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Luciano P. R. Santiago

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Luciano P. R. Santiago



The lineage of a clan is usually traced from a male progenitor. The prominent Tuason-Legarda-Prieto-Valdes Clan of Manila takes exception to the rule by tracing their common descent from an illustrious ancestress, Doña Teresa de la Paz y de los Santos, whom they affectionately call "Lola Teresa." She owned the fabulous Teresa de la Paz Estate, the biggest private hacienda in the Philippines next to those of the religious orders. The estate actually consisted of two haciendas: that of Mariquina and the other of Sta. Mesa both of which belonged to the family of her first husband, Don Jose Severo Tuason.¹

In the middle of 1863, Doña Teresa married Don Jose Severo Tuason y Patiño (1833–74) of Binondo, Manila. To the manor born, Don Jose Severo had succeeded to the ownership of the Haciendas of Mariquina and Santa Mesa in 1856. They were blessed with seven children:² Don Jose Victoriano Tuason (1864–78); Don Juan Jose Tuason (1865–1916), who married Doña Maria Paz Gonzalez; Doña Maria Teresa Eriberta Tuason (1867–1951), known to the family as "La Tata," unmarried; Don Mariano Severo Tuason (1868–ca. 1940), single; Don Demetrio Asuncion Tuason (1870–1927), who married (a) Ms. Ellen Foley and (b) Doña Natividad Zaragoza; Don Augusto Huberto Tuason (1872–1936), who married Doña Maria Paves; Doña Maria Soterraña Cristina Tuason (1873–1936), who married Don Vicente Garcia Valdes, alias *El Pajaro Verde*.

After the death of Don Jose Severo Tuason, Doña Teresa remarried in 1875 to a young lawyer, Don Benito Legarda y Tuason (1853–1915), a third cousin, twice over, of her first husband. They brought three children into this world:³ Don Benito Legarda III (1876–1933), who married Doña Filomena Rocas y Gonzalez (1872–1967); Doña Consuelo Legarda (1877–1965), who married Don Mauro Prieto y Gorricho (1872–1932); Doña Rita Legarda (1879–1945), who married

(a) Mr. James Donaldson Sim and (b) Dr. Benito Valdes y Salvador (1860-1935).

Teresa was born on 15 October 1841 in the town of Mariquina which was part of the old province of Manila (the rough equivalent of the present Metro Manila). She was named after St. Teresa of Avila, the first Woman Doctor of the Church on whose feastday she was born. Town chroniclers recorded that in the year she first saw the light of day, an awesome comet flashed in the sky which, they believed, augured some great fortune or tragedy, or both, in her future. Comet in Tagalog is *buntala*, short for *buntot-tala* ("tailed star"). As Teresa blossomed into womanhood, the celestial portent reappeared in Mariquina in 1857, 1858 and 1861.⁴

Both her parents belonged to influential families of Mariquina. Her father was Don Tomas de la Paz, who became the *gubernadorcillo* (mayor) of the town in 1855, and her mother was Doña Valentina de los Santos. Teresa had three younger sisters: Raymunda, Gregoria and Vicenta who were very close to her up to her last days. She and her first husband would leave them sizable bequests in their last wills.⁵

Like the Tuasons of Binondo, the de la Pazes and the de los Santos were officially classified as *mestizos de sangley* or Chinese mestizos.⁶ There were two types of Chinese mestizos in that era. The first type was the child of a Chinese father and a Filipina mother and who was, therefore, an exact half-breed. The second type, which was the most common, belonged to a family which had been classified for generations as Chinese mestizos in the direct male line regardless of the proportion of Chinese blood flowing in their veins since the race of their maternal branches was completely ignored. The three aforementioned clans were of the second type.

The travesty of racial classification in the colonial Philippines was created solely for divide and conquer purposes. The Gremio de Mestizos in the old province of Manila was set up in 1741 as the rival of the well-established Gremio de Naturales (Group of Natives). It proved to be a lucrative move on the part of the government because the mestizos were taxed twice the rate for the natives whose economic status was disparaged.⁷

There was no need to form a Gremio de Mestizos in Mariquina because the majority of its residents were Chinese mestizos. The Society of Jesus had invited several Chinese traders and agriculturists to join hands with the natives to launch the hacienda and mission village in 1630. Word had spread that on a primeval rock on the bank of the local river, the Jesuits could make out the visage of Jesus.

