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Streets of Manila

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60 items and Judith Rubano, *Culture and Behavior in Hawaii: an Annotated Bibliography* [Honolulu, 1971] containing 87 references to Hawaii Filipinos out of 627 items listed) have, however, been published. But to the knowledge of this reviewer, Alcántara's bibliography is the most extensive, listing 630 items.

This bibliography contains items found only in libraries and repositories in Hawaii. Items, which are arranged alphabetically by author and carry brief annotations, refer to various aspects of the Filipino experience in Hawaii; history, sociology, anthropology, government and politics, linguistics and literature, medicine and even psychiatry, among others. The libraries where they are found are indicated in each item. A subject index is provided.

However, as Alcántara himself acknowledges, this bibliography is not as complete as the compilers would have wanted. Excluded, for instance, are items from the oral history project which has been an on-going project in Hawaii for some time now, and which should be a great help in the eventual writing of a social history of the Filipinos in Hawaii. Also excluded are the holdings of the Hawaiian Sugar Planters' Association (HSPA) and of the International Longshoremen's and Warehousemen's Union (ILWU), so important in the retelling of the Hawaii Filipinos' history. Documents of various Filipino organizations and of the various plantation companies have likewise been excluded.

These limitations notwithstanding, this bibliography will remain the standard research aid for studies on the Filipino in Hawaii for some time to come.

Marcelino A. Foronda, Jr.

STREETS OF MANILA. By Luning B. Ira and Isagani R. Medina. Quezon City: GCF Books, 1977. 251 pages.

A self-admitted "coffee-table book" is not usually the subject of a journal book review, but *Streets of Manila* is a unique case. The idea to look into the streets of Manila and the history reflected in their names and name-changes, and to illustrate this with pictures old and new, was conceived by the publisher, fiction and feature writer Gilda Cordero-Fernando. The massive historical research that went into the identification of *calles*, *avenidas*, *callejones*, and *esquinitas* with names that sometimes changed three or four times (Spanish decree to American law to city ordinance) was done by Professor Isagani R. Medina of the University of the Philippines, Department of History. The organization of this mass of data, and the expression of it in warmly lucid prose was done by Luning B. Ira. The painstaking research into old books and periodicals to unearth the old photographs (the Pasig waterway in 1863; Escolta at different points from 1895

to 1942; the Ruby Towers rubble after the 1969 earthquake) was done by Gilda C. Fernando. The contemporary pictures of people and locales were taken by Nik Ricio, who also designed the book. It is, in effect, a multi-authored book which will not be allowed to lie on coffee-tables, but will definitely be consulted for research.

The streets of Manila do not only outline and lay out a primate city, but reveal, in each period, who (Spanish and American governors general, donors of land, personalities from Spanish royalty or literature, heroes of the reform movement and the Revolution, shapers of recent history) or what (virtues like *Lealtad*, *Economia*, and *Pureza*; precious stones like *Zafiro* and *Esmeralda*; the states of the USA) was important at some point in Philippine history. Beyond this, the street names "are clues in unearthing the socio-economic role played by each district in the history of Manila" (p. 136). Walking mentally through the streets, the reader stumbles over, runs into, picks up, discovers important information and insights about the city and about Philippine history.

The first street of Manila, the introduction informs us, was the Pasig, "if by street is meant a passage or thoroughway" (p. 2). For it was up the Pasig that the early settlers, the Chinese and Arab merchants, the Spaniard de Goiti in 1570, and the inhabitants of Manila all those years, sailed in ships, bancas, and cascos, to move families, trade, transport provisions, and conquer. Settling on the land beside the Pasig eventually meant laying out the grid of paths, streets, roads, and avenues which shaped Manila and its *arrabales*, the urban sprawl which the spreading, growing city eventually engulfed to form Greater, now Metro Manila.

From there the book proceeds to take the reader district by district (Intramuros, Tondo, Binondo, San Nicolas, Quiapo, Santa Cruz, San Miguel, Sampaloc, Ermita, Malate, Paco, Pandacan, and Santa Ana), and almost street by street through "the most noble and ever loyal" city of Manila. Uncannily, periods coalesce, the layers of years meld and blend, and time telescopes till one senses what was and what is, in almost one act of perception.

Tondo, for example, one of the earliest settlements along the Pasig, and actually older than Manila, was once its twin fiefdom, ruled by Lakandula. There it was that Sulayman fled in June 1571, and was defeated, an event that marked the beginning of Spain's 300-odd years of sovereignty. It was the birthplace of both the Liga Filipina and the Katipunan (at 176 Calle Ilaya and 72 Calle Azcarraga respectively); the stronghold of General Macario Sakay; the geographic source of both the Philippine Independent Church and the Communist Party of the Philippines; the home of such men of letters as Huseng Sisiw, Amado V. Hernandez, and Andres Cristobal Cruz; the location of the market of all markets, Divisoria; of the notorious underworld of OXO and Sigue-Sigue gangs (and of the militant ZOTO or Zone

One, Tondo). What is now generally thought of as the slum, the underbelly of Manila, has a long, proud history reflected in streets like *Padre Rada*, *Morga*, *Soliman*, *Bukaneg*, *Abad Santos*, *Gabriela* (Silang), *Baltazar*, and *Banaag at Sikat*.

