

REPORT ON WORK AMONG THE NEGRITOS OF PAMPANGA
DURING THE PERIOD FROM APRIL 5th TO MAY 31st, 1908

LUTHER PARKER

(With Introduction and Notes by John A. Larkin)

INTRODUCTION

ONE OF THE GREATEST problems that faces the student of Southeast Asia, regardless of discipline, is the paucity of written material, both primary and secondary, on his particular field. This problem is perhaps most serious for the historian who depends so heavily on documents, but often it can be equally frustrating for the anthropologist as he finds many primitive groups becoming extinct without being properly studied. Robert Heine-Geldern wrote,

There is probably no anthropologist who has not repeatedly been confronted with this exasperating situation: facts which he urgently needs and which could furnish the key to important and intricate problems, facts which were still available only a short time ago, often within his own lifetime, have been lost forever for the simple reason that primitive cultures or whole tribes have been allowed to vanish under the onslaught of modern civilization, without having been investigated by scientific methods.¹

Heine-Geldern then goes on to make a general appeal to anthropologists to go to the field as quickly as possible while unstudied groups still exist in Southeast Asia.

The major purpose for the publication of the following document, "Report on Work Among the Negritos of Pampanga During the Period from April 5th to May 31st, 1908" by Luther Parker, is to supply the anthropologist with some of those facts which could perhaps "furnish the key to important and intricate problems" concerning the Negritos in the Philippines.

Of particular value in this paper is the focus on Pampanga Negritos, a group which has not received a general ethnographic treatment.

¹ Robert Heine-Geldern, "Research on Southeast Asia: Problems and Suggestions," *American Anthropologist*, 48 (April 1946), p. 1.

Robert Fox has done a study of the Pinatubo Negritos,² but the approach is more along the lines of ethno-botany and refers to a period some forty-four years after the Parker piece. An early study by William Allan Reed written in 1905³ deals more with the Negritos on the Bataan side of the Zambales range of mountains. While Reed wrote a much longer study than Parker, he was able to make only a brief statement on burial practices,⁴ having never observed a funeral, whereas Parker witnessed the death ceremony from beginning to end.

A longer pre-war study was done by J. M. Garvan in the 1930's⁵ which ran to well over one thousand pages but treated the Negritos throughout the Philippines as more or less one group, never dealing separately with the Negritos of any one area. A post-war study by the French Genet-Varin⁶ was concerned mainly with the physical anthropology of Luzon Negritos.

The value then of Parker's work lies in the fact that he was dealing with a specific unstudied group, that he wrote in an early period, and that he presented such data as his account of a Negrito burial, that do not appear in other studies.

On the other hand, the document has many shortcomings. In the first place, Parker was not a trained anthropologist. His academic training consisted of three years at Chico Normal College in California. He then came to the Philippines as a Thomasite and joined the Bureau of Public Instruction as a general elementary school teacher. His only special training was that of shop teacher, i.e. an instructor in industrial arts. While he was interested in all phases of Philippine culture, Parker just did not have the background to do a thoroughly scientific study. The piece that results is more like the narrative of an alert informant than the finished work of an experienced investigator. The section of the document which deals with Negrito "genealogy" presents a very confusing picture for anyone interested in doing a study of the kinship system. Parker never mentions hunting practices, the prime occupation of Negrito men, nor does he mention anything about child-rearing. It is un-

² Robert B. Fox, "The Pinatubo Negritos, Their Useful Plants and Material Culture," *The Philippine Journal of Science*, 81 (Sept. to Dec. 1952), pp. 173-414.

³ William Allan Reed, "Negritos of Zambales," *Department of the Interior Ethnological Survey Publications*, II (Manila: Bureau of Printing, 1905), pp. 9-83.

⁴ *Ibid.*, p. 61.

⁵ John M. Garvan, "The Pygmies of the Philippines," *Micro-Biblioteca Anthropos*, 19 (Posieux, Switzerland, 1955), pp. 1-1186; Fritz Borneman, "J.M. Garvan's Materialien über die Negrito der Philippinen und P.W. Schmidts Notizen dazu," *Anthropos* (offprint), 50, 1955, pp. 899-930.

⁶ E. Genet-Varin, *Les Negritos De Luçon*, (Ouvrage publié sous les auspices de la Société d'anthropologie de Paris), (Paris: Masson et Cie 1951).

fortunate that Parker (1) did not have more training in what to look for, and (2) did not spend enough time to encompass more facets of Negrito life. Indeed, two sections have been removed from the accompanying document which reflect Parker's occasional concern with useless detail. One section contains the cost per article of materials used in building the Baluga rest house, and the other gives a complete list of first aid items with which Parker hoped to treat the Negritos.

It would be foolish, however, to underestimate Parker's achievement because of his lack of training. His activities in the Philippines reveal that he was very much concerned with many phases of Philippine culture. While he was a teacher and principal of the Bacolor Trade School from 1904 to 1910, he worked on many phases of Pampangan life. He wrote a paper on the migration of the Malays from Sumatra to their present home in Pampanga (a theory now considered questionable by some), originated the idea for and supervised the writing of the histories of each of the municipalities in Pampanga and collected articles on Pampangan poetry and plays. His interests ranged from bamboo writings to bridge inscriptions. His meticulous attention to detail attests to the honesty of his research.

Parker never tired of writing and gathering documents which he felt would be useful to scholars. As Superintendent of Schools in Ilocos Norte and Nueva Ecija from 1919 to 1925, he collected all the official correspondence between his office and the teachers under his supervision, and had it bound into five volumes.⁷ From his arrival in 1901 to his final departure from the Philippines in 1925, he constantly wrote and collected materials on Philippine life and culture.⁸ He was a friend and colleague of many notable scholars including James Robertson and H. Otley Beyer with whom he shared many of his ideas.⁹ There can be little doubt about his enthusiasm and concern for whatever he wrote about.

⁷ Bureau of Education, *Division Circulars*, Ilocos Norte, 1919-1920, 1921; Ilocos Norte and Nueva Ecija, 1922; Nueva Ecija, 1923, 1924. (Privately bound by Luther Parker).

