

CONTEXTUAL	CONTENT ANALYSIS	CONTRIBUTION TO THE PHILIPPINE HISTORY	RELEVANCE	AUTHOR'S PERSPECTIVE
Juan de Plasencia's account was written with the motive of providing the King with information regarding the everyday lives of the Tagalogs. He had to provide detailed descriptions and engaging content in order to please the King.	Plasencia's account is mainly descriptive due to the fact that it was supposed to illustrate the daily lives of the taga	The Customs of the Tagalogs enabled the exploration of the ancient lives of the people living in central Luzon. The information provided in the text gave vivid imagery which allowed for further analysis of the practices of the ancient Tagalogs as well as comparisons with other accounts of succeeding time period and significant events on the Philippine History.	It can be inferred that many of the 16th century beliefs and practices are still present and observed today such as the belief in mythical creatures and other superstitions. Moreover, it affirms that during the pre-Hispanic period, Filipinos already have a government as well as set of beliefs and practices. Furthermore, the barangay still serves as the smallest unit of government in our country today, which is also lead by barangay captains equivalent to Datus in the past.	Several of Plasencia's perspective on our ancient practices and beliefs were somehow no different to our own point of views. There were slight to very little bias incorporated in writing the text due to the nature of Plasencia as an expeditioner on a foreign land; he had to be open minded to new practices and people which inhabited archipelagos isolated from the rest of the world.

### Emma Helen Blair (Translator)

Emma Helen Blair (September 12, 1851 – September 25, 1911) was a United States historian, journalist and editor, whose most notable work was a monumental documentary history of the Philippines.

Biography

Emma Helen Blair was born on September 12, 1851, on Menasha, Wisconsin. Although born in Wisconsin, she attended high school in Westfield, Massachusetts. In 1871, she returned to Wisconsin and enrolled in Ripon College, where she graduated in 1874. After graduation she taught in public school for two years and then moved to Milwaukee, where she worked as a journalist. In 1892, she began postgraduate work in history, economics and sociology at Wisconsin State University. She later became a librarian at the Wisconsin Historical Society.

In 1894, Blair resigned from the library staff and became assistant to Reuben Gold Thwaites. Thwaites was the translator of the 73-volume work *Jesuit Relations* (1896–1901). This massive work consisted of English translations of the annual reports issued by the superior of the Jesuit missions in New France to the Jesuit overseer in France between the years 1632 and 1673. Blair participated in the editing and annotations. After her work on the *Jesuit Relations*, she assisted in the editing of the journal of Father Louis Hennepin and of the journals of the Lewis and Clark expedition, still working with Thwaites.

In 1903, she began work on the project she is most remembered for, the translation and editing of Philippine historical documents that were published in the 55-volume series *The Philippine Islands, 1493-1898* (1903–09). Her collaborator was James A. Robertson, later librarian at the Philippines Library in Manila. Most of the documents in this enormous collection had not previously been translated into English. Volumes 15 and 16 consist of Antonio de Morga's *History of the Philippine Islands from Their Discovery by Magellan in 1521 to the Beginning of the XVII Century*, an extremely valuable source on the early history of the islands.

Her last work was the translation and editing of documents for *The Indian Tribes of the Upper Mississippi Valley and Region of the Great Lakes* (2 vols., 1911–12). This work included Nicolas Perrot's *Memoir: The Habits and Customs of the American Indians*. Just days after receiving an advance copy of volume 1 from the bindery, Blair died in Madison, Wisconsin on September 25, 1911.

According to her obituary in the *Madison Democrat*, Miss Blair became by dint of native ability and years of preparatory toil one of the most expert historical editors in the county. She had acquired a complete mastery of the French and Spanish languages. Her literary style was incisive, her historical judgment clear and accurate, and her knowledge of the details of typography quite unusual. In recognition of these qualities Ripon College and the State University honored her with degrees.

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### **Fray Juan de Plasencia (Author)**

Juan de Plasencia (Spanish: ) was a Spanish friar of the Franciscan Order. He was among the first group of Franciscan missionaries who arrived in the Islands on July 2, 1578.

He spent most of his missionary life in the Philippines, where he founded numerous towns in Luzon and authored several religious and linguistic books, most notably the Doctrina Cristiana (Christian Doctrine), the first book ever printed in the Philippines.

#### Life in the Philippines

He is believed to have arrived to the Philippines in July 2, 1578, after a stopover in Mexico. As soon as he arrived, he joined forces with another missionary, Fray Diego de Oropesa, and they both started preaching around Laguna de Bay and Tayabas, Quezon, in Quezon Province, where he founded several towns.

During the following years they are also credited with the foundation of a large number of towns in the provinces of Bulacan, Laguna and Rizal, such as Tayabas, Caliraya, Lucban, Majayjay, Nagcarlan, Lilio (Liliw), Pila, Santa Cruz, Lumban, Pangil, Siniloan, Morong, Antipolo, Taytay, and Meycauayan.

As a friar, Juan de Plasencia lived up to his pledge, leading a lifestyle devoid of any luxury and in constant contact with the people he was trying to convert to Christianity. He was also known to be a defender of the native population, looking after the poor, ill, or neglected, and standing up for their rights on numerous occasions.

He was also very keen on creating primary schools, and requested official sanction for the creation of educational centers where "Filipinos could not only learn Christian doctrine, but also reading and writing, and some arts and crafts, so they would become after, not only good Christians but also useful citizens", an initiative that was approved by Domingo de Salazar, the first Bishop of the See of Manila (1512-1594)

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