Hence, they built a chapel on the hallowed site and christened the center of the village Jesus de la Peña (Jesus of the Rock). Two of the first Chinese mestizo families to settle in the poblacion were surnamed "de la Paz" and "de los Santos," the forebears of Doña Teresa. The place was so handsomely developed through the years that the natives preferred to call it "Marikit na," meaning "it's beautiful now," whence evolved Mariquina. The village was raised into a parish in 1681 under the advocacy of Nuestra Señora de los Desamparados (Our Lady of the Abandoned). In the next century, to affirm the dignity of labor and enlist the cooperation of the workers, the Jesuits officially named the entire hacienda in honor of San Isidro Labrador, the patron of farmers. It was only in 1787 that Mariquina was declared a town separate from its matrix, the immense town of Pasig, and a municipal government was inaugurated.⁸

The Dynamic House of De la Paz

Two of the most eminent as well as prolific Chinese mestizo clans of Mariquina were the de la Pazes and the de los Santos. The founder of the first clan was Don Tomas de la Paz I who was elected by the principalia, the elite group of the town, as the gobernadorcillo in 1799.⁹ He was the great-grandfather of Doña Teresa. He apparently assumed the surname "de la Paz" to signify the "peace" he had finally found in the Philippines which had eluded his forbears in China because of frequent internecine wars in the Middle Kingdom. They were ardent devotees of Our Lady of Peace and Good Voyage in nearby Antipolo whose miraculous image was brought over from Mexico by the Jesuits in 1626. Unlike Spanish families, they were not endowed with a coat-of-arms but they can lay claim to the universal symbol of peace : a white dove carrying an olive branch.

For the past two centuries, in an unbroken line, every generation of the family has presented a scion or two to serve as the town executive. Consider the following list of mayors of Mariquina from the house of de la Paz:¹⁰ Don Tomas de la Paz (1799); Don Santiago de la Paz (1813); Don Esteban de la Paz (1816); Don Agapito de la Paz (1817); Don Eusebio de la Paz (1826); Don Esteban de la Paz (1833); Don Faustino de la Paz (1847); Don Gavino de la Paz (1848); Don Tomas de la Paz (1855) - Doña Teresa's father; Don Esteban de la Paz (1876-1879); Hon. Wenceslao de la Paz (1929-1937); Hon. Enrique de la Paz (1946-1951); etc. A brother of Wenceslao, Hon. Emilio de

la Paz, a popular journalist in Spanish, was elected to the National Assembly in 1935 from the second district of Rizal province.¹¹

The maternal clan of Teresa, the de los Santos, was founded by her other great-grandfather, Don Antonio de los Santos who was the gobernadorcillo of Mariquina in 1792. They, too, continued to serve the town as mayors at least through the first half of the nineteenth century:¹² Don Antonio de los Santos (1792); Don Francisco de los Santos (1807); Don Gaspar de los Santos (1810); Don Ignacio de los Santos (1819); Don Manuel de los Santos (1831).

The complete family name later disappeared from the list of mayors probably because they changed it or dropped the preposition and article "de los" from it in 1849 when the Governor-General Don Narciso Claveria y Zaldúa, Conde de Manila, ordered the standardization of Filipino surnames. The governor discouraged the adoption of "saintly" names, which were very popular among Filipinos, because a typical town roll then sounded more like a conventual list of monks and nuns. Mariquina mayors surnamed Santos continued to hold office till the 1950s. The lists presented above do not include those descended from the two clans on their mother's side.¹³

Because of the wanton destruction of most of the old houses and buildings of Mariquina, especially the church and its records, during both the Filipino-American War and the Second World War, we have not been able to determine with certainty the names of the grandparents of Doña Teresa on both sides.¹⁴

The Noble House of Tuason

It will not be possible to understand completely the life and times of Doña Teresa without considering the Tuason clan with which she was inextricably linked in the second half of her life. But we can only present a summary of their long history here. Divine Providence seemed to have decreed that the two houses of de la Paz and Tuason should converge in time and space and eventually unite in the Sacrament of Matrimony.

The Tuasons had emerged as the leading Chinese mestizo family not only of Binondo, where they originated, or of the province of Manila but of the entire colony as well. It is no exaggeration to state this fact. The patriarch of the clan, Don Antonio Tuason (died 1794) made his fortune in the Galleon Trade and was possibly the richest man in the Philippines by the second half of the eighteenth century.

Considering his racial background, he had to reassure the colonialists of his loyalty to the Spanish crown. He, thus, organized and was named colonel of the Battalion of the Royal Prince, composed of 1,500 Chinese mestizos. They fought gallantly against the British forces which ransacked Manila and the surrounding provinces (1762-1764). At the same time, he poured huge sums of money to the resistance movement against the Protestant invaders and after they had left, to the war against the "Moros" in the South.¹⁵

As a reward for his loyalty and boundless generosity, the "Enlightened Despot," Carlos III exempted his family in 1775 from paying tributes for two generations. Eight years later, His Majesty elevated them to the *hidalguía*, the Spanish nobility, adorning them with a colorful coat-of-arms. Thus, the house of Tuason became the only Filipino family which was not of Spanish but of Chinese blood which ascended the Spanish nobility. Henceforth, they were removed from the roll of Chinese mestizos and became Spaniards by royal decree.¹⁶