⁸ For biographical materials on Parker, see further *Reminiscences of the Early Days, 1898-1902*, unpublished manuscript of the Bureau of Education, 1913, (National Library of the Philippines); Philippine Islands, Bureau of Civil Service, *Official Roster of the Officers and Employees in the Civil Service of the Philippine Islands, 1904-1926*, annual publication, (Manila: Bureau of Printing, 1904-1926); UNESCO-Philippine Educational Foundation, *Fifty Years of Education for Freedom, 1901-1951*, (Manila: National Printing Co., 1953), p. 135, 147; Department of Education *Annual School Reports 1901-1905*, reprint, (Manila: Bureau of Printing, 1954), p. 213, 467; Bureau of Education, *Official Roster of the Bureau of Education*, (Manila: Bureau of Printing, 1906), p. 23; Luther Parker Collection, Library of the University of the Philippines (materials so far uncatalogued). Hereafter cited as LPC.

⁹ David P. Barrows, Manila, November 20, 1909, letter to Luther Parker, Bacolor, Pampanga. LPC.; Luther Parker, Bacolor, Pampanga, January 18, 1910, letter to David P. Barrows, Manila, LPC.; Luther Parker, Manila, Feb-

The document herein presented serves as an introduction to the Luther Parker Collection which was recently uncovered by the staff of the library of the University of the Philippines and which is now in the process of being catalogued for public use in the Filipiniana Section. The collection contains a wide range of materials on local history, pre-Spanish history and Philippine linguistics as well as Parker's correspondence and personal newspaper file. The materials promise to be of great value to scholars in such diverse fields as history, anthropology and literature.

ruary 11, 1911, letter to James A. Robertson, LPC.; James A. Robertson, Berkeley, California, Dec. 11, 1917, letter of introduction for Luther Parker, LPC.; H. Otley Beyer, Professor Emeritus, University of the Philippines, personal interview with the author, at Beyer's home, June 9, 1964.

THE DOCUMENT

REPORT ON WORK AMONG THE NEGRITOS OF PAMPANGA DURING THE PERIOD FROM APRIL 5TH TO MAY 31ST, 1908 *

Work outlined.

I

DR. BARROWS ** LEFT WITH me the following instructions which were partly or fully carried out:

1. Commence work by putting up the Baluga's Rest House and the Teacher's House.
2. Acquaintanceship on all sides.
3. Encourage trade and establish values of jungle products and of trade objects. Determine the kinds and extent of jungle products.
4. Find out if they have fevers and intestinal troubles. Medicines will be furnished.
5. Roughly map the whole region. Locate, learn and record the name, meet headman, estimate the population of each settlement.
6. (a) Get the name and barrio of all the Pampanga lumbermen who operate in this region.
(b) Whom do they work for?
(c) Do the Negritos themselves get out lumber?
(d) Can they use the ax and saw?
7. Commence ethnological investigations.

* The original of this document is no longer available. The text here published is taken from an early draft which is in part a typed carbon copy and in part hand written by Parker in pencil. It is not known whether the finished report was ever submitted to Dr. Barrows who requested the work to be done. The Barrows collection that was given to the University of the Philippines did not contain the report.

One copy of Parker's work, however, was given to H. Otley Beyer and is included in his privately bound, *Ethnography of the Negrito Aetas*, Vol. II, Paper No. 20, (Manila, 1918). This copy, however, does not contain the diagrams of the earlier text, nor is it signed by Parker himself.

** David P. Barrows was Director of the Bureau of Non-Christian Tribes from 1901 to 1903. He was a trained anthropologist, and when he served as General Superintendent of Education from 1903-1904 and as Director of Education from 1904 to 1909, he sent many of the teachers under him out to do research on the non-Christian groups. There is no evidence, however, that he ever used Parker's Report. Barrows' article, "The Negrito and Allied Types in the Philippines," *American Anthropologist*, (Vol. XII, No. 3. July-Sept. 1910, pp. 358-376) was concerned with physical anthropology and his articles in Dr. Beyer's ethnography of the Negritos are concerned mainly with groups far south of Pampanga. Barrows left the Philippines in 1910 and went on to serve as President of the University of California at Berkeley (*Manila Bulletin*, Oct. 26, 1956, p. 2).

For further works on the Negritos by Barrows, J.M. Garvan, and others, see Beyer, *op. cit.*, Vol. I-III, (Manila, 1918).

I. Report on the houses built.

(a) Baluga's Rest House. Dimensions—length 26 ft.—width 12 ft. height 10 ft.

The following named woods were used in the construction of the building above named, and all timbers were cut within less than half a mile of the buildings by two Negritos, Medio and Pile Capt. Talio's sons:

1. Acaltagalog	19. Beldimaria	37. Malapud-dalaga
2. Acle	20. Bisuac	38. Malatalang
3. Alacac	21. Cabocabo	39. Malatumbaga
4. Alingue	22. Caitana	40. Mitla
5. Alupay	23. Gamayuan	41. Nato
6. Amuguis	24. Carang-carang	42. Palomaria
7. Anibing	25. Dila-dila	43. Panao
8. Anosip	26. Dita	44. Paraya
9. Apalit	27. Guisian	45. Pasac
10. Babata	28. Guijo	46. Pilo-pilo
11. Bagtui	29. Lilung	47. Puplang
12. Balacat	30. Liusin	48. Sacat
13. Balinhasey	31. Macatica	49. Sacbat
14. Balitan	32. Malacocao	50. Siasag
15. Banacalan	33. Malaruat	51. Talebacuno
16. Banitang	34. Malaruhut	52. Talimurung
17. Bayan	35. Malausa	53. Tañgitan
18. Bayoc	36. Malapinta	

II. Acquaintanceship.

Acquaintanceship was begun by having a fiesta in honor of Capt. Talio's receiving medals from the St. Louis World's Fair, and by inviting to this fiesta all the Negritos of Capt. Talio's jurisdiction.

The cost of this fiesta and of subsequent donations of food to new visitors on the same basis as if they had been present at the fiesta was as follows:

Rice distributed—331 chupas	.....	₱ 11.91
Palay " 284 "	.....	4.74
Dried fish " 620	.....	1.75
Coarse salt " .....	.....	.65
Cigarettes " 2 cartons	.....	2.00

₱ 21.05

With this expenditure I was able to meet personally about one hundred persons, to get photographs of several family groups, and to get the genealogy of most of those whom I met.

List of families in Jurisdiction of Capt. Talio, with genealogy of each.

