the outset of Spanish conquest and colonization when Legazpi and his successors, in compliance with royal

instructions on how to win over the natives, befriended and utilized many native ruling families to abet Spanish colonial objectives in the Philippines. The use of promises, rewards, bestowals of eloquent titles, positions, privileges, and mini-encomiendas were resorted to keep the native allies execute colonial orders and requirements thereby propping the Spanish colonial structure in the Philippines for more than three centuries.

Notwithstanding the many gallant services that they had continuously rendered for and in behalf of the Spanish colonial government, the native ruling families and their descendants suffered a sad fate. For carrying out the many tasks required of them brought them impoverishment and decline from their once illustrious origins. Their many petitions to ease their predicament were sometimes cavalierly treated by the colonial authorities who were themselves hardpressed by their duties to maintain the colonial system. This could be seen in the many years it took the colonial authorities to act upon their petitions. Moreover, everytime that an order for a new census came out, the incumbent heads of the descendants of these ruling families carried the onus of proving their lineage. This process proved very tedious and burdensome for them as they were made to go through the rigorous colonial process of proving their noble lineage considering censuses during the 17th and 18th centuries were frequent due to the very unsettled conditions of the period. Thus, this recurrent burden of proving their lineage and their subsequent impoverishment put the native ruling families and their descendants at the mercy of the colonial authorities. The passage of time found the descendants of the pre-colonial native rulers reduced to a mere shadow of their great ancestors as they even had to plead to the colonial authorities to enable them to enjoy the privileges once enjoyed by their great ancestors. Perhaps, this lamentable experience shall not be replicated by us in our current relations with the foreigners.

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16. Foreman, p. 37.
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