ERRATA AND ADDENDA TO VOLUMES I-LII

VOLUME I

P. 91, lines 1-3: This is not correctly stated; see p. 30, last sentence in first paragraph.

P. 130, middle: Navarrete, cited; "edition 1858" should read "edition 1859."

P. 185, last paragraph: The following information is furnished by the courtesy of Prof. Winslow Upton, director of Ladd Observatory, Brown University: "The first and second methods enumerated in this quotation refer to that now known as the Method by Lunar Distances, which was already in use in the sixteenth century. In the former the position of the moon was to be determined by its measured distance from some star, in the latter from the sun. Since risings and settings at an assumed horizon are specified, it is probable that the distance between moon and sun was determined by the time interval of their respective risings and settings. The fourth method is that still known by the same name. The statement of the third method is obscure. It may mean that the longitude was to be found by a measured distance on the surface of the earth from a station whose longitude was already known. This distance could be turned into difference of longitude if the length corresponding to a degree of longitude in that latitude were first determined. This method is used today in geodetic operations."

P. 218, note 184: The India House of Trade (*Casa de Contratación*) was created by a decree of Isabel of Castilla (January 14, 1503) as both a commercial board and a tribunal; and it partly replaced the admiralty court which had been established in Sevilla since the thirteenth century, the quarters of the latter (in the old Alcázar) being assigned to the India House when the latter was first organized. The powers of the India House increased greatly in the course of time, and it was subordinate to no council save that of the Indias; in 1583 a chamber of justice was added to it. This institution was, by a decree of 1717, removed in the following year to Cádiz. An

interesting study on the India House is found in *Los trabajos geográficos de la Casa de Contratación* (Sevilla, 1900), by Manuel de la Puente y Olea. This work – prepared by careful examination of the documents in the archives – is devoted to the early voyages of discovery that were undertaken under the auspices of the India House and its navigators, ending with that of Loaysa (1525); the geographical studies made by its cosmographers, and other scientific researches connected with its enterprises; and the enrichment of the fauna and flora of the New World due to the conveyance thither of useful plants, fruits, and animals through the agency of the House. See also the detailed account of this institution, its organization, policy, and methods, by Bernard Moses, in *Annual Report* of American Historical Association, 1894, pp. 93-123; a large part of that paper also appears in his *Establishment of Spanish Rule in America* (N. Y., 1898), chap. iii.

P. 275, note 201: For "inflicted" read "afflicted."

P. 282, note 202: "During the process of exploration and settlement, authority in America rested in the hands of leaders of expeditions and colonies, who usually bore the title of *adelantado*. This was the title formerly applied in Spain to the military and political governor of a frontier province. Standing face to face with the Moors, he held the general military command of the province, and had power to gather the people under his standard. In his capacity as a civil officer, he took cognizance of such civil and criminal cases as arose within the limits of his territory. [Santamaria de Paredes, in *Derecho politico*, p. 487, has described the adelantados as 'governors of great territories, with a character chiefly military.']" (Moses, *Spanish Rule in America*, p. 68.)

P. 297, note 205: For "Strait of Magellan" read "La Plata River."

P. 300, in address of letter: For "Cel." read "Ces." Line 2 from end: For "Avises" read "Avisos." The endorsement should read thus: ["De cochin a 23 de Dic^e. de 1522." "A su mag xxjx de agosto."] For dates of these letters see data thereon in the bibliographical volume (LIII) of this series.

VOLUME II

P. 73, end of paragraph: For detailed account of early expeditions previous to that of Legazpi, see the *Historia general* of Fray Rodrigo de Aganduru Moriz, published in *Doc. ined. hist. de España*, tom. lxxviii and lxxix (Madrid, 1882).

P. 75: To list of translators add, "the ninth, by Francis W. Snow."

P. 79, line 9: For "secular" read "layman."

P. 83, line 16: For "Lepuzcua" read "Guipuzcoa."

P. 84, line 4 from end: For "buttock-timbers" read "futtock-timbers."

P. 115, line 9: For "Panay" read "Panaon."

P. 126, line 12 (and in many similar cases): The word "painted" is the literal translation of the Spanish *pintado*, and here refers to the custom of tattooing the body.

P. 129, near end: The "lofty volcanoes" may have been Canlaon and Magasú, in Negros Oriental.

P. 167, line 7 from end: For "novelty" read "innovations."

P. 173, note 84: Evidently "Pito" was in the original "Pito," for "Polito;" the man being actually "[Hy] polito the drummer."

P. 192, paragraph 4: "S. S." stands for "Señores," meaning the native grandees of those countries.

P. 193, middle: For "cloths" read "canvas."

P. 194, line 2 from end: After "fifty" add "thousand."

P. 197, line 1: Bancroft (*Hist. Mexico*, ii, p. 600) says that Arellano tried to secure the reward offered for discovering the return route from the Spice Islands.

P. 220, line 8 in heading: For "PRONE-" read "PROUE-."

P. 231, end of text: This letter was probably written by some one belonging to Arellano's ship, or who obtained his information from that captain's followers.

P. 237, middle: For "officers" read "artisans."

P. 276, line 5: For "by" read "with."

P. 297, last line: The viceroy's name should be Luis de Velasco.

P. 332, paragraph 2: For "leg. 1, 23" read "leg. $^1/_{23}$."

VOLUME III

P. 29, lines 1-7: "The intimate relation between the king and his American dominions necessitated a regular organized system of postal communication. As early as 1514, by a royal warrant, Dr. Galindez de Carvajal was made postmaster of the Indies, and by a subsequent order of the Council of the Indies, issued in 1524, all persons were restrained from interfering with him in the dispatch of messages concerning the affairs of the Indies. The lines of this service covered the distance between Seville and the other ports, and Madrid, as well as the distances between Spain and America. The postmaster of the Indies was an officer of the India House. . . . Rigorous laws enjoined all persons from intercepting and opening letters and packets. Of the amount paid for this service the postmaster was allowed one tenth part." (Moses, *Spanish Rule in America*, pp. 64, 65.)

P. 33, note 1: For "Spain" read "Nueva España."

P. 77, middle: *Agias*, probably meaning the clusters of fruit on the variety of pepper which is called *aji* (or *agi*) in America.

P. 113, line 3: For "seventy" read "sixty-eight."

P. 118, line 5 from end: For "twenty-eight" read "eighteenth."

P. 223, note 73: For "pp. 108-112" read "pp. 54-61."

VOLUME IV

Pp. 46 and 47: These are transposed in the "make-up."

P. 68, note 6: See Worcester's interesting account of the Tinguians in his "Non-Christian Tribes of Northern Luzon," p. 860; he praises their abilities, industry, eagerness to learn, and excellent traits of character, and their relatively high degree of civilization, as compared with that of their neighbors.

P. 131, note 14, line 3 from end: Regarding Batachina, see VOL. XXVII, p. 105, note 39.

P. 139, line 3 under "SOURCES:" for "original MS. documents" read "MS. copies."

P. 150, line 4 from end of text: Delete "[caliph?]."

P. 166: By an error in the "make-up" the last five lines on the page are misplaced; they belong at the top.

P. 205, line 9 from end: For "Pablo" read "Pedro." The same correction should be made on p. 247, line 13 from end.

P. 284, line 9: For "up" read "above." Note 38: The chief early authority on the islands of Mindanao and Joló, with their people, is Combés's *Hist. de Mindanao y Joló*, which has been used frequently in this series. His descriptions of the latter are thus located in his book: the tribes, cols. 27-44; their boats and weapons, 70-76; their customs, 61-70; their character, laws, and government, 49-61; their sects and superstitions, 44-48. Another excellent authority is Forrest, whose *Voyage* contains much valuable information. The best account of the history and culture of the people is that given by N. M. Saleeby, in his "Studies in Moro Law, History, and Religion," already cited by us. Cf. also late U. S. government publications on the islands, in which there is much matter regarding the Moro tribes.

P. 289, last line: For "an" read "on."

P. 320, line 2 from end: For "forty MSS." read "forty-one MS."

VOLUME V

P. 31, line 2 from end of text: For "and two priests" read "two of them priests." ("Theatins" is here used for "Jesuits," as explained in VOL. XIX, p. 64.)

P. 39: Cf. the statistics of population, throughout Loarca's

Relación, with those in "Account of Encomiendas," VOL. VIII, pp. 96-141; also in U. S. *Census of Philippines*, 1903, ii, pp. 123-209.

P. 41, lines 22, 23: For "On the other side of the above-mentioned native communities" read "Besides the above-mentioned natives, there is" – and, in fifth line below, omit "is" before "a village." In last line, for "village" read "Spanish settlement."

