Madame Laureana San Pedro Rosales, founder of Capitol University, is a woman with one thing and one thing only: a dream that she dedicated her life to realizing.

Dr. Fe Rosales-Juarez, executive vice president and member of the Board of Trustees of Capitol University, describes her mother as an ordinary person, with strong and weak points like anyone else – but above all, a woman who did not know the meaning of the word defeat. She was, after all, a survivor of the Bataan Death March.

A bastion of humanistic education in the Philippines, Capitol University – presently led by University President and director Casimiro B. Juarez, Jr. – is the brilliant culmination of the dream that sustained and inspired Madame Rosales through every hardship and setback she faced in life.

Though the Japanese may have forgotten the past, the people of the Philippines have not. They have not forgotten the Bataan Death March, a horrific consequence of Japan’s nationalistic educational system.

It was April 1942. The burning rays of the tropical sun in the dry season assailed the desperately weakened prisoners of war. Though they were starving and dehydrated, exhausted and ill, their punishing journey stretched on and on. Where were they going? Their captors refused even to tell them that.
There was no food. They could no longer walk, were on the verge of collapse – yet anyone who felt was killed by the Japanese soldiers, who treated their American and Filipino prisoners worse than beasts of burden, driving them relentlessly forward.

Already completely drained from their long fight with the Japanese, many of the soldiers were also stricken with contagious diseases such as malaria, dysentery, and dengue fever. They were being marched to a prisoner-of-war camp 100 kilometers (about 62 miles) away. At the start, there were more than 10,000 American and 60,000 Filipino prisoners; others had been tortured to death or buried alive before the march began.

Tens of thousands of civilian refugees were also herded along with the captives. Their villages and homes had been destroyed in the fighting, and they had lost all their belongings. On top of that, they were being forced to march through the night, beaten and bludgeoned whenever they stopped to rest.

Madame Rosales was the sixth of eight children. When she lost her father as a child, the family’s sufferings began. But her mother, Gregoria Llamsin, was a positive, upbeat woman, the unflagging support and salvation of her children.

In spite of the family’s poverty, Madame Rosales’s mother was always quick to help others in trouble or in need, readily offering fare from their own meager pantry to the hungry. She was kind and loving – and she died in the war, a war started by monsters who cared for nothing or no one but themselves.

The Japanese military command glorified the war as a demonstration of the racial supremacy of the Japanese people; all others, they believed, should submit to Japanese dominance. This is a twisted, morally deprived way of thinking that arises from a twisted, morally deprived education.

The march continued. Those who could not go on were run through with bayonets. Those who tried to escape were shot.

will hopefully prevent the gradual loss of the artifacts to buyers from outside.

3. Archaeological digs must be intensified before the spread of urbanization destroys much of the promising sites in the vicinity of Butuan. This is an urgent project: for instance, the Ambangan site, where the first balangai boat relic was excavated, is now surrounded by housing subdivisions. Other promising sites, like the Bonbon-Kinamlutan section, are traversed by a large irrigation project, and very soon, by a new diversion highway.

4. There is a need to provide links between the Age of Contact sites and far older sites, which will provide a temporal continuity in the evolution of ancient communities in the Butuan Delta. Already, one promising site is the Bonbon Shell Midden, currently under intensive study by National Museum archaeologists.

5. A Summer Field School of Archaeology for local students under the guidance of professional archaeologists is suggested in the excavations of prospective sites. This will make the archaeological digs much cheaper by generating volunteer effort. At the same time, this will build greater public consciousness and involvement regarding their cultural heritage.