The Mayorazgo

"To defend and sustain the privileges which His Majesty has been pleased to grant me, to show how deeply I hold them in esteem and to express my gratitude for such unique favors," Don Antonio founded a *mayorazgo* (noble estate) on 25 February 1794 as a corollary to his last will. For this purpose, after bequeathing two-thirds of his vast estate equally among his eight children, he set aside the remaining third as well as the balance of the fifth part (*quinto*) which he was free by law to dispose of in any manner he wished. Carlos IV (the former "royal prince" for whom Don Antonio had named his battalion) approved the *mayorazgo* in his decree of 20 August 1795. By that time, Don Antonio had died and he had been succeeded by his first son, Don Vicente Dolores. The *Mayorazgo Tuason* appeared to be the only noble estate in the Philippines. The few Spanish nobles in the Islands presumably had *mayorazgos* in Spain or if they owned haciendas in the Philippines, they did not bother to raise them into noble estates, or else they were not wealthy enough to found them whether in Spain or in the Philippines.¹⁷

Don Antonio's nine children by his wife, Doña Justa Leonor Zaballa (died 1788) were the following:¹⁸ Don Vicente Dolores, who married Doña Potenciana Clara de Jesus Soriano—from whom twice

descended Don Jose Severo; Doña Eustaquia, who had predeceased her father and whose husband's surname was de los Reyes; Don Santos, who also predeceased his father and was married to Doña Rufina Augustina; Doña Petrona, a Dominican beata, and later, prioress of the Beaterio-Colegio de Sta. Rosa; Don Felix, who married a Spanish lady, Doña Teresa Aranas Bargas; Doña Eusebia, a Dominican beata, single; Don Pablo, who married (a) Doña Magdalena de los Reyes—from whom Don Benito Legarda y Tuason descended, and (b) Doña Gabina Policher; Doña Martina, another Dominican beata, single, who predeceased her father in 1792; Doña Gregoria, who married Don Luis Rocha, criollo owner of the Malacañang estate.

The succession to the mayorazgo was based on male primogeniture (first born or eldest son). This was not only a Spanish policy but also a Chinese custom. In fact, Song Tua, the original surname of the Tuasons, means "eldest son." A fifth of the annual income of the mayorazgo was to be shared with the other eight children of the founder and their descendants in proportion to their need for support. The first holder of the mayorazgo was Don Vicente Dolores Tuason.¹⁹

The Hacienda de Mariquina

The Society of Jesus was expelled from the Philippines in 1768 and all its properties were seized by the crown. Since the mayorazgo was normally based on landed estate, Don Vicente acquired the Jesuit Hacienda de San Isidro de Mariquina at a public auction in 1794. Hence Mariquina received a fourth charter as a mayorazgo besides those as an hacienda, town and parish. Don Vicente paid a total of 33,750 pesos (at ten pesos per hectare) for the estate which formed borders not with private lands but with seven mighty towns : Pasig, Antipolo, Cainta, San Mateo, Mandaluyong (then part of Sta. Ana), Sta. Mesa (then part of Pandacan) and Caloocan.²⁰ Don Vicente also bought the Hacienda de Maysilo in Tambobong (now Malabon) and Bocaue, Bulacan for 22,206 pesos. His sister, Sor Petrona, on the other hand, purchased the Hacienda de Nagtajan in Pandacan for 7,100 pesos in cash, that is, in gold and silver coins. These two haciendas, however, did not form part of the mayorazgo.²¹

In contrast to his father, Don Vicente was at a loss on how to deal effectively with the colonizers. To raise the prestige of his family, he made a bid for the office of *regidor* of the City of Manila in 1800.

Although he was the highest bidder for this *oficio vendible* (purchasable position), the envious Spaniards of Manila blocked his appointment because of his Chinese origins. In the same year, he aspired for the noble title of *Conde de Nieva* but, bereft of support from the local Audiencia, he failed to collect the old Castilian title from the king.²²

In 1811, Don Vicente put his Spanish rivals to shame by again winning in public auction his family's fourth vast estate: the Hacienda de Sta. Mesa. It had belonged to the *Real Mesa de la Santa Misericordia*, a confraternity established in 1594 dedicated to works of mercy. For the more than 1,600 hectare property, he paid 33,600 pesos and added it to the mayorazgo. (Of its Sitio Diliman—an obscure or secluded part of this hacienda as its name suggests—were carved out most of the present Quezon City.) The four Tuason haciendas were now contiguous to one other.²³

The first two lords of the Hacienda de Mariquina, Don Vicente and Don Mariano clashed with their tenants (*inquilinos* or *arrendatarios*). From the outset, the latter, led by the militant Don Tomas de la Paz I and Don Antonio de los Santos, both ancestors of Doña Teresa de la Paz, had the audacity to institute legal proceedings against their new hacenderos for various grievances.