P. 43, line 1: This should read "There are more than thirty encomenderos." End of line 7: For "treasury," read "revenue."

P. 49, line 6: For "other" read "except two of the."

P. 51, line 4: For "Cavigava" read "Carigara." Line 2 of paragraph on Panaon: For "lies" read "lie respectively." In next paragraph: For "built around" read "located along."

P. 55, line 4: For "well-disposed" read "shrewd traders."

P. 57, line 1: For "seen" read "discovered."

P. 61, paragraph on tree-dwellings: For "in each one a house is built which can contain" read "in one house at the top of a tree live;" and after "fortress" insert "for defense." End of this page, and line 1 of p. 63: For "formerly did much harm to the natives" read "the natives of this island have done them much harm;" and for "making" (line 2) read "the ships make."

P. 63, paragraph on Mindanao: For words after end of bracketed clause, read "but it is not necessary on this account to seize all that is discovered in the island of Mindanao."

P. 65, line 2 from end: This is a line of type set in here by mistake; for it read "belongs to an encomendero in the."

P. 69, lines 11 and 12 from end: For "from the cases which are brought before the law for settlement" read "from other commissions which are entrusted to the magistrate."

P. 71, line 12 from top of page: After dash insert "and."

P. 73, line 13: For "cocoa-beans" read "cacao-beans." In next paragraph: For "mats – the latter from rushes" read "*petates*, which are mats."

P. 75, paragraph on Buracay: The last sentence is incorrect; the second clause should read "no rice is cultivated there, but they have a source of income in some goats."

P. 77, line 11: For "wheat and produce" read "grain and collect." Line 4 from end: omit "larger."

P. 79, line 8 from end: For "righting" read "cleaning;" *adreçar* in the text is evidently a phonetic rendering of *aderezar*.

P. 83, line 4: For "monks" read "friars."

P. 95, line 8 from end: For "dependencies" read "lands belonging to it."

P. 113, line 2 from end: For "returning from" read "in the direction of."

P. 117, line 4: For "no" read "hardly any."

P. 118, line 8: For "ouo" read "uno."

P. 125, line 8 from end of text: For "Inheritances" read "Maganitos;" this refers to the superstitious ceremony described on p. 131, near middle.

P. 187: The sentence after Loarca's signature should read, "He was one of the first who came to these islands, and is greatly interested in these matters; and therefore I consider this a reliable and accurate account" – apparently an indorsement of the "Relation," by Governor Peñalosa.

P. 189, last paragraph: For "Amanicaldo" read "Amanicalao;" for "Luanbacar," "Tuanbacar;" for "Capaymisilo," "Capa and Misilo."

P. 201, note: For "Sevillano" read "of Sevilla."

P. 222, line 2: In regard to the cruelty displayed by the Spaniards to the Indians, see George E. Ellis's "Las Casas, and the relations of the Spaniards to the Indians," in Winsor's *Narrative and Critical History of America*, ii, pp. 299-348. Cf. Karl Häbler's remarks in Helmolt's *History of the World* (N. Y., 1902), i, pp. 390-396.

P. 239, lines 8 and 9: By a printer's mistake, a line of "dead" type was inserted instead of the one which belongs here; for "volves" to "will" inclusive read "if it is managed in this manner. Let your Majesty."

P. 249, line 11 from end: For "will" read "should."

P. 257, section 2: For "lay" read "secular" (it refers to the municipal council of Manila).

P. 258, note 37. On this subject, consult the magnificent work of Henry C. Lea, *History of the Inquisition in Spain* (N. Y., 1906-07), the only full and scholarly account thus far given, and based on extensive researches in the Spanish archives. He discusses the origin and establishment of that institution, its relations with the State, its jurisdiction, organization, resources, practice, punishments, spheres of action, etc.

P. 263, lines 9, 10, 13: For "from" read "in regard to." Note 38: Concepción states (*Hist. de Philipinas*, ix, p. 204) that the public sentence of anathema against those who were contumacious to the edicts of the Inquisition, whether for heresies or sins – a sentence which that tribunal commanded to be read every three years – had been pronounced only twice up to his time (1790). This was done by the Augustinian commissary Paternina, in 1659; and by the Dominican commissary Juan de Arechederra, in 1718.

P. 265, near middle: For "prudence" read "conduct."

P. 280, section 14: For "report to" read "take residencia of."

P. 286, line 6 – also p. 287, last line of section 35: For "except" read "even." P. 287, section 37, line 1: For "inability" read "disability."

P. 289, near middle: For "remit" read "refer." Line 4: For "buildings" read "works."

P. 291, line 5: For "machinery" read "industries."

P. 293, section 56, lines 4 and 5: Instead of "bishops," etc., read "bishop for the clergy whom we present to benefices."

P. 299, section 74: For "caciquedoms for" read "authority as chiefs on account of;" and for "milreis," "maravedis."

P. 305, section 103: For "when they exact" read "that they may exact."

P. 307, section 113: For "receive" read "levy." For "superintendents" read "tax-collectors;" *calpiste* means "the steward or collector whom the encomenderos stationed in the Indian villages," and *calpisque* "the collector of the taxes or tributes which belong to the lord of the village" (Dominguez, supplement). Section 114, lines 1 and 2: For "granted in encomiendas by" read "allotted in." Section 121, line 1: This should read, "The registers must be examined and marked with a signet."

VOLUME VI

P. 78, note 18: Omit words in parentheses. The Portuguese form of the name, Macao, ends in a nasalized sound, unsuited to the Spanish tongue; the Spaniards represent this by calling it Macan; and Macau is apparently only a transcriber's error.

P. 241, line 2: For "written" read "received." Line 3: For "for" read "from."

VOLUME VII

P. 39, note 5: This name should be Bay, instead of Bombon.

P. 134, middle: For "river Madre" read "the waters of the river."

P. 167, line 8 from end: Delete "[Siam]."

P. 174, lines 7-9: The sentence between dashes is evidently an interpolation by the editor of Santa Inés's *Cronica* (to which this account by Plasencia is appended), and referring to the preliminary ten chapters of that work, which furnish a description of the islands and their people.

P. 194, line 1: "In almost every large village [he is speaking of Samar and Leyte] there are one or more families of Asuáns, who are universally feared and avoided, and treated as outcasts, and who can marry only among their own number; they have the reputation of being cannibals. Are they perhaps descended from men-eaters? The belief is very general and deeply rooted. When questioned about this, old and intelligent Indians answered that certainly they did not believe that the Asuáns now ate human flesh, but their forefathers had without doubt done this." "Cannibals, properly speaking, in the Philippines were not mentioned

by the early writers. Pigafetta had heard that on a river at Cape Benuian (the northern point of Mindanao) a people lived who cut out only the heart of a captured foe, and ate it with lemon-juice. Dr. Semper (*Philippinen*, p. 62) found the same practice, except the use of lemon-juice, on the eastern coast of Mindanao." (Jagor, *Reisen*, p. 236.)

P. 197, line 4: For "Felipe II" read "Council of Indias."

P. 207, note 32: After "king" add "or the fiscal."

P. 222, note 34: At beginning of line 5 insert "Ceylon, erroneously applied by some early writers to."

P. 224, line 13: More definitely located by the editor of *Reseña biográfica* (i, p. 114), who says, "It was in the place that is now called Arroceros [*i.e.*, "the rice-market"]. (Note.) It was a great quadrangle of porticos which enclosed a spacious lagoon; the latter communicated with the Pasig river, and thus facilitated the entrance of the Chinese champans."

P. 276, last line: Insert, before "the first conclusion," the words, "It is taken for granted that, of the encomiendas of these islands, some have instruction and some are without it."

VOLUME VIII

P. 27, middle: The date of Dasmariñas's letter should be February 28.

P. 84, line 1: For "Cubao" read "Lubao."

P. 121, last line: For "Aguette" read "Aguetet."

Pp. 127, 133: See VOL. XXII, pp. 77, 103, where Fernando de Silva asks that his wife's encomiendas may be confirmed to her; she was the daughter of Doña Lucía de Loarca, and must have been the granddaughter of the conquistador Miguel de Loarca. Cf. VOL. xxiii, p. 80.

P. 263, line 5 from end: This name should be Basil Hall Chamberlain.

VOLUME IX

P. 13, line 10 from end: For "he" read "Dasmariñas."

P. 26, note 3: "Mengoya (or Nagoya), as mentioned in the text, was in Hizen province, Kyushu Island; the Nagoya in Owari was not in existence in Hideyoshi's time." [Letter to the Editors from Prof. J. K. Goodrich, of Imperial College, Tokio.]