CAPT. TALIO: First wife, Sambu or Balibad (dead). Children by Sambu; Medio, Pilar, Dimal. Second wife, Soledad (alive). Sister to first wife. Children of present wife; Moises, Benigno, Sulasi. Capt. Talio's father was Pugapug and his mother was Ticsa, both dead. Pugapug had a sister, name unknown. The brothers of Talio are Alingayan, Tobal and Lugayog. Tobal and Lugayog are alive. I am not sure about Alingayan, but think he is dead. His sons are Ramirez and Martinez, alive.

The parents of Pugapug were Tariran the father, and Basalisa, the mother, both dead. Tariran had a brother, Cadiang-bata whose grandson, Capt. Sinu, disputes with Talio the title to the land where the school is built.

The parents of Ticsa; Ablid, father; mother, name unknown (forgotten). Ablid had a brother Andana whose son was Lalat or Palalat. I know nothing of either.

The parents of Capt. Talio's wives were Basilio, father, and Dumana, mother, both dead. Children of Basilio and Dumana; Pablo Silverio, Calistro, Paisu, Balibad and Soledad. Names of Basilio's parents, not obtained. Dumana's father was Butun, mother's name forgotten.

Lugayog, brother of Talio, has for wife Putingan (Maria). Their children Palacio, Sotero, Ciano, Merin, Martina and Daring. Palacio is married to Basilio. They have a baby. Martina is married to Magdaleno.

The following are uncles to Talio, and were brothers of Ticsa (this is to be verified): Suanto, Pechon, Cueva (Parayog) and Anibong. They had a sister Pañgutgñut, married to Augustin. Their children are Canuto, Ermita, Daring and Damasia. Ermita has an illegitimate child, the only one I heard of. This child was sold to the Filipinos by Lugayog as a punishment to Ermita.

Daring, whose husband's name I did not learn, has three children Pelino, Sui and Goring.

Damasia, whose husband I do not know, has two children, Puranti and Pidiking.

Suanto married a sister of Pugapug and they had a son Gregorio, (Is this Capt. Gregorio)? [Sic.]

Pechon is said to have had a sister, whose name was not obtained, who married a certain Venturo.

Cueva or Parayog is alive yet, though very old. He is the only survivor of the surveying party that surveyed the line between the land of

the De Ocampo's and Talio. His wife Indica is dead. His children are Papil, Taricul and Ando, sons, and Dejina, daughter.

Taricul is married to Monica. Their children are Cipriano, Cornelio, Petronilo, males, and Clementa, female.

Papil is married to Oisti. Their children are Cabisanta and a baby, both females.

Pablo, the brother of Talio's wives, was married to Zoila and are both dead and have a daughter Zoila living.

Paisu, brother of Pablo was married to Felicia whose father was Sulapo and whose mother was Baladina. The children of Paisu were Damasio and Tamasio.

Calistro, brother of Pablo, has two or three wives. His daughter Fermina is married to Sotero, the son of Lugayog. Another daughter is married to Macario. I did not obtain the names of all of Calistro's family. The youngest of Calistro's wives is Oplit, the daughter of Alfonso and Todia.

Tobal, brother of Talio, is married to Lamisa the daughter of Menu and a wife whose name I did not get. I did not get Tobal's family.

CAPT. SINU, whose grandfather Cadiangbata was a brother to Talio's grandfather Tariran, has a wife named Dumada Vargas. Their children are Camilo Bacani, Tanasia and Aleja.

The father of Capt. Sinu was Licio Bacani, and his mother was Agama. The father of Licio Bacani was Cadiangbata, mother's name forgotten.

Agama, the mother of Sinu, had a brother Taracsi who was married to Ines Catupana and one of their children is Sindong or Marunung as he is called, who lives near Calistro and Macario.

Sindong has a brother Domingo. Domingo is married to Maria and their children are Basaliso, Isabelo I, Isabelo II, Faustino, Turansa.

Basaliso is married to Dalingita. Both are children. The family of Licio Bacani and Agama was as follows: Sinu and Biling, sons, and Soning, Maria, Bindang and Dolores, daughters. Biling Bacani had a first wife Oming and their daughter is Farosa. As second wife he has Lonicia, and their son is Pecto. He has another son Faustino married to Maria Apusto. Soning and Maria were both married to Dimas who died in May 1908. The son of Maria is Luroc. The man of Soning I did not learn. Bindang is married to Tomas.

Licio Bacani had a brother Lumasa whose wife was Impadna (?) [Sic.] The son of Lumasa, Bacani, married Tipagpag and their children were Alung Bacani, Singui and Impadna II (?) who was the mother of Capt. Painam.

Alung or (Suan?) Bacani is married to Anas, a girl, who is his second wife. They have a baby. Alung also has a son called Culending or Sanip. The father of Anas is Basiuag and the mother Maria.

CAPT. PAINAM'S father was Banglis who died in May 1908. His wife is Maria. The father of Banglis was Malat. The wife of Malat was from Buquil and is unknown now. The sons of Painam are Pedro and Emiliano. His daughter is Perenela. Emiliano is married to Juana.

CAPT. CULISIG is married to Putu. Their family I did not learn. The father of Culisig was Amitung and his mother was Andulasui. The brothers of Culisig are Apuyap, Icut and Bulugubug and Menos (?) [sic.]

Menos is married to Maria. Their children are Sisu and Bicong. Tomas Vargas, a brother of Capt. Sinu's wife Dumada Vargas, is married to Maria Bacani.

The father of Tomas and Dumada was called Vargas or Bargas and their mother was Casinta.

The father of Vargas, above, was Capt. Palutang Vargas, whose wife's name I did not learn.

Note: The genealogy of the Vargas and Bacani families I did not secure well on account of lack of time, as I did not see Capt. Sinu until the last day that I was in the mountains. Puning Bacani is married to Balebe Vargas and their children are Sacdu and Martin, boys, and Tuna and Susa, girls.

Punung Bacani gave his father's name as Balsac Vargas and his mother's as Casinta. Whether she is the Casinta who was the mother of Tomas Vargas, I did not ascertain.

Julian Garcia and his brothers Alejandro and Juan appear to be sons of one Aguit who is a brother to Alung Bacani. This needs verification. Said Aguit was married to Oista.

CAPT. PALANAS gave me very little information during the time I talked with him. His father was Pambuague and his mother Genia. His brother was Dimas and his sister Dolores. Dimas, who died in May 1908, was married to Soning and Maria Bacani, sisters of Biling.

