

Literature

[Countries](#), [Philippines](#)



Literature is derived from the Latin term *litera* which means letter. It expresses the feelings of people to society, to the government, to his surroundings, to his fellowmen and to his Divine Creator. — Brother Azurin

Anything that is printed as long as it is related to the ideas and feelings of people, whether it is true, or just a product of one's imagination

History vs. Literature History Literature Non-fiction Facts Archaeology & Anthropology Fiction/nonfiction Artistic form Prose & Poetry Periods in Philippine Literature

1. Pre-Spanish Period. In 1567, Baybayin, which consists of letters and characters like those of the Malays, arrived in the Philippines. The pre-Hispanic Filipinos wrote on many different materials; leaves, palm fronds, tree bark and fruit rinds, but the most common material was bamboo. The writing tools or *panulat* were the points of daggers or small pieces of iron. When they write, it is on some tablets made of the bamboos which they have in those islands, on the bark. In using such a tablet, which is four fingers wide, they do not write with ink, but with some scribes with which they cut the surface and bark of the bamboo, and make the letters. Once the letters were carved into the bamboo, it was wiped with ash to make the characters stand out more. Sharpened splits of bamboo were used with coloured plant saps to write on more delicate materials such as leaves. But since the ancient Filipinos did not keep long-term written records, more durable Literary Development in the Philippines/2012 1 materials, such as stone, clay or metal, were not used. All early Spanish reports agreed that pre-Hispanic Filipino literature was mainly oral rather than written. Whatever record our ancestors left were either burned by the Spanish friars in the belief that they were works of the devil or were written on materials that

easily perished, like the barks of trees, dried leaves and bamboo cylinders which could not have remained undestroyed even if efforts were made to preserve them. Pre-Spanish Literature is characterized by: a) Legends- form of prose the common theme of which is about the origin of a thing, place, location or name. The events are imaginary, devoid of truth and unbelievable. Legends of Tagalogs b) Folktales- made up of stories about life, adventure, love, horror and humor where one can derive lessons about life. The Moon and The Sun c) Epics- long narrative poems in which a series of heroic achievements or events, usually of a hero, are dealt with at length. Biag ni Lam-ang d) Folk songs- mirrored the early forms of culture and many of these have 12 syllables. Kundiman e) Epigrams (Salawikain)- customarily used and served as laws or rules on good behavior by our ancestors. Matibay ang walis palibhasa'y magkabigkis f) Riddles (Bugtong) or Palaisipan- made up of one or more measured lines with rhyme and may consist of four to 12 syllables. Limang puno ng niyog, isa'y matayog (daliri). Naligo ang kapitan, hindi nabasa ang tiyan (Bangka). g) Chant (Bulong)- used in witchcraft or enchantment. Ikaw ang magnanakaw ng Bigas ko, Lumuwa sana ang mga mata mo, Mamaga sana ang katawan mo, Patayin ka ng mga Anito h) Maxims- rhyming couplets with verses of 5, 6 or 8 syllables, each line having the same number of syllables. Pag Hindi ukol, Hindi bubukol. i) Sayings (Kasabihan)- often used in teasing or to comment on a person's actuations. Ang nagsasabing tapus ay siyang kinakapus j) Sawikain- sayings with no hidden meanings. bukal sa loob, busilak ang puso 2. The Spanish Period (1565-1898) if~ Spanish colonization of the Philippines started in 1565 during the time of Miguel Lopez de Legazpi, the first Spanish governor-general in

the Philippines. If Filipinos embraced the Catholic religion, changed their names, and were baptized.

A. SPANISH INFLUENCES ON PHILIPPINE LITERATURE

1. The first Filipino alphabet called ALIBATA was replaced by the Roman alphabet.
2. The teaching of the Christian Doctrine became the basis of religious practices.
3. The Spanish language which became the literary language during this time lent many of its words to our language.
4. European legends and traditions brought here became assimilated in our songs, corridos, and moro -moros.
5. Ancient literature was collected and translated to Tagalog and other dialects.
6. Many grammar books were printed in Filipino, like Tagalog, Ilocano and Visayan
7. Our periodicals during these times gained a religious tone.