P. 68, note 13: The following interesting account of the earlier imprints in Filipinas is cited (in Vindel's *Catálogo*, iii, no. 2631), from a book written by the Dominican Fray Alonso Fernández. *Historia de los insignes milagros que la Magestad divina ha obrado por el Rosario de la Virgen soberana, su Madre, desde el tiempo de Santo Domingo hasta 1612* (Madrid, 1613), fol. 216, 217:

" Of some writers of the Order of St. Dominic who were living in this year of 1612.

" In the Tagal language of Filipinas: Fray Francisco de San Joseph, of the convent of Madre de Dios at Alcalá, who is living in the province of Nuestra Señora del Rosario of Filipinas, has printed at Batán, in the Tagal language of Filipinas, a 'Book of our Lady of the Rosary;' also another book, in the same language, which treats of the holy sacraments of the Church; the natives of the islands have been greatly benefited by these books.

" In the Chinese language: Fray Domingo de Nieva, of the convent at Valladolid, who serves in the province of Filipinas, has printed at Batán, in the Chinese language and likewise in the characters used by that people, a 'Memorial of the Christian life.' Fray Tomas Mayor, of the convent at Játiva, who serves in the province of Nuestra Señora del Rosario of Filipinas and Japón, printed at Batán, in the country of Filipinas, in the Chinese language and with Chinese characters, a 'Symbol of the Faith.'" (" None of the bibliographers of Philippine literature have mentioned this curious and interesting passage.")

In *Imprenta en Filipinas*, cols. 5-14, 77, Retana argues (and apparently on good grounds) that the printing of the *Doctrina* in 1593 was xylographic, not typographic.

P. 77, line 3: After " friend " add " and I have had an embassy from him."

P. 153, line 1: In the *Bibliográfia mexicana* of Garcia Icazbalceta the statement was made that Bishop Agurto " founded at Zebú a hospital for sick persons of all nations and creeds, with such liberality that he gave up to it even his own bed, having been obliged to ask that another be lent to him at the hospital itself, on which he might sleep that night." (Vindel, *Catálogo*, no. 1462.)

P. 164, note 26: After " Sanscrit " add " Sri Ayuddhya." At end, add the following: " See plan of Juthia in Bellin's *Atlas maritime*, iii, no. 51. It became the capital of Siam in 1350, and was destroyed by the Burmese in 1767. (The Siamese proper are the Thai – a word which probably means 'freemen' – who are a superior race.) This statement is made by O. Frankfurter, of the Siamese Foreign Office, in A. C. Carter's *Kingdom of Siam* (N. Y. and London, 1904), pp. 81, 82."

P. 190, middle: In line 17, a better reading would be " front " for " face," apparently meaning the breast of the horse; and in next line omit " [a frontal]."

P. 299, line 5: For " Ryos, a colonel " read " Ryos Coronel." (A similar correction should be made on p. 313, line 5.) See sketch of Rios Coronel, and description of his *Memorial*, by Retana in Vindel's *Catálogo biblioteca filipina*, pp. 349-354; he went to Filipinas in 1588, returned to Spain in 1605, and afterwards was in the islands from 1611 to 1618.

P. 305, last line of description of map: After "*Indias*" insert "(est. 67, caj. 6, leg. 18)." See description in Torres Lanzas's *Relación de los mapas de Filipinas*. Retana calls this the earliest map of Luzón.

P. 327, section 1: The order of the two pressmarks here given should be reversed.

VOLUME X

P. 47, last line: For "soldiers" read "Sangleys."

P. 65, line 8: For "Lanao" read "Liguasan."

P. 131, end: This document was probably written by Luis Perez Dasmariñas.

P. 218, line 13: For "false musters" read "fictitious offices."

P. 275, middle: For "twelfth" read "tenth."

VOLUME XI

P. 138: See Torrubia's account of the abandonment of La Caldera in 1599, and of the unusually large expeditions immediately afterward by the Moros against Panay (*Dissertación*, pp. 10-17).

P. 152, line 8: For "Domingo de Rramos" read "on Palm Sunday."

P. 221, line 2 from end: The Italian version of Vaez's letter makes this number "twenty-nine thousand" only.

P. 270, middle: For "Babao" read "Ybabao."

P. 288, end: Add "Signed by the Council."

VOLUME XII

P. 109, note 20, and p. 120, note 24: For explanation of this use of "Theatin" see VOL. XIX, p. 64.

P. 131, paragraph 2, line 3: For "him" read "you."

P. 165, middle: For "Rajaniora" read "Rajamora."

P. 179, last line of note: For "Herrara" read "Herrera."

P. 182, line 4 from end of note: Before "Tabacos" insert "de."

P. 205, note: For "Paro" read "Jaro."

Pp. 209-216: For "lagoon" read "lake" – the reference being to the lake of Bay.

P. 219, middle: *Tigbao* is the Visayan name of two different kinds of grass, *Anthistiria gigantea* and *Heteropogon contortus* (Merrill, *Dictionary of Plant Names*).

P. 255, line 10 from end: For "stamped" read "printed."

P. 256, line 9: For "lagoon" read "lake."

P. 323, line 8: After "therein" add "(as also in Castro's 'Points,' pp. 70-72)."

VOLUME XIII

P. 68, line 10: For "cane" read "bamboo."

P. 96, line 6 from end of text: The hard polished outer surface of the bamboo joint is also often used for writing; some interesting specimens of this sort are in the possession of Edward E. Ayer, Chicago.

P. 248, line 8 from end: For "third" read "second."

P. 257, note, line 2 from end: For "Spain" read "Nueva España."

VOLUME XIV

P. 37, middle: Add to list of signatures "The licentiate ANDRES DE ALCARAZ."

P. 143, middle: The ordinary naval ration furnished on the royal ships which plied between Manila and Acapulco was prescribed as follows in Arandia's *Ordenanzas de Marina* (Manila, 1757), p. 61: "*On days when meat is eaten* – Biscuit, 18 onzas; jerked beef, 6 onzas; fried pork, 3 onzas; salt, ½ onza; vinegar, for ten persons, ¼ onza; firewood, 2 libras. *On days when fish is prescribed* – Biscuit, 18 onzas; pottage or soup of vegetables [*miniestras*], 3 onzas; pork fat [*manteca*], 1 onza; salt fish, 6 onzas; salt, vinegar, and firewood, as on the other days. For each ration, four quartillos [about 2 1-6 quarts] are reckoned – one for cooking the ration, and three for drinking."

P. 197, line 3: For "Biebengud" read "Bienbengud."

P. 209, break in middle: To this place transfer the endorsement at end of p. 213.

P. 280, line 4 from end: For "July 29" read "July 25." The same correction should be made on p. 6, line 8 from end; p. 241, line 7.

VOLUME XV

P. 179, lines 6 and 7 from end of text: For "from Camanguian" read "of *camanguian* [*i.e.*, storax]."

VOLUME XVI

P. 30, note 3: Mazamune sent one of his nobles as ambassador, Felipe Francisco Taxicura, in company with Sotelo; see relations printed at Sevilla (1614) and Roma (1615). (Vindel, *Catálogo*, iii, p. 205.)

P. 112, note 129, middle: Worcester says ("Non-Christian Tribes of N. Luzon," in *Phil. Journal of Science*, October, 1906, p. 807): "The Negritos do not tattoo themselves, but do ornament themselves with scar-patterns, produced by making cuts through the skin with slivers of bamboo (Plate xxiii, fig. 1).