REFERENCES
What Still Needs To Be Done:

Despite the advances in archaeological work that were done in Butuan, there are still a lot of things that need to be done. We propose the following:

1. There is a need for a long-term regional-scale study of Butuan and its littoral and riverine links. This will open the way towards doing more archaeological work in neighboring areas: the vicinity of Panaytayon, an ancient island at Butuan Bay, and the delta area around Abucay (Caasinan and Tubay) which is the entry-point towards Lake Mainit. There were interesting finds by pothunters over the years, but little systematic study has been conducted. Studies must expand far afield to Surigao’s Pacific littoral and towards the riverine interiors of Agusan Valley. Some fascinating items over the years were discovered there, to name only two: a vast treasure trove of gold ornaments discovered in 1983, now part of the pre-Hispanic gold collection of the Central Bank which were recovered in San Miguel, Surigao del Sur; the famous Golden Image of Agusan, of Hindu-Buddhist provenance, found along the Wawa tributary of Agusan River in Esperanza, Agusan del Sur in 1917, and now a major exhibit item in Chicago’s Field Museum of Natural History.

2. Another long-term effort is to enlist the support of private collectors through a project for a common permanent public exhibition venue to complement the National Museum display at the Butuan Regional Museum. An incentive system may be needed in this case. An additional wing of the latter may be the most feasible approach. Another approach, if one has money to spend, would be the formation of a private museum. One businessman in Butuan has kept his private collections for viewing by appointment, and it has been a tremendous help for the tourism office and the local historians when they have visitors. These initiatives

Unable to endure the burning thirst, prisoners drank water from muddy roadside pools and contracted dysentery. Survivors have testified to witnessing atrocities such as Japanese soldiers killing infants by grabbing them by the legs and dashing their heads against rocks.

Partway through the march, the prisoners were loaded into freight railway cars. As many as from 100 to 150 were packed into cars 2.5 meters wide, 10 meters long, and 2 meters high (about 8 feet wide, 33 feet long, and 6.5 feet high). Many suffocated in the stifling, unventilated boxcars; the crowding was so dense that the feet of some never touched the floor, and the dead remained upright, packed in with the survivors.

The Bataan Death March is said to have robbed an estimated 20,000 victims of the precious gift of life, though the exact numbers remain unknown to this day. The Philippines has experienced numerous foreign invasions in its history, but it is widely felt there that the Japanese were the most brutal of their homeland’s conquerors. The Bataan Death March was only one small part of the war’s innumerable horrors; traces of massacres and torture by the Japanese can be found throughout the country. In some places, almost entire villages were exterminated. Many elderly Filipinos are still sickened by the very word Japon (Japan).

But the majority of the Japanese are unaware of this, and instead have charged the people of the Philippines with unjustifiable anger. They never learned about it in school. The actions of the Japanese military are glossed over. No apology has ever been made. Filipinos are appalled, and can only ask themselves what kind of people the Japanese are. When a single Japanese citizen is kidnapped in a foreign land, there is a great hue and cry; why is there no outcry, they wonder, at the capture and massacre of tens – no, hundreds – of thousands of their fellow Asians?

And, says one Japanese commentator, this despicable nature has not changed: “We Japanese still care only about ourselves.
Our present economic success has been achieved at Asia’s expense. The entire world knows of the blatant discrimination against Filipinos and other foreign workers in Japan. Most Japanese don’t regard them as equals; we’re happy to have them do our dirty work, but care nothing for their welfare. This attitude is also evident in the treatment of those who are not even actually foreigners, but have lived in Japan for generations! 

"Many individual Japanese may be good-hearted, right-thinking people, but the values that govern our society remain unchanged: might makes right, and the powerful must be silently obeyed. The mass media take wicked delight in parading people’s misfortunes in such forms as sensationalist magazine and newspaper advertisements displayed in commuter train cars, where they can be seen by everyone, even young children. Such cruelty has the public’s tacit approval, and is eloquent proof of the heartlessness that pervades Japanese society.

"This is not the proper way for human beings to behave. It is the mark of a society ruled by the law of the jungle, a bestial world lacking any respect for human rights, devoid of love or compassion. Under such circumstances, it is only to be expected that our children should be so troubled and alienated.”

The skies over Okinawa were blue that day – a very deep, perfectly clear blue stretching on forever. Dr. Rosales-Juarez and her husband President Juarez had crossed those skies from the Philippines to present me with Capitol University’s First Persona Integra “Total Person” Award (on February 17, 1999).