Dolores is married to Dimal, a crippled brother of Medio. Their children are Puling, son, and Salvarona and Biningchil, daughters. His wife and family I did not obtain. He mentioned one Doro whose wife was Ticsa. If this was true, Ticsa must have married again after the death of Pugapug. He gave me the name of Bañgil married to Sendang and I think their children are Lamirez and Desa. This was not verified. Paterno

belongs to the Palanas group. His wife is Maria. His father was Torobio Ramos whose wife was Tali. The son of Paterno and Maria is Siguadi.

I think that Juco, Pamvicero and Paciencia are brothers and sisters of Paterno. This is to be verified. Paciencia is married to Malati. Camain is married to Sepa whose brother is Abad. The son of Camain is Calasio.

Adig is married to Juana and their child is Andang, daughter. Menu was the father of Adig, mother, unknown. Banese and Bani were the parents of Menu, and their other children were Silu and Patdan, sons, and Damus, daughter. The children of Menu were Adig, Mateo, Diquing and Bacao, sons, and Lamisa, Diquan and Cianang, daughters.

Lamisa was married to Tobal, brother of Talio. Diquan was married to Basugsug and had a daughter Manya. Cianang married Pataignu and had a daughter Ciguanti. The parents of Juana, wife of Adig, were Pablo and Anit. Alfonso and Tacqui are brothers but I did not find out their parent's names.

The wife of Alfonso is Todia and their son is Todales. Oplit the daughter is the third wife of old Calistro. Suan and Abad are brothers and I believe that Abad is a brother-in-law of Martinez. The wife of Suan is Beria and their son is Conelio.

Apolonio is married to Maria and their children are Istad and Lu-kenti, sons, and a baby girl.

Benito is married to Maria. They have no children.

Quosing and Manuel are brothers and they have a sister Oming the wife of Biling Bacani.

Quosing is married to Benigna and their children are Proceso and Arturo, sons, and Segunda and Batelyana, daughters.

Manuel is married to Sulasi, daughter of Talio, and has a son, Pedro, by another wife, who was the Aunt [sic.] of his present wife.

Pedro Bacani is married to Maria. The father of Pedro was Bacani and his mother was Nelsing. Pedro has a sister Maria Alinque.

The king of all the Negritos of Pampanga, LAZARO visited Bacud Paoung from Buquil. His sons are Lalao, Palaso, Pamagunting (?) and Panato. I believe the father of Lazaro was named Gatil. This has to be verified.

Panuyas who accompanied Pecapun Lazaro, has a child called Ticquas.

Pamagunting, the son (or nephew?) of Lazaro, is the present active chief in Buquil.

The foregoing Genealogical [sic.] investigations were not thoroughly checked for lack of time, as I secured what data I give here from the

visitors who came once or twice, and as I had various other duties connected with the construction of the buildings, there was not sufficient time to make a complete and accurate investigation.

This list given will be found fairly accurate however, considering the difficulties under which it was secured, and will serve as a basis for further investigation of a like nature.

The necessity for a complete genealogical census exists because of the conflicting claims of the Negritos to land. There is sufficient land for all if properly distributed and by knowing the genealogy of the tribe and proceeding according to tribal customs, there should be little difficulty in a satisfactory adjustment.

3. ENCOURAGING TRADE

I found these people poor traders. They would trade their bows and arrows, which were their only means of securing game, for rice or palay, but were very unresponsive to request [sic.] for forest products in exchange for food.

If hunger pressed too hard, and there was no chance to borrow, they would search for some beeswax, honey, bejuse or other easily obtainable things that they knew I would trade for, and a few of them would execute special orders for baskets, bark cloth, etc., but more as a favor than due to a desire to secure trade material.

Some of the less sophisticated even offered to trade me a bag full of large beetles called "Saligubang," but I failed to respond.

With encouragement and a steady, reliable market, I believe that a reasonable amount of saleable material could be secured from these people.

The deaf wife of Alipondong made several baskets, which I secured for Prof. Starr's collection, and she could turn out about two baskets a week if she had a market.

Ermita, the giantess, was adept at making bark cloth, and there were many other women who could probably be induced to make this cloth for sale to collectors of curios.

I found Domingo to be one of my best customers in the bow and arrow trade, he having supplied me with the greater part of those I secured. He could be developed into a good trader among the Buquil people, securing from them the bows which are made in Buquil, and exchanging for them arrow heads, bolos and cloth, the three things desired by the Buquilans.

The following list covers pretty well the articles that may be secured from the Negritos in trade or for money of which the ones near the valley know the value.

Bows, arrows, personal ornaments, bejuce and other saleable fibers, bark cloth, baskets, gogo, honey, beeswax, orchids (?).

This is a limited list but perhaps it could be lengthened by a study of the other saleable forest products as gums and resins.

The mountain rice that can be raised in large quantities and that is much superior to valley rice, could be made a means of profit to the Negritos, and could they be persuaded to put in a large area and be assured a market at the real value of the rice instead of being systematically exploited by the lowland peoples as at present, there is no reason why the condition of the Negritos could not be greatly improved.

Mountain maize is said to be much superior to valley maize and any amount of it could be raised in the fertile upland valleys and on the rich hillsides of the mountains, so that with an assured market the Negritos could realize a large income from this source.

If the rice and maize raised in the mountains is larger and better flavored, it is reasonable to suppose that other crops might show the same superiority, and such crops as tomatoes, sweet potatoes, beans, peas and melons be successfully raised for the Manila market, since the railroad now reaches Floridablanca, only a few miles by good wagon road from Bacud Paoung.

I found a tendency on the part of the Negritos to ask exorbitant prices for goods, but whether it was due to ignorance of value, or just the result of being beaten down to bedrock by the Filipinos who trade with them, I can not say. However, they always accepted a reasonable price for goods offered me.

I tried to establish a reasonable scale of prices for the materials brought or exchanged but the prices that I paid were many times larger than that paid for the same article by the Filipinos, but it must be taken into consideration that the exploitation of the Negritos is considered to be entirely legitimate by the Filipinos and in obtaining things of value from the Negritos, only enough is offered them to prevent the transaction from coming under the head of bandolerismo.

I had no accurate means of determining the extent of the jungle products but would naturally suppose that there is a large amount of fiber products such as bejuce and gogo, although the best bejuce is said to be high up the mountains where it can be secured in large quantities and of a good size and quality.

4. DISEASES

I found many cases of sickness, nearly every family group having one or more cases, some of them chronic and under the conditions obtaining in the mountains, incurable.