At the top of their list was a drastic increase in the annual rent (*canon*). In 1812, for instance, inspired by the new liberal constitution in Spain, they elevated their case all the way to the king's court in Madrid. Probably a reflection of the influence of the Tuasons, the royal court declined to adjudicate the case and sent it back to the Philippine court to decide. The king, Fernando VII, quashed the constitution in 1814.²⁴

The liberal charter of Spain was restored in 1820. In order to break up the vast entailed lands in the kingdom and her colonies, the mayorazgos were suppressed for the first time. Again, the despotic Fernando VII abrogated the constitution four years later as well as all the laws enacted in the interim. In 1836, the Queen Regent, Maria Cristina (widow of Fernando VII) definitively reinstated the law abolishing noble estates. The owner of the mayorazgo was empowered to dispose of half of its holdings reserving the other half for his successors. Since the Tuason mayorazgo appeared to be the only one of its kind in the archipelago, tucked away in the landscape of haciendas of the religious orders, this particular decree escaped implementation in the Philippines. The paterfamilia at the time, Don Jose Maria Tuason refused to dissolve his unique patrimony. Both the inventory of the intestate estate of Jose Maria (1856) and the last will of

his son, Jose Severo (1874) specified the Tuazon Mayorazgo as their "*bienes raises vinculados*" (entailed real estate) reserved for the eldest son. In contrast, the Hacienda de Maysilo had been divided among siblings since the demise of Don Vicente Dolores. In any case, the new law of 1836 dealt only with the ownership of the hacienda but had no impact on the status of the tenants and farmers in it.²⁵

The Feudal System

Like the Rizals of Calamba, most of the inquilinos were gentlemen farmers who owned sturdy houses and some lands and farms in the town and barrios encompassed by the hacienda which was also a municipality. This arrangement was encouraged by the landlord to ensure the permanent settlement and development of their property. In addition, the inquilinos rented sections of various sizes in the estate and hired them out to ordinary farmers, euphemistically called *casamá* ("colleague" or "associate"), for clearing, tilling and crop-sharing. The difference between their net income and the annual rent constituted their gain or loss as the case may be.²⁶

By the time of Teresa in the middle of the nineteenth century, there had emerged extraordinary tenants who leased vast portions of or even the whole hacienda for a minimum period of five years which they, in turn, sublet to the other tenants. What was more remarkable about these "super-inquilinos" was that they were almost all women entrepreneurs. They included Doña Petrona and Doña Tomasa Tuason, future aunts-in-law of Teresa; Doña Timotea Mariquita Andrés (mother of Don Laureano Guevarra, founder of the shoe industry of Mariquina) and Doña Segunda Salvador, who rented the whole Hacienda de Sta. Mesa. As we shall see, they were to be the early models and later, the colleagues and competitors of Doña Teresa in the management of the hacienda. *Mujeres fuertes* all, they were the unsung women pioneers in the history of agriculture and commerce in the Philippines.²⁷

"Mariquita na Teresa"

Don Jose Severo Tuason was born on 27 June 1833, the first born son of the third lord of Mariquina, Don Jose Maria Tuason and his first cousin, Doña Maria Josefa Patiño y Tuason, daughter of a promi-

nant peninsular of Manila, Don Francisco Patiño. It was Don Jose Maria who had inherited the Midas' touch of his great-grandfather, Don Antonio Tuason, fundador. He launched the highly successful business house, J.M. Tuason y Compañía, was nominated as the first manager (*gerente*) of the Banco Español-Filipino de Isabel II (1853-56), precursor of the Bank of the Philippine Islands, and elected director of the prestigious Real Sociedad Economica de Amigos del Pais. His varied activities were cut short by his untimely death in 1856.²⁸

From such a distinguished line, Don Jose Severo was expected to marry a woman from the same social milieu, perhaps another cousin or a lady of Spanish blood. A romantic rebel, he disappointed his family as well as Manila high society when he fell in love with the daughter of an independent-minded, "troublesome" tenant family in their Mariquina hacienda. To distinguish our Teresa from other Teresas, she was popularly called "Teresa de Mariquina," or in Tagalog, "Teresang Marikina."

Reversing the words endearingly and harking back to the town's ancient name, Jose Severo called her "Mariquit na Teresa" ("Pretty Teresa"). She was diminutive and buxom and thus, not far from the ideal type of many a Filipino man at that time. Above all, as her signature, later activities and surviving documents indicate, she was strong-willed, enterprising, artistic and educated, probably in one of the Colegio-Beaterios of Manila. She also spoke Spanish fluently. These qualities were indeed indispensable for a future lady of the manor. The Tuasons (except for a recalcitrant few) would learn to utter Teresa's name with respect and admiration.²⁹