Okinawa was the only place in Japan where actual land battles took place during World War II. It was also victimized after the war by the Japanese government’s policy of placing the nation’s priorities ahead of those of its people. I found it especially moving to receive this honor, from Philippine allies in the struggle for

the more than 100 intact clay crucibles, worked stone and clay gold-melting discs; gold-smithing wooden tools shaped as pincers, pick and knives, iron, bronze, lead and gold objects; lead wastes and iron slags; and worked and reworked gold fragments, which were discovered. However, there were certain objects that unarguably confirmed Butuan’s links with its Asian neighbors. The Golden Image of Agusan, or the Golden Tara, which had Hindu or Buddhist provenance, but with certain modifications that lead some experts to surmise it might already have been done by local artisans. Or the Silver Paleograph that Jesus T. Peralta cited as having an affinity to the ancient Javanese script. Another item with a Javanese script written on it that spelled But-wan was an Ivory Seal from a rhinoceros horn.

5. Being situated in a vast estuarine delta, Butuan has been the subject of a geomorphological study which has deepened our understanding on the evolution of the place over time. The thick sediments have preserved much of the artifacts that were discovered. Yet the same advancing silt also made possible the evolution of Butuan all through the millennia.

6. The decline of Butuan in the 13th century occasioned the rise of Sulu as a major trading port sometime in the 14th century. The Sultanate of Sulu sent celebrated trade missions to China during the Ming Dynasty. Linguistic studies, however, provide an intriguing but definitive ethno-linguistic link between Sulu and Butuan, and early accounts by Spanish chroniclers tell of Sulu’s rulers confirming part of their ethnic and cultural roots to Butuan. This is all the more interesting if we contemplate that both places eventually became the staging grounds of Christianity and Islam in Mindanao.
from China and other Asian countries, thus firming up its role as an early trading port in the Philippine islands. A quantitative survey of Oriental ceramics found in Butuan by Margarita R. Cembrano of the National Museum (Patterns of the Past: The Ethno Archaeology of Butuan) showed that the most numerous items found were Chinese ceramics (10th-15th centuries AD), followed by Khmer/Cambodian (9th-10th centuries AD), Thai (14th-15th centuries AD), pre-Thai Satingpra (900-1100 AD), Haripunjaya (800-900 AD), pre-trade Vietnamese (11th-13th centuries AD), and Persian (9th-10th centuries AD).

3. Laura Lee Junker’s extensive studies (Raiding, Trading, Feasting: The Political Economy of Philippine Chiefdoms) confirm that “recent archaeological excavations conducted by the Philippine National Museum at the present-day town of Butuan in northern Mindanao support the existence of a substantial maritime-trade-oriented polity in this locale at the end of the first millennium and the beginning of the second millennium A.D.” Ironically, the ancient trading port of Butuan was located at the periphery of the Asian empires, at the rim of the Pacific Ocean, the world’s largest expanse of open water. Yet, its geographic position provides littoral links with the neighboring islands of the Visayas, and settlements in the northern and eastern sections of Mindanao island, and a riverine access to the jungle interior through the Agusan River, the country’s most navigable river.

4. Extensive researches on Oriental ceramics and the gold industry point to intensive trading links with other Asian polities, like the Sri Vijayan and Madjapahit empires. Wilfredo Ronquillo cited the tremendous presence of gold as the reason for the growth of Butuan. He believes that “metal working was a specialty of the Butuan area” and also “glass bead working and reworking.” He cited as material evidence peace, on Okinawan soil. At the same time, I also felt a renewed sense of determination.

I apologized, as a single Japanese individual, for my nation’s barbaric wartime conduct, but President Juarez was quick to say that his mother-in-law felt no bitterness or resentment toward either the Japanese army or people. Rather, surviving the Bataan Death March had stirred a dream in her to build a peaceful world, no matter what effort was required. To attain her goal she was committed to sowing the seeds for a new generation of capable people who would contribute to the welfare of humanity.

When World War II ended, Madame Rosales was 20. Though no doubt she felt like crying out to her parents that she had survived the hellish experience, they were no longer there to hear. Many of her friends had also perished. Her hometown was destroyed, and she had been left with nothing.