San Nicolas, long under the shadow of Binondo and often taken to be part of the latter, is immediately situated historically when its street names are explained. *Jaboneros* was the street of the soapmakers (but now deals entirely in ships' supplies); *Alcaiceria*, meaning marketplace, was where the market called Alcaiceria de San Fernando once was. *Calle Barraca* remembers the workers' barracks for the Binondo shipyard. On *Calle Aceiteros* (now *M. Santos*) lived the tradesmen who pressed oil from ilang-ilang flowers for export to French perfumeries. *Fundidor* had foundry workers; *Fumaderos* the dens of opium smokers; and *Caballeros* the riding track of Spanish horsemen.

The personalities after whom streets have been named have ranged from Spanish royalty (*Reina Regente*) to governors general (*Echague*), zarzuela stars (*Maria Carpena*, remembered in an "edited nondescript street" that betrays nothing of the color of the star she was), saints (*San Pedro* in Quiapo, now *Evangelista*), politicians (Visayan *Melecio Severino* is unaccountably honored in Quiapo), national heroes (*Avenida Rizal*, but of course), government officials (*Florentino Torres* was fiscal general of the Aguinaldo government), military heroes (*General Artemio Ricarte*, of the Philippine Revolutionary Army, who never took the oath of allegiance to the U.S., has a street in Sta. Cruz), businessmen (*Ycaza* was the founder of the *Fabrica Cerveza de San Miguel* in 1890), moviemakers (*Jose Nepomuceno*, once *Tanduay*), Rizaliana (titles of his works, characters from his novels, places he lived in, people important to him, like *Blumentritt*), Balagtasiana (a whole constellation of streets in Pandacan in effect outline *Florante at Laura*), and land donors (*Salonga*, *Buendia*, *Beltran*). No system or policy governed the naming game, only the moment's perception of importance.

Interesting vignettes and stories lurk behind names that have sometimes been changed. *Morayta*, for example, commemorates Dr. Miguel de Morayta of the Universidad Central de Madrid who, when he delivered a speech proclaiming academic freedom, was excommunicated and thrown out of school. This touched off a bloody three-day demonstration among liberalist students, one reported by Jose Rizal, who witnessed the police chasing the students and taking some of them to prison (Rizal and his companion, Valentin Ventura, slipped away). Whoever named this important street in the university belt, did a witty and appropriate thing and, with all due respect to *Nicanor Reyes Sr.*, (founder of the Far Eastern University, after whom the street has been renamed), we feel this is one change that should not have been made. How and why, indeed are changes made? How does one balance contemporaneity with historical sense? Perhaps *Streets of Manila* will show

our street-namers the problem, in context and in historical perspective.

The photographs taken by Nik Ricio are a genuine contribution to the value of the book. The nineteenth and early twentieth century photographs present the past in a disconcertingly fresh way; Ricio's work properly balances them with the feel of Manila today. Taken in 1976 and 1977, his photos have a Carter-Bresson, *cinema verité* quality and not only present, but make comment by juxtaposition, composition, or plain documentation. Thus: a tattooed torso leans on a makeshift Tondo bridge overlooking the jetsam of squatter living; children dance to an unseen transistor radio or carry babies on their hips and beg; traffic swirls and locks and jams; an Ermita hostess has curlers in her hair as she talks to a man (Caption: "*Merling, sabi ng tatay umuwi ka na*"); a tailor's shop sits in a reconverted house that hints of past dignity. Ricio has an eye for the slice of life, the representative few, the angle that communicates emotion or ambiance.

The book ends with a listing of historical markers and a section of maps of the different districts and streets — graphically arresting, but unfortunately quite difficult to read or use. The book's major shortcoming is its lack of an index, which is an absolute necessity in a book of this type. It would not only be used by the researcher seeking the history of a particular street, but by the casual reader, whose interest in Manila streets is generally personal (old address, birthplace, ancestral milieu) and usually quite specific. A book on which such care has been lavished (even the sampaloc leaves in silver silhouette in the end papers are footnoted along the inside back cover) should definitely have had this one vital scholarly tool.

Streets of Manila is probably the handsomest book produced so far by a Philippine publisher. It marks the age of maturity in Philippine book publishing, where deliberate design, careful printing and binding, and editorial consistency, are given as much attention as content; and where content is not only communicated in an evocative style, but stands up firmly to the scholarly scrutiny of the fact-seeker or the social historian.

Doreen G. Fernández

COMPADRINAZGO: RITUAL KINSHIP IN THE PHILIPPINES. By Donn V. Hart. De Kalb, Illinois: Northern Illinois University Press, 1977. xvi, 256 pages, \$12.50.

When a child is sponsored in baptism, the sponsor becomes the ritual parent, or godparent, of the child and, at the same time, the ritual coparent of the child's mother and father. The Spanish term for 'godparent' is padrino; for 'godparenthood,' padrinzago. For 'coparent' the word is compadre, and for 'coparenthood,' compadrazgo. To express in a single word the two structural