It was not easy to defy familial expectations then. Jose Severo was already thirty years old and Teresa, twenty-two when they finally decided to marry for love in May of 1863. On 3 June, a monstrous earthquake—triggered by the "Mariquina Fault Line"—shook Manila to its foundations—not unlike the effect, though hopefully not of the same magnitude, their marriage had on his family. Nature seemed to herald the major milestones of Teresa's life with bold and sweeping gestures. By taking Teresa, a mestiza de sangley, to wife, Jose Severo was actually returning to his deep roots (Testamentaria de JST).³⁰ Although his family had become hispanized, they had probably remained Chinese mestizos at heart. Blood and love are stronger than all the royal orders and social conventions put together. The "Prince of Tagalog Poets," Francisco Balagtas (who just died the year before the couple married) observes the power of love in the oft-quoted exquisite quatrain:³¹ "O pag-ibig na makapangyarihan, /

Sampung mag-aama'y iyong nasasaklaw! / Pag ikaw ay nasok sa puso ninuman, / Hahamaking lahat masunod ka lamang. "

The Lady of the Manor

Seven children, five of them boys, came in quick succession in their eleven years of marriage. Their first born was a son, Jose Victoriano who was Teresa's sort of "peace offering" to her in-laws. Doña Josefa, her mother-in-law, consented to be his "ninang" and thence, doted on the boy. A family man, Don Jose Severo, did not look beyond his brothers and sisters and immediate relatives in selecting godparents for his children.³²

The noble couple initially made their home in the Tuason mansion, the seat of the mayorazgo, in the bustling suburb of Binondo. In 1868, they transferred to a new house in the fashionable San Sebastian Street no. 20 (now R. Hidalgo) in Quiapo. In these parts, the aristocrats of Manila talked only to the Tuasons and the Tuasons talked only to God. Notwithstanding the exclusiveness of the situation, Teresa felt at peace here because the patroness of the place was Our Lady of Carmel together with her namesake and protectress, St. Teresa of Avila, foundress of the Reformed Carmelite Order. Their images were enshrined in the main altar of the church. Further, across the plazuela from the church, stood the Beaterio de San Sebastian de Calumpang, an all Filipina religious community founded in 1719. The beatas became her gentle allies.³³

In 1872, King Norodom I of Cambodia—the only monarch to visit the Philippines during the Spanish era—was lodged at the house of the Conde de Aviles in San Sebastian Street no. 27. The Manila elite, including the Tuasons, dressed up elegantly for the royal reception. At first sight, His Majesty fell in love with a Filipina beauty from Calumpit, Bulacan, Srta. Josefa Roxas Manio. The dazzling *dalaga*, however, declined his offer to make her the first queen of his realm. To Teresa, the king probably did not look much different from a typical Chinese mestizo of Manila or Mariquina. The Aviles manse was later acquired by Teresa's Legarda descendants and still stands today.³⁴

In addition to mothering her children with the help of trusted *yayas*, Teresa was encouraged by her husband to involve herself directly in the administration of their two haciendas. As early as 1866, some of the several sitios in Mariquina rented by their maiden aunts, Doña Petrona and Doña Tomasa Tuason were transferred to Teresa's

care as the *arrendataria*. The significance of the landlord's marriage to a local lass was not lost to the tenants and farmers of the estate. To them, the hacendero had *pakikisama* (smooth social relations)—one of the deepest values of the Filipinos. It sounded a bit like The New Testament—*Ang Bagong Tipan* in Tagalog: God so loved mankind that he sent his only son to become one of them—through an ordinary woman, though of the royal line of David—and to dwell among them. The lord and lady of the manor spent a good part of the year in the *casa hacienda* unlike their predecessors and the other hacenderos who were virtual absentee landlords. In 1872, Doña Teresa gave birth to their youngest son, Augusto Huberto, in the *casa hacienda* across the street from the parish church. In this shrine of Our Lady of the Abandoned, Baby "To" was baptized, his "ninong" being his eight year-old brother, Don Jose Victoriano, heir to the *mayorazgo*.

During the couple's term, the farmers appeared to have worked more diligently and enthusiastically than at any other period before them, thus, imparting unprecedented prosperity to the hacienda.³⁵

Requiem for the Hacendero

The fourth lord of Mariquina, Don Jose Severo joined his noble ancestors at the age of 41 on 2 February 1874. All their seven children were still minors, the eldest, Jose Victoriano, being ten and the youngest, Maria Soterrana, only one and a half months. He barely had enough time to dictate his testament the day before he passed away. In it, he paid tribute to Teresa's "great personal qualities and the maternal love she bestows on (our children)" as well as "her great zeal and care to increase and conserve our properties." He appointed her and his favorite brother, Don Gonzalo Tuason as joint guardians of his children, administrators of his estate and executors of his will. In the event of Doña Teresa's remarriage, however, both her guardianship and administratorship would cease. He confessed having fathered a child out of wedlock with an unmarried woman whose name he bequeathed forever to oblivion. He now recognized the child, Salud, gave her his surname and a substantial legacy to go with it. For the last time, the affectionate fellow that was Jose Severo came to the fore enumerating, remembering, bequeathing to, and thanking family members and close relatives including his mother, brothers, aunts, cousins and brothers- and sisters-in-law (sisters of Teresa) in his deathbed.³⁶