The following report shows the number of cases treated, the diagnosis and the result of the treatment with such simple remedies as I had with me.

<i>Name of patient</i>	<i>Disease</i>	<i>Treatment</i>	<i>Result</i>
Macario's wife	Gore on hip from carabao's horn	Dressed wound 3 times Per. of Hy. AND Ox. of Zinc.	Cured in 3 weeks
Moises, son of Talio	Cold and cough	Quinine and food	Crd. in 2 weeks
Wife of Sindong	Enlarged spleen of several yrs. standing	Quinine and food	Uncertain results.
Capitan Talio	Sore on leg	Ox. of Zinc.	Crd. in 1 week
Turacul	Wounded by deer horn in cheek	Turpentine, Per. of Hy. and Ox. of Zinc	Cured in 2 weeks
Ermita	Sharp attack of pleurisy followed by fever	Whisky and Quinine	Cured in 1 week
Dimas	Pneumonia	No treatment as he was nearly dead	Died May 18, 1908
Siring	Enlarged abdomen, probably result of fever & lack of nutrition	Listerine, quinine and food	Treatment too short to get results
Pile (Benigno)	Acute indigestion	Pain killer	Cured in 1 day
Martinez	Posterior tibial artery cut by bolo	No treatment given as the wound was well dressed with cabecabe fiber	

[Here begins the handwritten section (Ed.)]

5. Headmen, population

The following are the headmen of Capt. Talio's jurisdiction. Capt. Talio, Capt. Sinu, Capt. Gregorio, Capt. Painam, Capt. Palanas, and Capt. Culisig.

Of these, I was told that Capt. Gregorio had the largest group of families.

At a rough guess, I should say that there are about six hundred souls in Capt. Talio's jurisdiction, and that of his neighboring Capitans. In order to be more accurate it would be necessary to spend more time on this subject than I had at my command.

6. Lumbering

Quite an extensive trade is carried on in lumber by the Filipinos of Floridablanca.

The work of cutting the trees, shaping them and drawing them to the valley with carabaos, is practically all done by Filipinos. Very little help is given them by the Negritos.

The Negritos claim the trees and charge that the Filipinos take the timber without paying the owners and often without permission or promise of pay.

The persons who do the actual work of getting out the timber are only the peons of a few of the well-to-do Filipinos and Spaniards of Florida, who probably have authority for cutting timber. The people who do the cutting have no authority for cutting and seem to know very little about the question, except that they are working for Cabeza so-and-so.

The Negritos can use a bolo and are very adept at cutting limbs and small trees but do not make much use of the ax or saw, if any.

7. Ethnological investigations.

Investigations along ethnological lines was limited to getting a small vocabulary, to the acquisition of some old systems of counting and to a burial ceremony which I was fortunate enough to witness.

a. Vocabulary

<i>English</i>	<i>Malay</i>	<i>Pampanga</i>	<i>Pamp. Aeta.</i>
1. Ashes	Abu	Abu	Abu
2. Bad	Jahat	Maroc	Nadanac
3. Black	Hitam	Matuling	Nauyang

4. Blind	Buta	Bulag	Bulag
5. Blood	Darah	Daya	Daya
6. Bone	Tulang	Butul	Butoh
7. Burn, to	Bakar	Hilaban	U!amun
8. Chicken	Anak ayam	Sisi	Nabalung siwi- siwi
9. Child	Anak	Anac	Anac
10. Come	Mari	Munta	Cadali
11. Cut, to	Potong	Cuturan	Putusan
12. Day	Hari	Aldo	Mamut
13. Die, to	Mati	Mate	Nati
14. Dog	Anjing	Asu	Asu
15. Drink, to	Minum	Minum	Minam
16. Ear	Telinga	Balugbug	Tuac
17. Earthquake	Gempa tanah	Ayun	Layun
18. Eat, to	Makan	Mañgan	Canun
19. Eight	Dilapan	Walu	Walu, Tomboc
20. Eye	Mata	Mata	Mata
21. Father	Bapa	Tata, Ibpa	Bapa
22. Finger nail	Kuku	Cucu	Suu
23. Fire	Api	Api	Apui
24. Five	Lima	Lima	Lima, Tumbad
25. Foot	Kaki	Bitis	Bitis
26. Four	Ampat	Apat	Apat, Diaris
27. Fruit	Buah	Bungang dutung	Tagi cayo
28. Get up, to	Bangun	Mibangun	Mimata
29. Good	Baik	Mayap	Mangud
30. Grasshopper	Bilalang	Durun	Durun
31. Ground	Tanah	Gabun	Luta
32. Hair, of head	Rambut	Buac	Gabut
33. Hand	Tañgan	Gamat	Gamut
34. Head	Kepala	Buntuc	Oolo
35. Hear, to	Dengar	Daramdaman	Pacalangun
36. Here	Sini	Queni	Baidi
37. Hog	Babi	Babi	Baboi
38. I	Shaya	Aku	Siku
39. Kill, to	Bunuh	Paten	Patin
40. Knife	Pisau	Piso, palang	Itac
41. Large	Besar	Maragu!	Matabuig
42. Lightning	Kilat	Quildap	Quimat
43. Louse	Kutu	Cutu	Cutu
44. Man	Orang	Tau, lalaqui	Tau, Liaki
45. Monkey	Munyt, Kra	Matchin	Baculao
46. Moon	Bu!an	Bulan	Buan
47. Mortar (for rice)	Lesong	Asung	Lasung
48. Mother	Mak, ibu	Inda, indu	Indu
49. Night	Malam	Beñgi	Yabi
50. Nine	S'ambilan	Siam	Siam, put
51. No	Tidak, tiada	Alli	Alua