Except, that is, the eternal blue sky above and the dream she still cherished in her heart. Without enough money for tuition, she had to attend school and work at the same time. After much diligent study, she was accepted at the University of the Philippines, but because it was quite faraway and she couldn’t afford the fare to commute – it was a walk of several hours each way – she was soon forced to transfer to another college closer to home, the Philippine Normal School.

Though obstacle after obstacle reared its head, she refused to be defeated, and she pressed forward eagerly to realize her precious dream. Graduating from the Philippine Normal School with honors, she became an educator, accumulating invaluable experience in her chosen profession.

When she was executive vice president at a college in Marawi City, on the southern island of Mindanao, she reached out to the Islamic families in the community and urged them to send their children, including their daughters, to school. She also called on
Maharlika Cuevas and Bobby Orillaneda. I am involved in maritime archaeology because of the astilleros and Butuan.

Due to financial constraints, there are no local training programmes available for students and staff alike. But there is a course on underwater archaeology being offered at the Archaeological Studies Program.

The Ancient Trading Port of Butuan: The Nanhai Trading Web

The choice for the ancient trading port of Butuan in the Philippine setting in contributing to our understanding of the maritime trading links is dictated by the following factors:

1. It has been established in the Sung Annals to have sent the earliest tribute mission to China from the Philippine islands early in the 11th century. William Henry Scott (Filipinos in China Before 1500) cited Volume 197 of the Song Hui Yao Ji Gao (Compilation of Important Documents of the Song Dynasty) on the kingdom of Champa, where Butuan was first cited: “Butuan is in the sea. It has had mutual relations with Champa, but not much communication with China.” There were five such tribute missions with the following dates, based on a deeper examination by the Chinese-Filipino scholar Go Bon Juan: October 3, 1003, May 22, 1004, August 3, 1007, March 24, 1011 & June 28, 1011. These trade/tribute missions finally succeeded when the Emperor granted Butuan a direct trading status. On this last mission, the emissaries of the ruler of Butuan, Sri Bata Shaja, brought as tribute a gold tablet on which was written their credentials, cloves, white dragon camphor, a Hawksbill turtle, and a red parrot.

2. It is replete with significant archaeological discoveries like the balanghai boat relics and voluminous trade ceramics.

What hard work this must have been, the fruit of how many sleepless nights! But when we wish for something from the bottom of our hearts, we are certain to achieve it.

When Madame Rosales founded Cagayan Capitol College in 1971, she made as its aim the education of the total human being – an ideal that I have been advocating for more than three decades. What does this mean? Madame Rosales explains it as fostering “mature and responsible individuals who are intellectually, professionally and technically competent, imbued with desirable attitudes, and steeped in moral and spiritual values, who will serve as catalysts for social transformation.”

Speaking from the depths of her heart, Madame Rosales traces the failure to effectively fend off the dark cloud of imperialism that shrouded the Philippines and many other parts of Asia at least partly to the weakness and moral cowardice of the educated classes, society’s leaders. Though they had studied at top academic institutions, they had never learned the most important of all lessons, the value of life. Thus their fatally incomplete education was equally to blame.
Present (Ongoing) and Future (Planned or Desirable) Projects Relating to Coastal or Riverine Harbour Sites

As much as we would like to come up with studies on coastal and/or riverine harbour sites, we can only do so much given the present predicament. Right now, we have two major researches being conducted in relation to coastal and/or riverine harbour sites. One is the Butuan site in Mindanao and the other is the study on the astilleros of Bicol.

Archaeological Resource People and Facilities Available, Including Outside Institutional Collaboration, Giving the Current Levels of Expertise in Such Fields as:

The number of people doing archaeology in our country is going up although we are still few compared to the other countries in Southeast Asia. Archaeology is very much alive and doing well as more and more students enrol in the program to get a diploma, an MA or an MS. This is a good sign that we are professionalizing the discipline.