The hacendero's remains were brought to the San Agustin Church in the walled city where a solemn Requiem Mass was sung. He was buried afterwards at the city cemetery called La Loma ("The Hill-ock") adjacent to his hacienda.³⁷

Widowhood and Remarriage

With the death of her husband, the inconsolable Teresa had her hands full. His brother-in-law, Gonzalo tried to help but, not unexpectedly, they did not see eye to eye with regard to their joint responsibilities towards the children and the mayorazgo. Her late husband clearly preferred that she remained a widow in the service of their children like Doña Josefa, his retiring and dutiful mother who survived him. (She would die in 1895 having outlived Teresa too.) But Doña Teresa had a different personality; she was not inclined to spend the rest of her life as a demure dowager. A strong woman, she still felt the need for a companion and protector, as it were, from the harsh realities of her life as a widow with seven minor children. At thirty-two, she was still young and, it goes without saying, the most eligible widow in the Distinguished and Ever Loyal City of Manila and the surrounding province of the same name.³⁸

Doña Teresa's choice for her second husband was to be Don Benito Cosme Legarda of Binondo, a distant cousin of her first husband. He was the son of the late Don Benito Legarda y Lerma, a Spanish Basque and Doña Cirila Magdalena Tuason, in her youth regarded as one of the fairest women of Manila. As her surviving portrait attests, her beauty projects the many-splendored charm of the Malay-Chinese-Spanish mixture.³⁹

The first death anniversary of Don Jose Severo was commemorated by Doña Teresa, her children and in-laws on 2 February 1875. In the same month, Don Benito finished his law studies at the University of Santo Tomas graduating as a Bachiller en Derecho Civil. The following month, on 7 March 1875, the young lawyer led Doña Teresa to the altar of the church of San Juan Bautista in Quiapo. He was twelve years her junior but as the golden saying goes, age does not matter in love. Unlike her first betrothal, she received the complete blessings of the groom's family. Her new mother-in-law, Doña Cirila, and the latter's brother, Don Tomas Tuason stood as the wedding sponsors.⁴⁰

As stipulated in Don Jose Severo's testament, Doña Teresa, by remarrying, forfeited the guardianship of their children and the administration of his estate and mayorazgo leaving the sole responsibility as well as the privileges to Don Gonzalo. It appears, however, that the latter allowed her children, at least the younger ones, to continue to live under her wings together with her second family in San Sebastian. Her first child with Don Benito was a son too, Benito III (*Bitong*), born on 12 January 1876. She remained active in the management of the Hacienda de Mariquina. Soon after the birth of Bitong in 1876, she outbided by only one hundred pesos Doña Timotea Andres, now called "Tandang Maté" ("Old Maté") as the main leaseholder of the estate which function the venerable woman had been competently carrying out for more than thirty years. In sealed bids, Teresa had offered 9,100 pesos as against Timotea's 9,000 pesos as annual rent for a period of six years. Tandang Maté did not take the sudden change sitting down. She refused to give up her position in the hacienda and when the administrator, Don Gonzalo Tuason, sued for her eviction, she filed a countersuit against him. The case dragged on until Teresa herself unexpectedly succeeded to the ownership of the estate in 1878.⁴¹

The Mother of Sorrows

At the age of thirteen, her precocious first born, Jose Victoriano, announced to his conservative family that he wanted to see the world. He seemed to have inherited his mother's adventurous spirit and determination. There was no stopping him and he embarked for Europe via the Suez Canal sometime in 1877. Doña Teresa was pregnant then with her second child by Don Benito. The child was christened Consuelo shortly after she was born on 31 August.⁴²

Tragically, though Jose Victoriano must have traveled with a chaperon and servants, he died alone at 4 p.m. on 25 January 1878 in Metz, Germany. Winter had caught him in a house he rented at Belle Isle no. 41. A kindly matron, Frau Ana Mathieu Latour took care of him; in his last delirium, he mistook her for his mother, whose name he kept calling out till he tired and breathed his last.

The terse certificate issued by the German Foreign Office did not indicate the cause of his death which was most probably pneumonia.⁴³ Needless to say, Doña Teresa and the Tuason family were crushed by the excruciating news. This was the first time in at least

six generations that a first-born son of the Tuason clan—whose very name means eldest son—expired before his prime and under such desolate circumstances! The family probably blamed Doña Teresa or Don Gonzalo or both for the adolescent's misadventure.

The burden of this imponderable pain she would have to bear till the end of her days and continue in spite of it. Was this, perhaps, the great tragedy foretold by the comet on her birth? And would this misfortune spell doom for the family or its estate, especially the *mayorazgo*?