52. Nose	Hidong	Arung	Balungus
53. One	Sa, Satu, Suatu	Isa	Gisa, isaran
54. Rain	Hujan	Uran	Gulus (storm)
55. Red	Merah	Malutu	Maedit
56. Rice	Padi	Pale	Pali
(threshed)			
57. Rice	Nasi	Nasi	Canun
(cooked)			
58. River	Sungei	Ilug	Yaog
59. Run, to	Lari	Mulai	Moiu
60. Salt	Garam	Asin	Asin
61. Seven	Tujuh	Pitu	Pitu, bilao
62. Sit, to	Dudok	Lueluc	Mitāng
63. Six	Anam	Anam	Anam, balubad
64. Sky	Langit	Banua	Langit
65. Sleep, to	Tidor	Matudtud	Maluc
66. Small	Kecil	Malati	Nabulung
67. Smoke	Asap	Asuc	Asuc
68. Steal, to	Men-churi	Mapanaco	Matacao
69. Stone	Batu	Batu	Batu, buga, dingli
70. Sun	Mata-Hari	Aldo	Mamut
71. Talk, to	Ber-chahap	Magsalita	Mitagul
72. Ten	Sa' puloh	Apulu	Gisampo
73. There	Di-situ Di-sana	Carin, queng	Antidu
74. Three	Tiga	Atlu	Atlu, apatdis
75. Tomorrow	Esok, besok	Bucas	Bucas
76. Tree	Poko kayo	Dutung	Kayo
77. Two	Dua	Adua	Adua, luaran
78. Walk, to	Ber-jalan	Lumacad	Mitaina
79. Water	Ayer	Danum	Lanum
80. White	Putih	Maputi	Maputi
81. Wind	Angin	Añgin	Manasput, bais
82. Woman	Prempuan	Babayi	Babai
83. Wood	Kayu	Dutung	Kayo
84. Yellow	Kuning	Culiauan	Culiauan
85. Yes	Ya	Ua	Ao
86. You	Angkau	Iea	Sikao

In the above limited vocabulary, the English and Malay are as taken from Jenkins' "Bontoc Igorot." *

Accent and pronunciation marks have been omitted, as to one acquainted with the pronunciation of Philippine dialects, they are superfluous for purposes of comparison.

* Cf. Albert Ernest Jenks, "Bontoc Igorot," *Department of the Interior, Ethnographical Publications*, Vol. I, (Manila: Bureau of Printing, 1905), pp. 227-233.

b. Systems of counting

The following systems of counting, which are said to be practically obsolete were obtained from different persons at different times and are given as obtained without guarantee as to agreement with similar systems known by other Negritos, or of similar systems known by the same Negritos, as accuracy is not one of the strong points of the Negrito and what he gives you today in one way, he may give you at another time in another way.

1. System of counting given by Captain Talio April 25, 1908. He stated that this was the oldest system to his knowledge and was taught him by his mother as a rigamarole. [sic.]

One	Bongbongcauayan
Two	Cauayanimundang
Three	Turuturnbicueu
Four	Mañgulápat
Five	Isucpailaila
Six	Tambúbung
Seven	Panañgísan
Eight	Bióyu
Nine	Patanduc
Ten	Duatduat
Eleven	Pacalyao
Twelve	Mañgalampaó

A variation of the above rigamarole is obtained by using the last part of each word as the beginning of the next, e.g. Bongbongcauayan, Cauayanimundang, Nimundang turuturubicucu, Bicucumañgulapat, etc., etc.

2. The second system of counting in regard to its antiquity was said to be the following. I was told that it was not in practical use now and is known only to the older members of the tribe. I can not vouch for the exactness of this information. This system was given me by Talio April 25, 1908.

One	Isarán
Two	Luaran
Three	Apatdis
Four	Diáris
Five	Tumbad
Six	Balúbad
Seven	Biláo
Eight	Tomboe
Nine	Put

It goes only to nine and then repeats for higher numbers.

3. The following system of counting was given me by one Juco, a young negrito who is a great gambler and quite apt in same ways. Date,

April 26, 1908. He stated that this system is sometimes used in this section.

One	Bĩnsä
Two	Bĩndug
Three	Biätüt
Four	Dĩdēang
Five	Durūyan
Six	Pañgcyt
Seven	Cytūcyt
Eight	Bicälö
Nine	Cälābangculut

Key to pronunciation. (Webster) —

u	between oo and oo
u	oo
ə	ü
u	wäh
ä	ärm
i	it
ö	long o shortened.

4. The following system was given me by Manuel, April 27, 1908. He stated that this system was used for saying over to oneself for diversion when tired.

The key to the pronunciation for number three will serve for number four.

One	Isaṅgai
Two	Luangali
Three	Apapbid
Four	Biäbid
Five	Tombad
Six	Bälubad
Seven	Säliñgcoud
Eight	Duriput'
Nine	Pusiit

Burial of Dimas

Dimas, a negrito of Capitan Talio's jurisdiction, over-worked himself in making a clearing for a Filipino, and was taken with pneumonia.

I was told of his serious illness on May 16, 1908, and went to his clearing to see what could be done.

I found him quite weak from sickness and hunger, as the only food in the family larder was one handful of unhulled rice that his wife had travelled several miles to borrow from her people.

She returned from her trip while I was at their camp and preparations began at once for disposing of the rice among several hungry people, grown and children, who had had nothing to eat for two days.

The wife of the sick man was near becoming a mother and was dressed only in a very scanty gee string, and in fact the poverty, dirt and distress was indescribable.

I went home and sent some rice, dried fish and a can of salmon to the family. The sick man tried to sit up and say a few words to me, but was too weak to say much. It was evident that he was near his death which indeed happened the next afternoon.

I had requested that I be notified in case of his death and my request was complied with, also that I be allowed to attend the funeral, a very rare concession to one not a member of the immediate family of the deceased. I was told that he was to be buried next morning at sunrise, and I was accordingly present at that time and found the members of the immediate family of the dead man present and engaged in cleaning up the bamboo beds and the trash of the house that had evidently never been cleaned since the house was built. Every loose thing was piled and burned a few feet away from the dead man who was scantily wrapped in some old rags that failed to cover his feet and skins, [sic.] and was lying on a sloping bed of bamboo poles under the roof that served as a house.

There was no hurry on the part of those present and the sun was an hour high before the two men, who were to serve as grave diggers, began their task.

There was [sic.] present the two wives of the deceased and his two children, the deceased's sister and her daughter, and a brother and uncle of the wives of the deceased.

With the usual disinclination to work on one side and the absolute necessity of burying the dead on the other, the men of the group appeared to be more or less worried and finally bestirred themselves, one of them cutting a small bamboo rod from a convenient thicket and with it measuring the length of the dead man, evidently in order to avoid digging more than necessary as the utter distaste of the Negrito for physical exertion is phenomenal. Cutting off the bamboo rod the right length with a stroke of the ever handy bolo, the grave digger carefully laid the rod on the ground east and west. He then used the rod as a ruler and marked the ground, on both sides of the bamboo, from west to east.