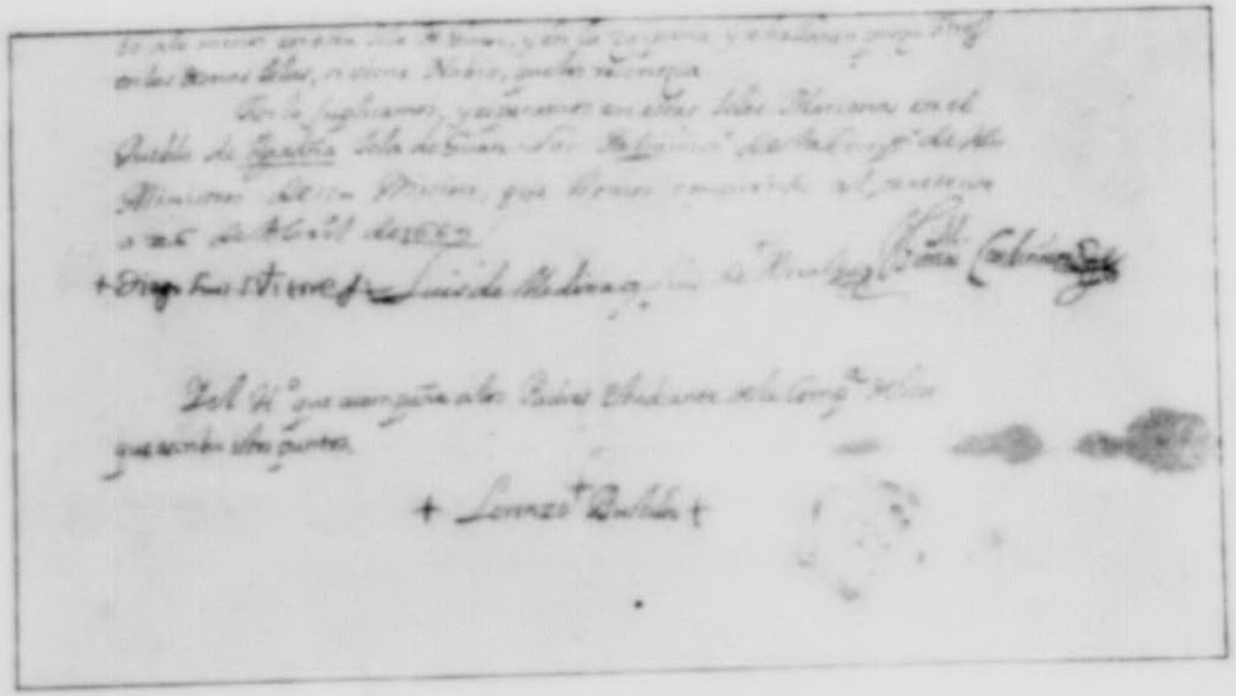
Into these cuts, which are arranged with more or less geometric symmetry, dirt is rubbed to cause them to become infected and to produce large scars."

P. 160, note, line 7 from end: For "in regard to" read "by."

P. 178, note 233: This explanation is erroneously applied by Stanley, as the piña is a Philippine fabric, and not Chinese. The reference in the text is to the cloth made from "China-grass" (*Böhmeria nivea*), on which see VOLS. XXII, p. 279, and XLIV, p. 267.

P. 180, note 235: Jagor (*Reisen*, p. 315) thinks that the *chiquey* is the same as the *lei-tschi* or *lechia* (on which see VOL. XXXVIII, p. 21); the latter was called *Euphoria* by Blanco, but is now known as *Nephelium litchi*.

P. 201: The name of the Ladrones Islands was in 1668 changed by the missionary San Vitores to Marianas, in honor of Mariana, queen of Felipe IV. The group contains 17 islands, which – excepting Guam, the largest – belong to Germany, or, as it is called, "the German New Guinea Protectorate," having been transferred to that power by Spain in 1899, together with the Carolinas and Palaos, for 25,000,000 pesetas. The original inhabitants (a Polynesian people) are known as Chamorros; but in later years a large Filipino element (soldiers and others) has mingled with them, and the people show a preponderance of the Filipino type. In 1898 the population of the group, exclusive of Guam (which contained about 9,000 people), was 1,938. Little was done for them by the Spaniards until 1668, when a Jesuit mission went to the Marianas under the direction of Diego Luis San Vitores. The attempts of the privileged class of natives to keep the new faith from the common people resulted in the loss of prestige by the former, conflict between the two classes, and martyrdom for some of the Jesuits – San Vitores meeting death thus on April 2, 1672. Nevertheless the missions made progress, and a few years later the Jesuits counted eight churches, three colleges, and over 50,000 converts (Crétineau-Joly, v, pp. 20-22). The military conquest of the islands by Spain was accomplished during the years 1676-98; and they were occupied from that time by a governor and a small force of troops. In 1828 a new plan for the government of these islands was formed at Madrid, by which the royal estates were suppressed, and the lands divided among the natives, who were also provided with cattle and tools at low rates; the governors were forbidden to trade, industries and commerce were declared open to the natives, and free ports were named. In 1855 Felipe de la Corte y Ruano Calderon went to the Marianas as governor, with orders to make certain needed reforms, and to make a full report on the condition of the islands, which he did. During the Spanish-American war of 1898, Guam was occupied by the United States before the governor had even



Signatures of Diego Luis San Vitores, S.J., and others

[*From MS. in Archivo general de Indias, Sevilla*]

heard of the outbreak of hostilities. For information regarding these islands, their people, and history, consult Montero y Vidal's *Historia de Filipinas* – which contains (i, pp. 350-352) a list of authorities, both MS. and printed – and *Archipiélago filipino*, pp. 438-442; and bibliographies of the Philippines, especially those of Retana, Griffin, and Vindel, already cited, and Griffin's *List of Books on Samoa and Guam* (Washington, 1901). As for the missions there, see Francisco García's *Vida y martyrio de Sanvitores* (Madrid, 1683); Gobien's *Histoire des Isles Marianes* (Paris, 1700), largely a translation from the preceding; Murillo Velarde's *Hist. de Philipinas*, which contains several chapters on this subject; Concepción's *Hist. de Philipinas*, vols. vii, viii; and especially Stöcklein's *Neue Welt-Bott* (Augspurg, Gratz, and Wien, 1728-58), vols. i, iv, and v, which contain matter on missions in Filipinas, Marianas, and Palaos, most of which is not to be found in *Lettres édifiantes*.

VOLUME XVII

P. 88, line 8 from end: For "Dionisio" read "Diego;" the same on p. 5, line 10.

P. 126, line 4 from end of note: For "invention" read "finding."

P. 136, note 40: For "grograin" read "grogram."

P. 150, end: The date of this document is September 5, not 9.

P. 222, second paragraph: See Bernard Moses's "Economic condition of Spain in the sixteenth century," in *Annual Report* of American Historical Association for 1893, pp. 125-133.

P. 243, "SOURCES:" The citation from Ventura del Arco should read "pp. 383-405;" the same correction should be made on p. 282, under no. 14.

P. 292, middle: The date of Salcedo's arrest should be October 9; see VOL. XXXVII, p. 24. Cf. Diaz's *Conquistas*, p. 673.

P. 293, line 8 from end: After "Alcántara" insert "of military affairs." Under sketch of Curuzealegui: for "twenty-fourth regidor" read "one of the twenty-four regidors."

P. 299, line 4: After "October 30" insert "1776."

VOLUME XVIII

P. 36, note: In the books of the India House at Sevilla, accounts were carefully kept for the estates of deceased persons (VOL. XVIII, p. 36, note 3), the deceased being credited "with all that is brought over in armadas and flotas, and debited with all that is delivered to his heirs, executors, and creditors." These funds grew very large, and loans were made therefrom; in 1633 the king borrowed over 500,000 ducats, but would not return

this money. Later, such property was forfeited, if unclaimed for two years. By decree of 1671, the treasurer was allowed one per cent for managing these funds. (Moses, "Casa de Contratación of Sevilla," in *Report* of American Historical Association, 1894, pp. 106, 107.)

P. 186, line 7: This raid occurred in October, 1618; the Moros killed the commanders of the post, Arias Girón and Juan Pimentel. The shipyard was valued at more than a million pesos. (Torrubia, *Disertación*, pp. 30, 31.)

VOLUME XIX

P. 206, line 3: For "ovens" read "furnaces."

P. 306, middle: This memorial is obtained from Pastells's edition of *Colin*, iii, pp. 219-221.

P. 307, middle: For "done in silk and unwoven silver," read "not woven, done in silk and silver [thread]."

P. 310, line 2: For "500 dead taes" should probably be read "gratuity (or perquisite) of 500 taes;" apparently an expression analogous to *ganancias muertas*, "a gambler's gains," indicating money obtained without earning it.– JAMES A. LEROY.

VOLUME XX

P. 75, line 6 from end: For "July 21" read "July 31." The same correction is needed for p. 5, line 8.

VOLUME XXI

Pp. 41 and 42: The notes on these pages should be transposed, as they are erroneously inserted – that on *Nova collectio* becoming note 8, and that on the papal brief note 7.

P. 105, line 6: For "October 3" read "October 8."

VOLUME XXII

P. 30: At end of note insert after "See" the words "Lea's *Moriscos of Spain* (Philadelphia, 1901), and."

P. 99, note: See also *Formosa under the Dutch* (London, 1904), by Rev. William Campbell, an English Presbyterian missionary in Formosa. He has used original sources, translating the writings of Valentyn, Candidius, and other Dutch writers, and various letters and other documents contemporary with Dutch rule in that island; and at the end presents a full bibliography of the subject.

Pp. 125-129: Pardo de Tavera states (*Biblioteca filipina*, p. 91, no. 544), citing Medina, that this document is of earlier date than 1618.