"La Marquesa de Mariquina"

As her son's universal heiress and successor, Doña Teresa took possession of the Hacienda de Sta. Mesa on September 26 and that of Mariquina on 1 October 1878. Thus, she became both the holder in usufruct and the administrator of the family haciendas. Like a magnet, she soon attracted several land suits against her: some claiming the hacienda's encroachment on their private lands; others, questioning the automatic termination of their rent contracts with the change in administration; and still others, distant Tuason relatives, demanding a portion of the fifth (*quinto*) of the annual income of the *mayorazgo*. The "marquesa," as she was called in jest, was fortunate to have a lawyer for a consort who ably represented and defended her in each and every case that came her way. At least one plaintiff dared her to answer their complaints personally instead of hiding behind her husband's back. Characteristically, she took up the challenge responding to the lawyer's questions forthrightly or refusing to answer them when she deemed them "impertinente!"⁴⁴ Dogs barked but the "marquesa's" caravan moved on.

In 1879, at the age of thirty-eight, Doña Teresa experienced her last pregnancy. Not unexpectedly, she encountered great difficulties at term such that she developed the premonition that she was going to die in childbirth, a frequent occurrence at that time even for younger women. Preparing herself for the worst, she wrote her last will on May 15 but at the same time, she fervently invoked the intercession of Sta. Rita de Casia, the patron of desperate cases, whose feast day was a week away (May 22). Venerated by the Filipino sisters in the nearby Beaterio, Sta. Rita answered her prayers. On May 17, the matriarch gave birth to a healthy infant girl with minimal complications. She gratefully named her youngest daughter Rita.⁴⁵

Doña Teresa had come a long way from Mariquina. In the late 80s, she sat for an oil portrait by the Filipino master, Felix Martinez. The artist has captured on canvas Teresa's self-confidence, serenity and pride in her accomplishments in late middle age. As was the vogue then, he details her impressive set of jewelry and the exquisite embroidery in her *pañuelo* and *camisa*.⁴⁶

She used her wealth to assist the poor and the under-privileged. The education of girls being one of her main concerns, she bought a spacious house in Mariquina to serve as their school. She also acquired the huge house of Don Laureano Guevarra, founder of the local shoe industry, situated across the street from the casa hacienda and the church. The pioneer entrepreneur probably used the purchase money to fund the new industry. Doña Teresa reserved the house for lesser relatives and in times of calamity—like fires and flooding due to the overflow of the nearby Mariquina River—she had it converted into a refuge center for the poor victims. The historic house with its cavernous rice granary in the first floor, had been built by Tandang Maté in the 1840s when she was one of the main *inquilinas* of the hacienda. Don Laureano had been born there in 1851. It has survived the Revolution, the Filipino-American War and the Second World War and now serves as the town museum. In contrast, the casa hacienda disappeared from the townscape in the early sixties.⁴⁷

The Last Will and Testament

Her active life drew to a quiet close in 1890. Easter came early that year on 6 April. Two weeks later, she found herself coughing uncontrollably and running a high temperature and she retired to her bed. Her physician, Licenciado Don Casto Lopez Brea was summoned and he diagnosed her case as "double pneumonia." This was an ominous illness before the advent of antibiotics. Most probably, at that point, she remembered the tragedy of her first born, Jose Victoriano, who evidently died of pneumonia virtually alone. She could still hear him calling out her name in the middle of nowhere in the pale dead of winter. In the Philippines, it was the hottest month of the year yet she contracted the same affliction. She was nursed by her eldest daughter, Tata and comforted by her husband and their big brood. Near her bed was the altar table on which stood her treasured ivory crucifix flanked by a pair of candles. On April 21, feeling her end near, she drew up her last will and testament.⁴⁸

For the eternal repose of her soul, she requested daily Gregorian Masses for two years. She left a thousand pesos each to her three faithful sisters and lesser amounts to cousins. The schoolhouse in Mariquina she gave to her favorite sister, Doña Vicenta, and the other bigger house to her trusted brother-in-law and, since 1885, administrator of her haciendas, Don Jose Espiritu. Taking pity on the poor people of Mariquina and Tondo who were too embarrassed to beg (*pobres vergonzantes*), she allocated 200 pesos to each town for distribution to them. She further donated 100 pesos to the San Juan de Dios Hospital.⁴⁹

She declared her nine surviving children her sole and universal heirs. In addition, she bequeathed a third of her estate to her three minor children by Don Benito. She appointed her husband as the guardian of her children from her first marriage as well as the executor and administrator of her estate. (Don Benito would later respectfully decline to be the guardian of his stepchildren due to the "pressure of work.") Finally, the testatrix revoked the last will she wrote in 1879.⁵⁰

After receiving the last sacraments on 22 April 1890, Doña Teresa felt God's finger touch her forehead and she fell into her last deep sleep. She was surrounded by her husband, nine children and immediate relatives and friends in whose hearts she had endeared and ennobled herself. Her second marriage had lasted fifteen years—four years longer than her first. Her funeral faithfully followed the somber trail of that of her first husband, Don Jose Severo. From her home in San Sebastian, her remains were transferred the next day to the San Agustin Church in Intramuros for the Requiem Mass. She was buried afterwards at La Loma, the cemetery of Binondo and the city.⁵¹