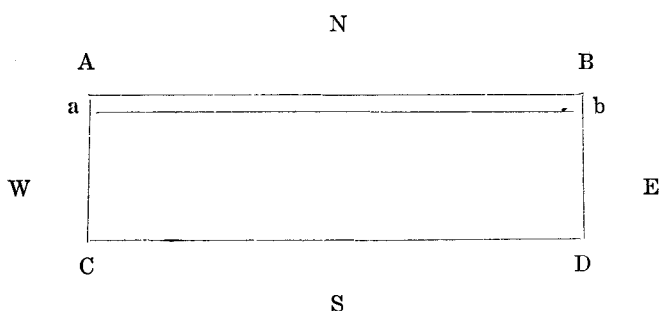
The bamboo ruler was then laid about two feet south of and parallel with the first position and some unintelligible words muttered while

drawing with the digger (a sharp piece of steel on a short pole) a line at right angles with the first line beginning at the northwest corner of the grave to be and continuing at the southwest corner, or the end of the bamboo rod lying on the ground.

A line was then drawn with the digger on the inside of the bamboo stick from the southwest corner eastward.

The east line was then drawn with the digger beginning at the north-east corner and continuing to the south-east corner.

The completed diagram was as shown below:



That this method is followed in all cases I have no reason to believe, as there seems to be a great deal of variation in even customary actions among the Negritos.

While making the diagram for the grave, the maker sang a few words as he drew each line. I did not understand the language and so failed to get the words he used, but Medio afterwards gave me a formula that evidently he had used himself, he having buried three wives of his own and undoubtedly assisted at burials of others of close kin, only close kin taking part in burials.

The song or formula (which is sung in a loud wailing voice) that he gave me was put into Pampango by him in order that I could get it translated to English and goes as follows:

While drawing the first or north line,

“Gugulisan cu man atin qng Mañcabasai nig peteco.”

“Gugulisan cu man atin qng Mañcabasai nig peteco”.

While drawing the second or *south* line,

“Atin qng Mambuñgul nig peteco.”

While drawing the third or west line,

“Abili queman macapañgulu atin qng Malasimbu nig peteco.”

While drawing the fourth or east line,

“Ayat banan queman nig gulis atin qng Mataictic nig peteco.”

There is one part of the formula that I have forgotten to mention in its place but will do so here. Before making mark number one, the gravedigger shouted "Eco malangsi," which I was afterwards told meant "Do not sneeze," it being considered ill luck to do so while the grave was being dug.

Now that the diagram of the grave had been made, there was a pause of a few moments, in which nothing of any note occurred it seeming to be only one of the many aimless pauses that take place in negrito life.

At last seizing the steel tipped digger the negrito man attacked the ground vigorously shouting "Bata, bata, bata. Magalisco basin." I could not get this translated satisfactorily but was given to understand that it was meant to appease the spirit of the ground who was being disturbed by the digging. The word "bata" also means the smell of putrid flesh and may have reference to the dead man. "Magalisco" means, "I itch," and "basin" a urinal, but the whole phrase may have been merely an exclamation of the negrito and had no ceremonial signification. A free translation of this song follows but leaves one in doubt as to the meaning of it.

It is well to bear in mind that the whole ceremonial is intended to deceive the spirit of the dead as to the whereabouts of the living members and therefore much that is said has a confused involved meaning.

Translation.

1. "Though I make the line, the one I killed is at mañcabasai."
2. "The one I killed is at Mambuñgul."
3. "Though I lay it (the line) toward the north, the one I killed is at Malasimbu."
4. "Though I make the opposite line, the one I killed is at Mataictic."

Explanations.

1. "Mañcabasai," a mountain containing devils and standing to the northwest in the territory of a hostile tribe.
2. "Mambuñgul", a mountain near the river Gumain containing spirits.
3. "Malasimbu," an extinct volcano to the southwest. The home of spirits.
4. "Mataictic", a swamp near Mt. Susungdalaga where devils abide.

While digging the grave a long song was sung to a very mournful and long drawn out tune. I was unable to understand this song also, but was given one by Medio that he had used on a similar occasion.

This song is called "Manyuingyuing", an almost unpronounceable word since it contains the peculiar sound of "u" that these Negritos have.

Whether this word is the name of the song or the action of singing the song I could not clearly ascertain, but it signifies this song at least.

The following song is in Negrito dialect and I have not had an opportunity since to get it well translated but will set it down as a matter of record and the translation may be left to the future students of this language.

Song.

1. "Agca manyaus asana. Itayac can Diuata."
2. "Mañggawi bangcat mo. Tapañgcapan mo canun mo."
3. "Mañggawi can bai mo. Pañgcapan mo quina mo."
4. "Agca mañgcap anac mo. Taquinua can Diablo."
5. "Agca mañgcap indu mo. Ta intayac can Anito."
6. "Agca mañgcap ama mo. Ta intayac can Santo Cristo."
7. "Agca mañgcap añgcun mo. Ta intayac can diablo."

Partial Translation.

1. "Do not call your wife. She is with God."
2. "Mañggawi bangcat mo. Tapañgcapan mo canun mo."
3. "Make your bow. (Pañgcapan mo quina mo)."
4. "Do not catch your child. He was taken by the Devil."
5. "Do not catch your mother. She is with a Spirit."
6. "Do not catch your father. He is with Christ."
7. "Agca mañgcap añgcun mo. Ta intayac can diablo."

Number three probably means "Make your bow to get your food." This is a mere deduction.

In number four, six and seven the influence of Christianity is seen in the words Devil and Christ which have been taken from Christian Filipinos contiguous.

One of the women helped to dig the grave, throwing out the dirt with the hands.

Many stones were encountered while digging and this fact seemed to plunge the soul of the "sexton" into the depths of discouragement.

When questioned as to the depth planned for the grave, the sexton said that it would be dug to the depth of the arm pits but the work proceeded only until the grave was of a depth half way between the knees and hips.

When the grave was finished one of the men cut a handful of branches near, tying them in a bunch with a vine slashed as he went.

With this improvised broom the bottom of the grave was swept carefully to remove all tracks, the idea being to prevent the spirit of the dead man following those left alive.

That this ceremony was not perfunctory was evidenced by the anxiety depicted on the countenances of the sweepers lest a track should escape them, and one of them discovering an overlooked track, called the attention of the other who came back and carefully swept it away.