P. 289, middle: The line beginning "inhabitants" and ending "easily" is a duplicate of the same line above, inserted here by a printer's error; in its place insert "insurrection of the year 605 [*sic*], and at present many."

VOLUME XXIV

P. 340, last line: For "113" read "13."

VOLUME XXV

P. 44, line 14: After "date" insert "of August 14."

P. 74, note 11: *Penas de Cámara* may be rendered, in a general way, "fines of the exchequer;" but it should be remembered that *cámara*, as used in this connection, means any royal tribunal, executive or judicial – whether the Council of the Indias (which was often referred to as el Consejo y Cámara de Indias), or the Audiencia or the council of a colony, or the tribunal of accounts of any establishment, or even the municipal council, or council under an alcalde or alcalde-mayor. *Penas de cámara* in the laws of the Indies had, I think, especial reference to the various penalties provided, especially against officials for any non-performance of duty, by the Council of the Indias; and there was a special board of accountants for the fund of these fines, in connection with that Council.

In regard to the phrase *contador de resultas*, I have obtained (through the kindness of Fenton R. McCreery, secretary of the American Embassy at Mexico City) some further information, furnished by Señor José Algara, Under-secretary for Foreign Affairs of Mexico. He thinks that the above phrase is equivalent to *glosador*, [that is, to one who makes comments or explanations, or who "designates any amount in order to call attention to the examination or proof of the account to which the item belongs" (Dominguez)], or to *segundo contador* ["a second accountant"]. Señor Algara states that the references to the accountants for the colonies in the laws of the Indias (book viii, titles i and ii) did not define the character and duties of the various officers, because that had already been done in the *Nueva Recopilación* (title ii, law v, no. 1). He also cites from Nicolás M. Serrano's *Diccionario universal* the following definition of *contador de resultas*: "Any one of those persons in the first grade of the chief accountancy [*Contaduria Mayor de Cuentas*], which corresponds to those officials employed in former times by the comptroller-in-chief [*contador mayor*] who were occupied in computing or transcribing the amounts in the account-books of the obligations which are incurred by those persons who administer the royal revenues by lease or by other title." – JAMES A. LEROY (in a private letter).

P. 99, line 3 from end of text: For "thirty-five" read "thirty-eight." The same correction should be made on p. 5, line 5 from end.

P. 146, line 10 from end: "Agreement" is not a quite satisfactory rendering for the Spanish *composición*, which has a technical meaning in regard to the possession of lands; see note on this subject in VOL. LII, pp. 296, 297. "Composition" will probably be the best rendering, provided that this technical meaning is understood in such use of the word. James A. LeRoy says of this, in a private letter: "'Arrangement' also conveys somewhat the same idea – that is, the rearrangement of their rights, or the reconciliation of rights prescribed in this decree. *Composición de derechos* means, quite closely rendered, 'reconciliation of rights,' according to my recollection of its use in certain contracts which I have seen here in Mexico. It gives the idea of arbitration, to some degree, of rights more or less in conflict which are reconciled by agreement."

P. 147, line 7: Consolidations of encomiendas were made, in order to abolish those which were too small, or make a more equitable distribution of the territory comprised in those which were very large. Pensions were also assessed against large encomiendas, although in the laws of the Indias it was ordained that the maximum amount of such pensions should be 2,000 pesos. Apparently the aim of this decree was, to provide that in extending the tenure of the encomiendas and rearranging them the royal officials should also make allowance for the charges against the encomiendas in the way of pensions, so consolidating them as to accord with the decrees of previous years on this subject. Those decrees sought to prevent an encomendero from being deprived of a fair income by the assessment of too many pensions against it (for wives, relatives, or dependents of previous encomenderos of the same district; or for other services to the State, paid for by assigning portions of remunerative encomiendas); and at the same time aimed to restrict the income to be derived from an encomienda, and to make these incomes nearly uniform in value.– JAMES A. LEROY (in a private letter).

VOLUME XXVI

P. 5, line 2 from end: For "July-August" read "March-July."

P. 269, middle: For "*bienzos*" read "*lienzos*."

VOLUME XXVII

P. 5, line 4: For "Cavite" read "Manila."

P. 122, middle: The *peso ensayado* was, according to Lea

(*Hist. of Inquisition in Spain*, i, p. 562), a colonial coin, worth 400 maravedis, equivalent to 11¾ reals, or a little more than a ducado.

P. 146: "The fundamental idea of the commercial and industrial policy of Spain, as carried out through the India House, was that of restriction and privilege." (Moses, *Spanish Rule in America*, p. 265.) See Roscher's comments thereon in his *Spanish Colonial System* (Bourne's ed.), p. 35.

P. 256, middle: This mention of the *Salve* refers to the *Ave Maria*, not to the *Salve Regina* ("Hail, holy Queen!").– REV. T. C. MIDDLETON, O.S.A.

P. 339, middle: The "Moro-Moro play" was a feature of town fiestas, both religious and secular functions, for several centuries, and is still common in the more remote towns, though the modern sophisticated Filipinos have been trying to laugh it out of court, and have done so in the more cultured regions. I saw it at Kotabato in 1901, where the handful of Christians in the population played it before the Commission and a host of gathered Moro tribesmen from up the river.– JAMES A. LEROY (in a private letter).

VOLUME XXVIII

P. 47, note 19: In line 5, for "southern" read "northwestern." The stronghold of the Moros, after Joló was destroyed, was at Maibun, a town on the southern shore. Combés describes the island in detail in his *Hist. Mindanao y Joló*, cols. 14-19. See also Escosura's *Memoria sobre Filipinas y Joló*, pp. 213-436.

P. 55, note: Crawfurd is wrong as to the *kris* being a poniard or dagger; or, if so, it is certainly in the Philippines a short, straight-bladed sword, with wavy edges.– JAMES A. LEROY (in a private letter). See illustrations of Moro weapons presented in this series; also those in Worcester's *Philippine Islands*, p. 155, and in *Reports* of Philippine Commission and other government documents. Collections of these weapons may now be seen in most of the large museums in the United States.

P. 96, note: The best description and classification of the pagan and Moro tribes of Mindanao is that of Barrows in the *Census of the Philippines*, i, pp. 461-477; see also his report for the Ethnological Survey, in *Report* of the Philippine Commission for 1903.

P. 130, art. 564, line 1: For the second "province" read "convent."

P. 200, end of paragraph 1: In one of Viana's official opinions in 1765 (*Respuestas*, fol. 103, 104), he scores the board of the Misericordia for demanding any further security than the royal name and promise for loans made by them to the government; if they had been content with that, thus "avoiding irrelevant

conferences of theologians and jurists," they would have responded with honor and loyalty to the many favors that they have enjoyed from the king, etc.

P. 210, last paragraph: See account of this affair in VOL. 1, note 67.

P. 211, paragraph 2: The laws of the Indias ordained – *e.g.*, lib. vi, tit. i, ley xviii (1550); lib. i, tit. xiii, ley v (1634) – that there should be schools in which Spanish was to be taught, for the sake of having a suitable language in which to teach the Christian faith.

P. 218, end of paragraph 1: Viana (*Respuestas*, fol. 102v) recommends that certain criminals be sent to serve at Zamboanga, *some for life and others for specified terms.* Forrest mentions the practice of sending convicts from Manila to Zamboanga, as they were sent from England to Botany Bay. The secretary mentioned by Le Gentil was Cosio, who himself was afterward banished to Africa for his illegal acts under Raon.

P. 257, *line 6*: The word "impost" is incorrect here; the English equivalent is most nearly approached by rendering this phrase [Spanish, *derecho de elecciones de gobernadorcillo*], "the [government] right in elections." J. A. LeRoy says of this, in a private letter: "It apparently refers to the right of the superior government – generally exercised in each province by the alcalde-mayor or provincial governor – of selecting the gobernadorcillo of each pueblo from a list of three [*terna*], this list being proposed to him by the notables [*principales*] at the annual election. It is altogether probable that the man chosen sometimes had to pay that official, and that Mas is here reporting this as another of the abuses which, under the early Spanish régime, the friars used to charge against the alcaldes-mayor, in that sense, being a 'robbery' of the natives."

P. 266, line 2: For "271-275" read "271-273."

P. 321, line 3: The statements of this writer would make it appear that the friars developed the resources of Negros; but that is not the fact. The old régime described by Mas and Jagor *failed to develop those resources; and the modern development* of Negros (which dragged the friars reluctantly after it) was accomplished through foreign commerce and foreign traders, a part of the general development of the Philippines as a whole. This very document shows how, when it was seen to be beginning, *through Spanish and Spanish half-caste planters*, to whose aid British importers of machinery of the modern sort soon after came, the friars stepped in to claim an island which since the Spanish discovery they had sadly neglected, and to wrest its growing curacies from native priests. This friar's claims (pp. *319-322*) are all the more audacious in view of the proximity to his own time of the development, through foreign agencies, which

he claims as due to his order. There are other parts of this same Recollect chronicle which show how the modern political bitterness of spirit had crept into the accounts of Philippine history emanating from the religious orders.– JAMES A. LEROY (in a private letter).