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2 B. THE FIRST BOOKS

1. Ang Doctrina Christiana (The Christian Doctrine) . This was the first book printed in the Philippines in 1593 in xylography, written by Fr. Juan de Placencia & Fr. Domingo Nieva in 1593. It contained the Pater Noster (Our Father), Ave Maria (Hail Mary), Regina Coeli (Hail Holy Queen), 10 Commandments of God, the Commandments of the Catholic Church, the Seven Mortal Sins, How to Confess, and the Catechism. It contains only 87 pages but costs \$5, 000.
2. Nuestra Senora del Rosario. The second book printed in the Philippines was written by Fr. Blancas de San Jose in 1602, and printed at the UST Printing Press with the help of Juan de Vera, a Chinese mestizo. It contains the biographies of saints, novenas, and questions and answers on religion.
3. Libro de los Cuatro Postprimeras de Hombre. This is the first book printed in typography.
4. The Barlaam and Joseph. This is a Biblical story printed in the Philippines and translated to Tagalog from Greek by Fr. Antonio de Borja.
5. The Pasion. This

is the book about the life and sufferings of Jesus Christ. It is read only during Lent. There were 4 versions of this in Tagalog and each version is according to the name of the writer. 6. *Urbana at Felisa*. A book by Modesto de Castro, the so called Father of Classic Prose in Tagalog. These are letters between two sisters Urbana at Felisa and have influenced greatly the behavior of people in society because the letters dealt with good behavior. C. FOLK SONGS *Leron Leron Sinta Leron*, *leron sinta Buko ng papaya*, *Dala-dala'y buslo*, *Sisidlan ng sinta*, *Pagdating sa dulo'y Nabali ang sanga Kapos kapalaran*, *Humanap ng iba*. *Gumising ka*, *Neneng*, *Tayo'y manampalok*, *Dalhin mo ang buslong Sisidlan ng hinog*. *Pagdating sa dulo'y Lalambalambayog*, *Kumapit ka*, *neneng*, *Baka ka mahulog*. *Leron*, *leron sinta Buko ng papaya*, *Dala-dala'y buslo*, *Sisidlan ng sinta*, *Pagdating sa dulo'y Nabali ang sanga Kapos kapalaran*, *Isang pinggang pansit Ang kanyang kalaban*. *Ang ibigin ko'y Lalaking matapang*, *Ang baril nya'y pito*, *Ang sundang nya'y siyam* *Ang sundang nya'y siyam Ang lalakaran nya'y Parte ng dinulang Leron*, *leron sinta Buko ng papaya*, *Dala-dala'y buslo*, *Sisidlan ng sinta*, *Pagdating sa dulo'y Nabali ang sanga Kapos kapalaran*, *Humanap ng iba* D.

RECREATIONAL PLAYS 1. *Tibag* — the word *tibag* means to excavate. This ritual was brought here by the Spaniard to remind the people about the search of St. Helena for the Cross on which Jesus died. 2. *Lagaylay*— this is a special occasion for the *Pilares* of Sorsogon during May time to get together. 3. *The Cenaculo* — this is a dramatic performance to commemorate the passion and death of Jesus Christ. There are two kinds: the *Cantada* and *Hablada*. In the *Hablada* the lines are spoken in a more deliberate manner showing the rhythmic measure of each verse and the