Trainings on archaeological survey techniques have been incorporated in the curriculum of the Archaeological Studies Program and the National Museum also gives short lectures on how to do archaeological surveys. What is lacking though, are the trainings on remote sensing and the use of GIS in archaeology. We have tried to enrol in GIS but we know it is not enough. More hands-on practice is needed. Formal trainings on Chinese ceramic identification and earthenware analysis are seldom given but we have some senior staff who are experts on Chinese ceramic identification and earthenware analysis. Understudies have been encouraged for continuity.

A number of museum employees are currently working on maritime archaeology, concentrating on the identification of wrecksites and the recovery of its cargoes. There is Rey Santiago,
example would be the church of Morong in Rizal. Directly below the church is a small trading center which is in turn near a riverbank. Another example of rivers being used as ports and churches as markers is the church of Lal-lo in Cagayan Valley. The church faces the river and large prehistoric settlements have been identified near the church through the recovery of well-stratified shell middens containing earthenware sherds and trade goods as early as 3,500 BP.

The exact locations of prehistoric ports have not been located yet because our research thrusts were not oriented to it. But we have the knowledge that the country has many ports and harbours because of its geographical location and make-up which includes favorable rivers, coves and coasts. We know also that the presence of big old Spanish churches is an indicator of large pre-hispanic communities that were in turn modified by the Spaniards through their town planning. We have also found out through our archaeological undertakings that early settlements were located near rivers and coasts having its own entry port for their small watercrafts. A good example would be Batanes, where small entry ports called *banwa* are used for the local boats which is part of the community transport facility.

In the study conducted by Mr. Go Bon Juan, he has come across names in the Ming Dynasty Records of 1372 identifying some of the places from Luzon, Visayas and Mindanao, probably visited by Chinese merchants. These include Nameac Laoag, Badoc, Vigan, Candon, Lingayen and Bolinao in northern Luzon, Corregidor, Manila, Balayan in Batangas, Lubang Island, Mamburao in Mindoro, Ilin and Cuyo Islands near Palawan and Oton in Panay and Dapitan, Basilan and Sulu in Mindanao.

There are few of us doing maritime studies at present. We are also hampered by lack of funds to pursue purposive research on the topic. These are just temporary setbacks but we are not daunted by it except that it becomes snail-paced.
was a smelting site for iron or not. Two of the astilleros were partially documented and found to be shipyards too. The remaining two astilleros have not been exactly located. These astilleros are supposed to be the place where the galleons were constructed and/or repaired before they sailed for Mexico. It is worth noting that the astilleros that were documented exhibited similar characteristics that are necessary to allow ships to go in and out. There is the presence of a body of water, be it a river or a strait, where water was deep to allow the ship to go in for repair and be rolled once it is finished, and the use of the river as a transport system for some of the raw materials associated with smelting. It is not far-fetched to think of the involvement of the Chinese in this commercial endeavor.

For the Neolithic Period and the Metal Age studies, researches were confined to studying the artifacts recovered and partly on the settlement patterns. Some researches touched on the movement of people and trade activities but they were mostly confined to the identification of the artifacts brought in. It is only now that the movement of materials is taken into consideration, an example of which is the joint research of Taiwanese and Filipino archaeologists who are studying the movement of jade objects from Taiwan to the country ca. 3,500 BP. Taiwan jade objects have been recovered from Cagayan, Palawan and Calatagan, Batangas. Jade from Vietnam and China were also moved to the Philippines through the South China Sea route.

From the prehistoric to the protohistoric times up to the historic period, ports and harbours have been indirectly identified through the studies conducted on land sites. Indicators have been proposed on where these proto-historic sites could be found. One is the location of old churches and their watchtowers which became maritime guides. The orientation of these churches is usually influenced by the location of the sea or the river as exhibited by their position vis-à-vis the river or the coast. Also, they were the focal point or centers of early settlements. An abridged version of the essay was also published in the May 19, 2004 issue of the Japanese newspaper, Saitama Shimbun.

(Footnotes)
1 Mainly Koreans and some Chinese who were forcibly brought to Japan before and during World War II but have never been granted full Japanese citizenship.