P. 349, line 3: The volume-number should be "i," not "ii." The same correction should be made on p. 370, last line.

P. 368, line 6: For "brothers" read "sisters."

VOLUME XXIX

P. 104, line 8 from end: After "taken." add "[Madrid, March 15, 1638.]"

VOLUME XXX

P. 54, note, lines 6-8 from end: It is only fair to the Duke de Almodovar to explain the reasons for his treatment of Raynal's work; they are thus given by José Arias y Miranda, in his *Examen crítico-histórico del influjo que tuvo en el comercio, industria y población de España su dominación en América* ("a work crowned by the Real Academia de la Historia, and published by that body, at Madrid, 1854"), an interesting and well-written study of that subject, with learned and valuable annotations and much reference to standard authorities: "In regard to the famous history of Abbé Raynal, although it abounds in flights of imagination, in philosophical ideas, and in passionate and declamatory judgments, it has merited general acceptance on account of the information it contains and the notable indications of penetration and genius which are revealed in it. But it was not possible for the Duke de Almodovar to make it known to his countrymen without variations and emendations, since it was one of the works included in the *Indexes* of the Holy Office; he *therefore contrived to present it as a work imitated rather than* produced, without daring to mention even once the name of the author, or to print his own on the title page, substituting for the latter the anagram of 'Malo de Luque.' This recasting was very skilfully done; he suppressed what could not be published, *and added information and very judicious reflections upon* commerce in general and on that of our [Spanish] possessions. Although this history belongs properly to our literature, since it is not a translation, it has never been reprinted since the first edition, copies of which are now becoming rare."

P. 229, note, line 2 from end: The phrase "*grant of feudal* rights" is in Spanish *la dominación á Caballeria de Tierra.* Much of the old feudalism still remained at that time, preëminently in connection with the military orders; there are many laws regarding these in the *Autos acordados*, and some of them extend

well into the seventeenth century. Apparently Dasmariñas held the village of Binondo as a sort of encomienda, [it was only the land which he purchased from Velada], and had also the feudal right to the service of the Chinese and mestizos (over whom he, a *caballero*, was lord), as retainers obliged to serve him on the land, but not on sea.– JAMES A. LEROY (in a private letter). Cf. note on *caballería*, VOL. XLVII, p. 199.

VOLUME XXXIII

P. 27, line 1: For "Venetia" read "Vicenza;" p. 273, note 1, line 2, and p. 274, line 11, for "Venice," "Vicenza;" and p. 274, line 21 from end, for "Venetian," "Vicentine."

VOLUME XXXIV

P. 160, note 541, line 1: For "*loony*" read "*loory*."

VOLUME XXXV

P. 226, note 60: This note is a *lapsus calami*, as may be seen by the date of the earthquake mentioned therein.

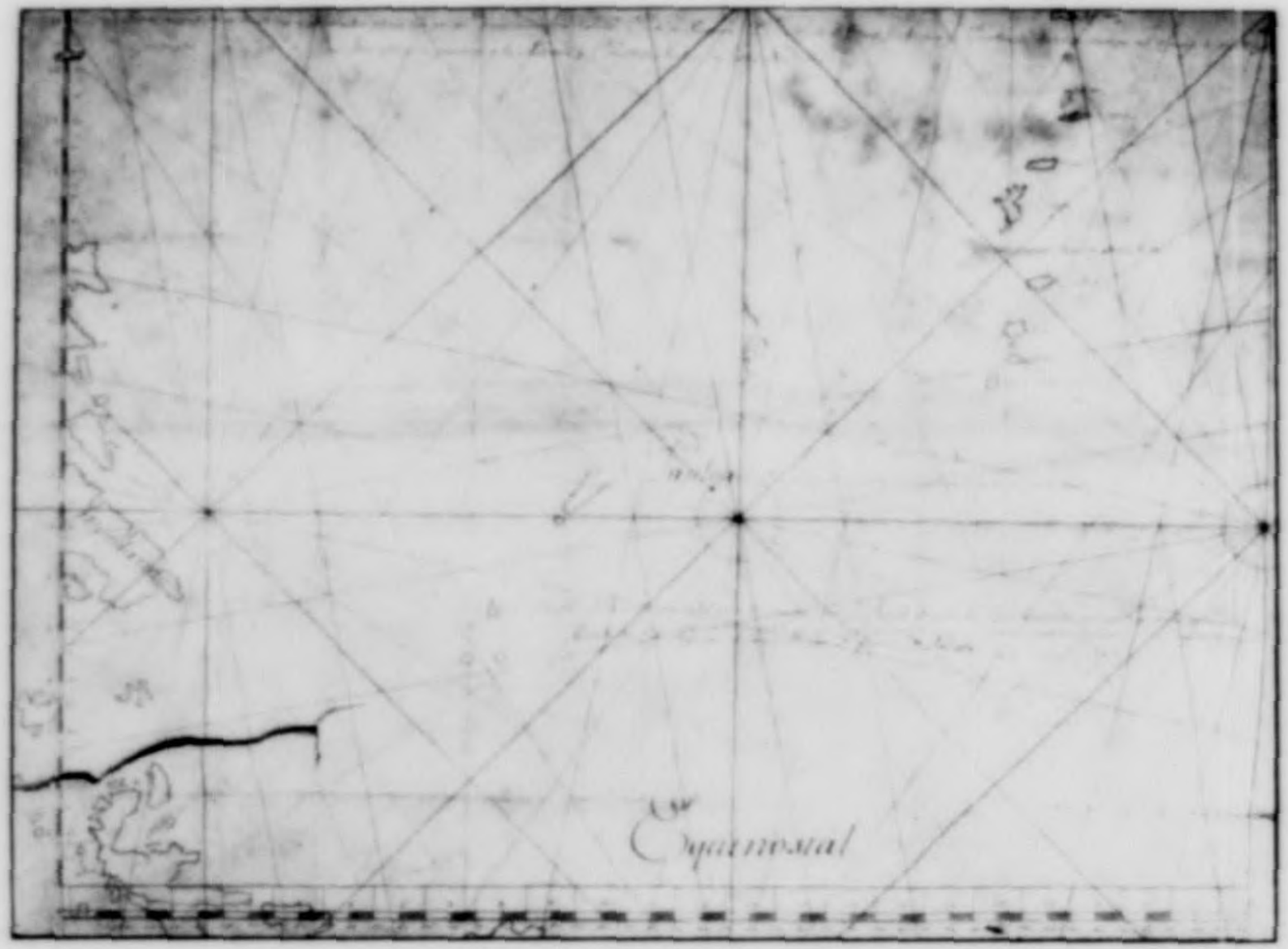
VOLUME XXXVII

P. 274, note, line 10 from end: For "fifty-five" read "sixty-five."

VOLUME XXXVIII

P. 79, note 41: Veitia Linage's *Norte de contratación* was Englished (but with numerous omissions and additions) by Captain John Stevens, as *Spanish Rule of Trade to the West Indies* (London, 1702). The navigation, trade, and products of Filipinas are treated in book ii, chapter xiii. The author was for some time commissioner and treasurer of the India House of Trade at Sevilla. (Bernard Moses, in *Report* of American Historical Association, 1894, p. 95.)

P. 207, line 4 from end: The accent on the final syllable of Philippine geographical names ending in "n" is really a Spanish variation, in accordance with the rule for pronunciation of such names in Spanish. But when these names are (as is usually the case) of Filipino origin the rule is – depending, of course, on their roots and composition – that they are accented on the penult; *e.g.*, Vígan, Narvácan, Ilígan, etc. Spanish usage has distorted the pronunciation in some cases, until the original accent has become Hispanicized, as Cagayán, Pangasinán, etc.; but as a general rule these words are accented on the penult.– JAMES A. LEROY (in a private letter).



Map of portion of the Palaos Islands, discovered 1710 by expedition under Francisco Padilla; drawn by José Somera, chief pilot

[*Photographic facsimile of original MS. map in Archivo general de Indias, Sevilla*]

VOLUME XXXIX

P. 33, note 5: Cf. the account given by Forrest (*Voyage*, pp. 201-206) of the history of the rulers of Magindanao, and the curious genealogical chart of the sultans of Mindanao and Joló which follows; he obtained his information from Pakir Mawlana himself, who took it from the "original records" in his possession. The Curay of Concepción is called Kuddy by Forrest, who says that he was the son of Tidoly and grandson of Kudarat (Corralat).