rhyming in each stanza and is more dignified in theme; the Cantada is chanted like the Pasion. 4. Panunuluyan — this is presented before 12: 00 on Christmas Eve. This is a presentation of the search of the Virgin Mary and St. Joseph for an inn wherein to deliver the baby Jesus. 5. The Salubong (or Panubong) - an Easter play that dramatizes the meeting of the Risen Christ and his Mother. It is still presented in many Philippine towns. Literary Development in the Philippines/2012 3 6. Carillo (Shadow Play)— this is a form of dramatic entertainment performed on a moonless night during a town fiesta or on dark nights after a harvest. This shadow play is made by projecting cardboard figures before a lamp against a white sheet. The figures are moved like marionettes whose dialogues are produced by some experts. 7. The Zarzuela — considered the father of the drama; it is a musical comedy or melodrama three acts which dealt with man’s passions and emotions like love, hate, revenge, cruelty, avarice or some social or political problem. 8. The Sainete— this was a short musical comedy popular during the 18 th century. They were exaggerated comedies shown between acts of long plays and were mostly performed by characters from the lower classes. Themes were taken from everyday life scenarios. E. THE MORO-MORO. Like the Cenaculo, the Moro-moro is presented also on a special stage. This is performed during town fiestas to entertain the people and to remind them of their Christian religion. The plot is usually the same that of a Christian princess or a nobleman’s daughter who is captured by the Mohammedans. The father organizes a rescue party where fighting between the Moros and the Christians ensue. F. KARAGATAN. This is a poetic vehicle of a socio-religious nature celebrated during the death of a person. In this contest, more or less

formal, a ritual is performed based on a legend about a princess who dropped her ring into the middle of the sea and who offered her hand in marriage to anyone who can retrieve it. G. DUPLO. The Duplo replace the Karagatan. This is a poetic joust in speaking and reasoning. The roles are taken from the Bible and from proverbs and saying. It is usually played during wakes for the dead. H. THE BALAGTASAN. This is a poetic joust or a contest of skills in debate on a particular topic or issue. This is replaced the DUPLO and is held to honor Francisco “ Balagtas” Baltazar. J. THE DUNG-AW. This is a chant in free verse by a bereaved person or his representative beside the corpse of the dead. No definite meter or rhyming scheme is used. The person chanting it freely recites in poetic rhythm according to his feelings, emotions and thoughts. It is personalized and usually deals with the life, sufferings and sacrifices of the dead and includes apologies for his misdeeds. K. THE AWIT and the CORRIDO. Some use these two interchangeably because distinction is not clear.

3. The Period of Enlightenment (1872-1898)

A. The Propaganda Movement (1872-1896)

1. To get equal treatment for the Filipinos and the Spaniards under the law.
2. To make the Philippines not a colony of Spain.
3. To restore Filipino representation in the Spanish Cortes.
4. To Filipinize the parishes.
5. To give the Filipinos freedom of speech, of the press, assembly and for redress of grievances.

B. Highlights of the Propaganda Movement

1. 2. 3. 4. Jose P. Rizal
- Marcelo H. del Pilar
- Graciano Lopez Jaena
- Antonio Luna

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- 4 5. 6. 7. Mariano Ponce
- Pedro paterno
- Jose Ma. Panganiban

4. Period of Active Revolution (1896-1898)

1. 2. 3. Andres Bonifacio
- Apolinario Mabini
- Emilio Jacinto

5. The American Regime

(1898-1941) if~ if~ if~ if~ if~ Our flag was hoisted on June 12, 1898 as a symbol of our independence. Gen. Emilio Aguinaldo was elected the first President of the Philippine Republic. The Fil.-American was resulted in the defeat of Gen. Miguel Malvar in 1903. The peace movements started as early as 1900. Filipino writers went into all forms of literature like news, reporting, poetry, stories, plays, essays, and novels. Their writings clearly depicted their love of country and their longings for independence. CHARACTERISTICS OF LITERATURE DURING THIS PERIOD if~ if~ if~ During the first year of the American period, the languages used in writing were Spanish and Tagalog and the dialects of the different regions, but Spanish and Tagalog predominated. In 1910, a new group started to write in English. Hence, Spanish, Tagalog, the Vernaculars and finally, English, were the mediums used in literature during these times. The writers in Tagalog continued in their lamentations on the conditions of the country and their attempts to arouse love for one's native tongue. The writers in English imitated the themes and methods of the Americans. 6. Japanese Period (1941-1945) if~ Philippine Literature was interrupted in its development when the Philippines was again conquered by another foreign country, Japan. if~ Philippine literature in English came to a halt. Except for the TRIBUNE and the PHILIPPINE REVIEW, almost all newspapers in English were stopped by the Japanese. 7. The Rebirth of Freedom (1946-1970) if~ if~ if~ if~ The Americans returned in 1945. Filipinos rejoiced and guerillas who fled to the mountain joined the liberating American Army. On July 4, 1946, the Philippines regained freedom and the Filipino flag waved joyously alone. The early post-liberation period was marked by a kind of "struggle of mind and spirit"

posed by the sudden emancipation from the enemy, and the wild desire to see print. Filipinos had, by this time, learned to express themselves more confidently but post-war problems beyond language and print-like economic stability, the threat of new ideas and mortality — had to be grappled with side by side. Literary Development in the Philippines/2012 5