The ground for several feet amid the grave was then brushed but in a perfunctory way as if the spirit was not supposed to be able to follow tracks not in the grave.

A bamboo "tile" was then taken from the low roof of the hut and measured by putting it in the grave. As the lower end rested on the bottom of the South [sic.] grave and the upper end came to the top of the north end, the measurer found when he had cut it that it was too long to lie in the grave, so he cut it again by guess so that it fitted the bottom of the grave.

Using this piece as a measure the bottom of the grave was covered with pieces of split bamboo taken from the roof, one man cutting the canes and the other placing them in the bottom of the grave.

When the one who was cutting had finished, he cut a green bamboo joint and put it on the fire until it swelled nearly to the bursting point, when, removing it from the fire and holding it at arm's length he struck it a sharp blow with the back of his bolo causing it to burst with a sound like a giant cracker. At the same time he gave a long, loud shout, the purpose of which was explained later to be to cause the spirit or "anito" of the dead man to follow the sound and go far away. The negrito much fears to have the anito of the dead follow him as it causes death or sickness.

The grave being ready to receive the dead body the two men called the other who had been a few yards away by a fire, where rice for the dead was being prepared.

The younger wife of the deceased (the wives were sisters) was called to help carry the dead man.

An excited consultation was held about this time and with the crying children and the shouting grown ups, the uproar was confusing.

In the midst of the discussion one of the sisters of the dead man was seen to stuff her nostrils with dead leaves and talk excitedly about a bad smell.

It seems that there was some dispute as to the corpse being the cause of it, when the point was settled and quiet restored by Biling coming to the fire with a skunk cabbage in full bloom in his hand which he had dug up just back of the hut. To those who have never smelled this flower it will be enough to state that its odor will permeate the air for several rods and is like that of an animal long dead.

Having disposed of this plant by throwing it down the hill, the burial proceeded.

The wife took hold of the bare feet of the corpse and the two men supported the body and together they laid it on the south rim of the grave with head to the west.

The wife then got into the grave at the foot while Pedro got into the grave on the north side near the head and the other man knelt on the south rim of the grave back of the corpse and aided in lowering it into the grave.

Those in the grave then came out and while Pedro cut four pieces of bamboo about twelve inches long and notched them on top, thus:



the wife called for water to wash her hands and it was brought in a bamboo joint by one of the other women and poured over the hands.

This action, perhaps, could not properly be classed as ceremonial since the evident desire was simply to rid the hands of the odor of the dead, yet, washing the hands or face is so rare among these people that it had a ceremonial aspect.

When the four short pieces of bamboo were cut to suit, they were put in the four corners of the grave with the notches so arranged that a short stick of wood, which was now cut, would fit crossways of the grave over the corpse at the foot and head.

The roof of the house was again drawn upon for material and several split bamboo tiles were pulled off, cut into lengths and fitted over the body.

When this was finished, the sister of the dead man, Dolores, was called to put the first dirt in the grave which she did by kicking it in with her feet. She then picked up a small handful of the dirt, smelled of it, threw it down and went away from the grave.

The two grave diggers then commenced to scrape the dirt into the grave with hands and feet and the two widows with their two boy children aged about 6 and 8 years, also came and smelled of a handful of dirt each as had Dolores.

One of the wives also took the eldest boy and rubbed his breast and side quickly and threw her hand toward the grave as if throwing in something from the body of the child.

The filling of the grave had been nearly completed when the first outburst of grief came which was evidently distinctly ceremonial though very real. Dolores and her little daughter, Salvarona, came crying and screaming in a peculiarly rhythmic [sic.] manner and seemed to be almost uncontrollably affected.

They jumped up and down in the agony of their grief and talked excitedly to the younger wife, who also cried, but in a milder way.

The sister, Dolores, held a knife in her hand and brandished it as though to harm, and seemed to be blaming rather than condoling the wife.

The child, Salvarona, caught hold of the younger widow and held on to her while both mingled their tears and cries.

This outburst lasted until the filling of the grave was completed when I left the scene accompanied by some of the negritos.

The last ceremonial act that I witnessed was a shout by those who left the grave;

"Aca malebat pas Zambale ca," which I was told was done to confuse the spirit as to where they were going so that they would not be followed.

Some cooked rice was left by the grave for the use of the dead man's spirit and I was told that a feast would be held near the site of the grave in about a week.

The above description is not as scientifically accurate as it should be as many things that were of interest were so little understood by me that I let them pass, but the main facts are as set down from notes taken at the time.

I tried a snapshot but the light was not right and it did not come out well.

However, Mr. Chapman * has since had ample opportunities to get all that I failed to get, both in pictures and customs.

* William Huse Chapman was another teacher in Pampanga and was stationed in Porac and San Fernando. Unfortunately, he never published any study on the Negritos. Unlike Thomasite Parker, Chapman arrived in 1902 and left the Civil Service in 1916 to go into private business. Department of Education, *Annual School Reports, 1901-1905*, reprint, (Manila: Bureau of Printing, 1954, p. 411, 465; Bureau of Civil Service, *Official Roster of the Officers and Employees in the Civil Service, 1904-1916*, annual publication, (Manila: Bureau of Printing, 1904-1916); H. Otley Beyer, Professor Emeritus, University of the Philippines, personal interview with the author at Beyer's home, June 22, 1964.

During the few weeks that I lived among the Negritos, I obtained many partial glimpses into their inner life. Although my observations would have interest from a popular standpoint, they probably would be of very little value to science on account of the liability to error of unchecked observations, and as the field has since been covered by Mr. Chapman, who will no doubt give us a complete account of those things that I only glimpsed, I shall not attempt to make a list of experiences that I took notes on.

1. Fiesta in honor of Capt. Talio.
2. Superstitions regarding mines and the demons who guard them.
3. Begging among the Negritos of the Foot hills.
4. Traveling at night with a torch.
5. Honey getting.
6. Slavery and its practice as at present undertaken involving prominent native Christians.
7. Bargaining for a wife.
8. Gambling.
9. The question of virtue among the women.
10. The visit of the old chief of all the Negritos, Pecapun Lazaro.
11. The systematic exploitation of the Negritos by the lowlanders.
12. Marriage customs and debts belonging thereto.
13. Thefts and assassinations.
14. Various superstitions.

I have the honor to be,
Very respectfully,

[Signed] LUTHER PARKER
Prin. Bacolor [Pampanga] Trade School