P. 97, line 4 of note: For "inhabited" read "uninhabited." (When Dampier visited them in 1685 he found most of them peopled.) In regard to the Batanes dialect, mentioned near the end, it contains strong guttural aspirates, which are distinctive of this idiom; the nasal sound alluded to is equally prevalent in Ilocano.—WILLIAM EDMONDS. Basco, Batanes Islands, in a private letter.

VOLUME XLI

P. 55, note: The name Palaos (also written Palau or Pelew) is applied to the western group of the Carolinas Archipelago, which extends in a general east and west direction from the region south of the Marianas. Although nominally the property of Spain, these islands were greatly neglected by the Spaniards, even into the nineteenth century. Their attention was directed for a time to the Palaos by the event described in Clain's letter, and various attempts were made, but unsuccessfully, to establish Christian missions therein, two Jesuits, Duberon and José Cortil, being killed by natives in 1710, and another, Antonio Cantova, meeting the same fate in 1731. In the latter half of the last century, German interests gained ascendency in the islands, which led to their absorption by Germany. Jagor cites (*Reisen*, pp. 215, 216) several historical instances of Palaos islanders being carried by storms to the coasts of Filipinas; and adds, "Later, I had in Manila an opportunity to photograph a group of people from the Paláos and Caroline Islands, who a year previously had been cast by a storm on the coast of Samar." He also says (p. 203): "As Dr. Gräffe (who spent many years in the Micronesas) informs me, Paláos is an indefinite expression, like Kanaka and so many others, and certainly does not designate the inhabitants of the Pelew group exclusively." Regarding these islands, see Montero y Vidal's *Hist. de Filipinas*, i, pp. 31, 402-409, 455-473, and his *Archipiélago filipino*, pp. 469-505; also Miguel's *Estudio de las Islas Carolinas*, and the various bibliographies of the Philippines, especially Griffin's *List*, and Vindel's *Catálogo biblioteca filipina*. See Karl Semper's *Die Palau-Inseln im Stillen Ocean* (Leipzig, 1873), which Pardo de Tavera praises (*Bib-*

Fil. 2210

lioteca filipina, p. 402) as "the most important modern work on the Palaos Islands which I know." In the Ethnological Museum at Dresden is an important collection of material made by Semper.

P. 313, line 9: Instead of Barcena, this name is written by Torrubia (*Dissertación*, p. 63) Barrena.

P. 316, note: Add "apparently a misprint for Cutay."

VOLUME XLII

P. 64, line 6: A new tariff of parochial fees was ordained (November 19, 1771) by Archbishop Santa Justa; but little heed was paid to it by many of the parish priests, who collected much more, for all functions, than it prescribed.

P. 157, lines 4-6 from end: Alluding, it is said, to the noted Jewish physician Hasdai.

VOLUME XLIII

P. 47, line 2 of chapter heading: For "*religious*" read "*Zambals*."

P. 72, line 3: For "Dampier" read "Cowley?" (See also our VOL. XXXIX, p. 115, note.) Note 11: In the *Philippine Journal of Science* (published by the Bureau of Science, Manila), for October, 1906, is an interesting paper on "The Non-Christian Tribes of Northern Luzon," by Dean C. Worcester, secretary of the interior in the government of the islands. He endeavors to furnish a systematic classification of these tribes; repeats the lists made by the Jesuits, Professor Blumentritt, and Dr. Barrows, criticizing each of these, and in some respects differing from their methods; and then enumerates the separate tribes, as classified by himself – giving under each, the synonyms of the tribal name, with other names which may be classed under this; "its habitat, so far as it is at present known;" and description of its people, and of their dress, homes, mode of life, occupations, customs, etc. A similar paper on those tribes in Southern Luzon is announced for the coming year. For these papers Worcester has utilized personal observations made on these peoples not only by himself, but by numerous other government officials both civil and military, during the years 1900-06; and special information regarding them obtained in the census enumeration of 1903. He says (p. 802): "It is not too much to say that hardly a *rancheria* now remains in the Cordillera Central and its foothills, except in the district of Apayos, which has not been visited by Americans, while even in the latter district twenty-nine of the more important rancherias have been visited." The above paper contains excellent illustrations made from 208 photo-

graphs, taken by Worcester himself or other government officials. Other valuable papers announced for the *Journal* in 1907 are: "The Tagbanua and Mangyan Alphabets," by T. H. Pardo de Tavera; "The Subanos of the Zamboangan Peninsula," by Edwin B. Christie; and "Primitive Philippine Fire-making Apparatus," by Dean C. Worcester.

P. 78, note 13: Worcester recognizes but seven distinct non-Christian tribes in northern Luzon: the Negritos, Ilongots (Ibilaos), Kalingas, Ifugaos, Bontoc Igorots, Lepanto-Benguet Igorots, and Tinguians. He says of some of these tribal designations ("Non-Christian Tribes of N. Luzon," p. 804): "The *Altasanes, Ifumangies* [the same as *Jumangi*], *Ileabanes*, and *Panuipuyes* do not exist. In all probability these latter names were taken from those of *rancherias* which have long since disappeared. While some of the larger *rancherias* in northern Luzon are very old, others are of recent origin and the names and locations of these settlements are constantly changing."

P. 102, line 5: It gives us pleasure to publish the following information furnished by Dr. N. M. Saleeby, the error in the text being based on erroneous information: "I beg to inform you that Dr. N. M. Saleeby is not a 'native Moro,' nor is he Mohammedan. I went to Cotabato, Mindanao, in May, 1901, as a captain and assistant surgeon U.S.V., and served in that capacity until February 1, 1903. From the latter date until June 30, 1906, I served as superintendent of schools, and member of the legislative council for the Moro Province. I am a naturalized American citizen, and was born in a Christian home in Lebanon, Syria." He is now connected with the Bureau of Science at Manila, Division of Ethnology.

P. 103, line 6: For "MS." read "book (Sampaloc, 1731)."

P. 154, end of note: In *Report* of Philippine Commission for 1906, i, pp. 60-62, is an account of the law regulating (for the present) the sale and use of opium in the islands – a high-license system, adopted on March 8, 1906.

P. 173, line 3 from end of text: "Serif, or Sherif, is a term of dignity bestowed on every supposed descendant of Mahomet" (Forrest, *Voyage*, p. 285).

VOLUME XLIV

P. 72, note: The *Report* of the Philippine Commission for 1906 indicates (pp. 340, 341, 381) gratifying success in the operation of the Moro Exchange in the district of Zamboanga, which "has led to similar exchanges being established on a small scale in the districts of Cotabato and Lanao, and large ones are projected in Sulu and the district of Davao." It has "greatly stimulated fisheries among the Moros," and "islands which were

formerly inhabited by lawless people who were practically pirates are now the scenes of peaceful activity on the part of Moro fishermen." An agreement has been made with the merchants of the district to transact all their buying from the natives through the exchanges, on a cash basis instead of barter, etc. The amount of sales in the Moro exchanges for the year 1905-06 was 298,481 pesos (Philippine currency).

P. 152, line 5: The envoy sent on this occasion, General Benito Carrasco Pan y Agua (who was chief notary of the cabildo of Manila), wrote a relation of his embassy and the voyage to Siam, which was published at Manila in 1719. (Vindel, *Catálogo*, iii, no. 2622.)

P. 222, note: Patiño, who had been prominent in governmental affairs for nearly twenty years, died in 1736; he was a statesman and financier, and advocated peace with all the other powers, especially England.