Philippines literature in Tagalog was revived during this period. Most themes in the writings dealt with Japanese brutalities, of the poverty of life under the Japanese government and the brave guerilla exploits. Newspapers and magazine publications were re-opened like the *Bulaklak*, *Lidayway*, *Ilang Ilang* and *Sinag Tala*. Tagalog poetry acquired not only rhyme but substance and meaning. Short stories had better characters and events based on facts and realities and themes were more meaningful. Novels became common but were still read by the people for recreation.

8. Period of Activism (1970-1972)

Many young people became activists to ask for changes in the government. In the expression of this desire for change, keen were the writings of some youth who were fired with nationalism in order to emphasize the importance of their petitions. Many young activists were imprisoned in military camps together with rebel writers. As early as this period of history we can say that many of those writers who were imprisoned were true nationalists and heroes of their time. The seeds of activism resulted in the declaration of Martial Law in 1972. The irreverence for the poor reached its peak during this period of the mass revolution. It was also during this period that *Bomba* films that discredit our ways as Filipinos started to come out. Other writers strove to pour out their anguish and frustrations in words describing themselves as “ gasping for the air, thirsting

for the water of freedom. " Thus, the Philippine Center for the International PEN (Poets, Essayists, and Novelists) held a conference centering on the " writer's lack of freedom in a climate of fear. " 9. Period of the New Society (1972-1980) ~ ~ ~ ~ Almost all themes in most writings dealt with the development or progress of the country — like the Green Revolution, family planning, proper nutrition, environment, drug addiction and pollution. The New Society tried to stop pornography or those writings giving bad influences on the morals of the people. All school newspapers were temporarily stopped and so with school organizations. The military government established a new office called the Ministry of Public Affairs that supervised the newspapers, books and other publications. The government took part in reviving old plays like the Cenaculo, the Zarzuela and the Embayoka of the Muslims. The Cultural Center of the Philippines, the Folk Arts Theater and even the old Metropolitan Theater were rebuilt in order to have a place for these plays. Singing both Filipino and English songs received fresh incentives. Those sent abroad promoted many Filipino songs. 10. Period of the Third Republic (1981-1985) ~ ~ ~ Poems during this period of the Third Republic were romantic and revolutionary. Writers wrote openly of their criticism against the government. The supplications of the people were couched in fiery, colorful, violent, profane and insulting language. Many Filipino songs dealt with themes that were really true-to-life like those of grief, poverty, aspirations for freedom, love of God, of country and of fellowmen. 11. Periods (1986-1999) ~ ~ In the span of four days from February 21-25, 1986, the so-called People Power (Lakas ng Bayan) prevailed. Together, the people barricaded the streets petitioning the

government for changes and Literary Development in the Philippines/thet2012 6 if~ if~ if~ reforms. Freedom became a reality — won through a peaceful, bloodless and God-blessed revolution. On Newspapers and other publications: Newspapers which were once branded crony newspapers became instant opposition papers overnight. This was true of BULLETIN TODAY which became the opposition paper. The now crony newspapers that enjoyed an overnight increase in circulation were THE INQUIRER, MALAYA, and the PEOPLE'S JOURNAL. Newspapers felt that the shackles that muzzled their voices during the repressive years had been broken and, like a bird " trying its wings after a long time of bondage, " the desire to write about this " miracle of change" was electric. Columnists became vocal and unrestricted in there are and a bumper crop of young journalists emerged. The old stalwarts of the former dispensation like Maximo Soliv en, Louie Beltran, Hilarion Henares, and Francisco Soc Rodrigo came back with a vengeance. Literary Development in the Philippines/thet2012 7