P. 255, lines 3-5 from end: Up to the beginning of the sixteenth century, Toledo was the chief city in Spain in manufacturing silk; it has been estimated that this industry gave employment there to at least 100,000 people. Gaspar Naranjo, "who traveled through España late in the seventeenth century, asserts that, according to his knowledge, in 1480 Toledo consumed 450,000 libras of silk, which could furnish the supply for 15,000 looms. Although this number was greatly lessened when the Escorial was completed, yet from the looms of Toledo proceeded the richest silks for church adornments, ribbons, and hangings. In the year 1651 Toledo still counted 5,000 looms in operation, although not all within the city; a little afterward, there were not more than two thousand; in 1714 they were reduced to seventy, and finally to none at all. When the remnants of this manufacture left Toledo, that of Valencia gained strength, but never to the extent which might have been if legislation had permitted it. The Moors had left that of Granada in the best condition; years after the conquest it maintained 5,000 spinning-wheels, and the kingdom yielded a million libras of good silk; but just at this point began the exactions of the revenue officials, and likewise, in consequence, the decadence of this industry. It was declared subject to the payment of alcabala, which was a tax of fourteen per cent when once the tenth was applied as an ecclesiastical income; eight maravedis besides were charged to it for the impost called *tortil* [*i.e.*, spiral?], and nine maravedis more for a municipal tax. When with the increase from successive impositions the management of this revenue became too complicated, all these duties were combined in one; and then it was seen that every libra of silk paid, as its share of the taxes, the enormous amount of very nearly fifteen and one-half reals. With the increase in taxes, the production steadily dimin-

ished; by 1643, that of Granada had decreased from a million to one-fourth of that amount, and not long afterward to 80,000, and even less. The silk industry, thus burdened, had to compete with that of Genoa, whence large shipments of silk goods were freely imported into Spanish ports, and sold at lower prices than the goods made in España; and a mortal blow was dealt to it when the exportation of Spanish silks was prohibited, and sumptuary laws reserved the use of silk fabrics to a few classes. It is astonishing that this industry has been able to survive up to the present epoch, although it is in a languishing condition. (Arias y Miranda, *Examen crítico-histórico*, pp. 154, 155.)

P. 267, note 78, line 7 from end: For "p. 278" read "p. 279."

P. 286, note 87: The document here mentioned was afterward shifted to another place; the reference should be to VOL. XLVII, p. 119, paragraph 1 of note.

VOLUME XLV

P. 53, middle: Regarding the powers, privileges, and duties of the viceroys appointed by the crown of Spain, see Moses's *Spanish Rule in America*, pp. 86-92.

P. 272, line 3: A number of MS. songs are in the collection of Edward E. Ayer, Chicago, some of them scratched on the smooth outside of a joint of bamboo.

VOLUME XLVII

P. 213, line 10: For "rice-mills" read "rice-market."

P. 236, note, line 1: Somodevilla, Marqués de Ensenada, was minister under Felipe V and Fernando VI, and rendered great service to his country; he re-created the Spanish navy, and strengthened Spanish commerce. He favored the French, and tried to unite the Bourbon kings in a close alliance; but in 1754 he was banished from the court. He promoted agriculture, irrigation, road-building, manufactures, and mining, and made financial reforms; and he brought to an end the controversies with Rome over the royal patronage.

VOLUME XLVIII

P. 63, last sentence: "Throughout the Cordillera Central [of Luzon] the *rancheria* or settlement is the social and political unit. In the head-hunting countries *rancherias* of people of the same tribe were constantly at war with each other, and the blood feuds between them were handed down from generation to generation. As a result, intercourse between these *rancherias* was

more or less completely cut off for scores of years. It was unavoidable that differences of dialect should develop under such circumstances." (Dean C. Worcester, "Non-Christian Tribes of Northern Luzon," in *Philippine Journal of Science*, October, 1906, p. 798.)

Pp. 173, 174, note 101: Some of these islanders must have remained permanently on the mainland, notwithstanding the decree for their return to the islands; for on February 23, 1765, Viana recommended that the deputy alcalde-mayor of Cagayan be allowed to remove the Babuyan families from Buguey to Duao, as the latter was secure from the Moros. Viana advised, however, that the Babuyans be not allowed to form barrios or visitas far away from the main reduction, and that every arrangement be made to secure their safety from the Moros and from fire. (Viana, *Respuestas*, fol. 91.)

P. 183, last two lines of text: This company of 1755 was formed "under the patronage of our Lady of the Rosary, and the protection of his Majesty;" see the title-page of its *Ordenanzas*, facsimile of which is given in Vindel's *Catálogo biblioteca filipina*, no. 645.

P. 189, note 111: The reforms and regulations made by Arandía for the Acapulco galleon may be found, in full detail, in his *Ordenanzas de marina* (Manila, 1757) with additions thereto, also printed in that year; these contain 164 and 57 pages respectively, and two large and handsomely engraved charts (by the Filipino engraver Laureano Atlas), showing the port of Sisiran in Camarines, and that of Cajayagan and Calomotan ("commonly called Palapa") between the islands of Laguan and Batac.

VOLUME XLIX

Pp. 7, 12, 25: The author of the "Plan of an expedition for the conquest of the southern Philippines" was, according to the records of the British Museum, Alexander Dalrymple, not Draper. The date is given as 1762 in the MS. catalogue of the Museum.

P. 309, note 185, line 4: For "of" read "on."

VOLUME L

Pp. 118-136: The date of Viana's letter should be May 10.

P. 159, line 8 of note 89: Before "[*Americana*]" for "white suit" read "white coat." J. A. LeRoy says of this, in a private letter: "*Americana* here means a short or sack coat, of white drill or duck, buttoned up to the throat, and worn with only a gauze undershirt beneath it, and the trousers (often white also). It is the common garb of Europeans and upper-class natives in

Chart of the Port of Sisiran, in the province of Camarines; photographic facsimile from Arandia's *Ordenanzas de marina*

(Manila, 1757)

[*From copy in Library of Congress*]

the tropics. This usage among Spaniards seems to have died out in Spanish America, but the word is common in the Philippines, where it is probably a survival from earlier Spanish-American usage, transplanted to those islands. Many Spanish writers mention with contempt the way in which class distinctions in dress vanished among Spaniards in the Philippines (save, of course, among the military, ecclesiastical, and high official classes). So, too, the donning of the *Americana* meant the assumption of social prestige or aspirations by the Filipinos. Only a few years ago, nearly all the latter wore the gauze shirt outside of the trousers; but in recent years the younger men of education, even in the villages, and gradually the older men, have been adopting the *Americana* for ordinary wear – a change which has been greatly accelerated during American occupation."

VOLUME LII

P. 309, line 12: Through lack of space, we are prevented from giving (as we had intended) an adequate treatment of the subject of commerce as a special topic, from the middle of the eighteenth century to that of the nineteenth. Much, however, has been presented in various documents of VOLS. L-LII, which throws light on commercial conditions; and to these may be added the following references to documents and authorities which will enable the student to find desired material regarding this subject. "Regulation of December 18, 1769, for the distribution of permits [*boletas*] and for the lading of the Acapulco galleon at Manila," in Ventura del Arco MSS. (Ayer library), v, pp. 403-519. Le Gentil, *Voyage*, ii, pp. 192-230. Royal decree for the establishment of the Compañia de Filipinas, March 10, 1785; also decree of July 12, 1803, making new regulations and conferring new privileges. Dissertation on the benefits arising from the aforesaid company, by Valentin de Foronda, in his *Miscelánea* (Madrid, 1787). Malo de Luque [*i.e.*, Duque de Almodovar], *Historia politica de los establecimientos de las naciones europeos*; tomo v (Madrid, 1790) is devoted to the Spanish settlements in Asia, the decree erecting the Compañia de Filipinas, and its operations during 1785-89. Remonstrance addressed by the Company (Madrid, 1821) to the Spanish Cortes against its decree of October 19, 1820, abolishing the Company's privilege of the exclusive traffic with Asia conferred on it by the decree of 1803; this remonstrance is supported by the opinions of "celebrated jurisconsults of Spain, France, Holland, and England." Rafael Díaz Arenas, *Memoria sobre el comercio y navegación de las Islas Filipinas* (Cádiz, 1838). Andrés García Camba, *Reglamento de la Junta de Comercio de Manila* (Manila, 1838). Comyn,

Estado, pp. 43-71. Mas, *Informe*, ii, fourth and fifth sections. Buzeta and Bravo, *Diccionario*, i, pp. 219-238. Mallat, *Les Philippines*, ii, pp. 290-356. Manuel Azcarraga y Palmero, *Libertad de comercio en las Islas Filipinas* (Madrid, 1871). Jagor, *Reisen*, pp. 312-316. Gregorio Sancianco y Goson, *El progreso de Filipinas* (Madrid, 1881), especially pp. 238-249. Montero y Vidal, *Historia de Filipinas*, ii and iii; also his *Archipiélago filipino*, pp. 220-259. Retana, articles in *Política de España en Filipinas*, 1891, pp. 146-148, 233-234, 245-247; for 1892, pp. 27, 28; for 1893, pp. 8, 9, 77, 78. *Code of Commerce in force in Cuba, Porto Rico, and Philippines* (Washington, 1899). *Census of Philippine Islands*, iv, pp. 557-585. "Modern development of the Philippines through commerce," a series of articles by James A. LeRoy in *Dun's International Review*, November, 1905-February, 1906. Cf. authorities cited in Bourne's "Introduction" to this series (VOL. 1), and in LeRoy's contribution to the present volume; also writings named in the bibliographies of Griffin, Pardo de Tavera, Vindel, and Retana.