The Fate of the Tuason Estate

The second son of Doña Teresa, Don Juan Jose Tuason, who had turned twenty-five (then the age of majority) on his mother's death, should have succeeded to the mayorazgo as provided for in the foundation papers. However, it appears that the 1836 law abolishing noble estates finally caught up with the family albeit partially. Though the Hacienda de Mariquina continued to be called a mayorazgo, its ownership was now shared jointly by the six surviving children of Doña Teresa by Don Jose Severo. This was the state of affairs in the

hacienda when the Americans took over from the Spaniards as the new colonial masters of the Philippines at the turn of the century.⁵²

Since the concept of noble estate had no place in the American democratic system, the Mayorazgo Tuason had to be dissolved completely at this point in history. Being a family hacienda, however, it was not subject to the fate of the "friar estates" which were forcibly bought by the government in 1904 for distribution to the tenants and other interested parties including the Americans themselves. On the other hand, the distant Tuason relatives had never lost sight of their entitlement to a fifth (quinto) of the annual income of the mayorazgo as stipulated by their far-sighted ancestor, Don Antonio Tuason. As we have seen, some of them engaged Doña Teresa and later, her children, in a losing legal battle—well up to the close of the Spanish Regime—regarding their hereditary rights. Under the leadership of Don Antonio Ma. Barretto y Rocha, the "other" Tuason descendants, sporting various surnames, both well-known and obscure, now banded together to bring a class action suit against the six Tuason children of Doña Teresa for the fifth part of the dismantled mayorazgo. As evidence, they presented certified copies of the foundation papers of Don Antonio Tuason. In a landmark ruling on 23 March 1926, the Philippine Supreme Court decided the case in favor of the plaintiffs awarding them the monetary equivalent of their share. The Tuason siblings were not inconsolable for they were still left with four-fifth of the giant estate.⁵³

In 1939, President Manuel Luis Quezon proposed the construction of a new city which was readily approved by the National Assembly of the Philippine Commonwealth. The state purchased the 1, 572 hectare Diliman estate of the Hacienda de Sta. Mesa—the "distant" segment of the old Mayorazgo Tuason—to form a major part of the future Quezon City. Also known as the Teresa de la Paz estate, it was sold by her Tuason heirs for five centavos per square meter or a total of 786,000 pesos. Four hundred ninety-three hectares were reserved for the new campus of the University of the Philippines which eventually transferred to the site in 1948–49.⁵⁴ Loyola Heights, which encompasses the campuses of the Ateneo de Manila University and Miriam College, was also a part of the Teresa de la Paz estate.

Endnotes

1. *Reunion of Descendants of Doña Teresa de la Paz* (Manila: 18 December 1983); *Second Grand Reunion of the Descendants of Doña Teresa de la Paz* (Manila, 22 December 1990); *Doña Teresa de la Paz and Her Two Husbands* (Manila: Descendants of TDLP, 6 January 1996). pp. 144 ff. These three books were privately printed.
2. *Ibid.*; Sinupang Pambansa (The National Archives) (SP). "Año de 1874. Testamentaría de Don José Severo Tuason" (JST) *Testamentos*. legajos 25 & 37; "Año de 1890. Testamentaría de Doña Teresa de la Paz" (TDLP). *Testamentos*. leg. 45; "Don Benito Legarda y Doña Teresa de la Paz (1880-98)" *Personajes*.
3. *Ibid.*
4. SP, "Testamentaria de TDLP"; Aklatang Pambansa (AP), "The Town of Marikina, Rizal Province." *Historical Data Papers*. MSS. 1953. This source includes, among other data, a historical chronology and a list of mayors of Marikina since 1787.
5. *Ibid.*
6. *Ibid.*
7. E. Wickberg, "The Chinese Mestizo in Philippine History," *Journal of Southeast Asian History* 5 (1964): 62-100; Luciano P.R. Santiago, *The Art of Ancestor Hunting in the Philippines* (Quezon City: New Day, 1990).
8. AP, "Marikina"; E. Blair & J. Robertson (BR), *The Phil. Islands, 1493-1803* (Cleveland: Clark, 1903-09) 55 vols., 28:135; 44:105; 39:133 & 142; 45:25 & 251; R. B. Javellana, S.J., *Wood and Stone for God's Greater Glory: Jesuit Art & Architecture in the Philippines* (Quezon City: Ateneo de Manila University Press, 1991), pp. 201-2; SP, "Año de 1748. Confirmacion de las tierras a favor de los PP. Jesuitas." *Terrenos de Mariquina*. leg 3; I. R. Salonga, *Rizal Province Directory* (Manila, 1934-35), 1:85.
9. AP, "Marikina."
10. *Ibid.*
11. Salonga, *Rizal Province*, 2:60.
12. AP, "Marikina."
13. *Ibid.*; N. Claveria, *Catalogo Alfabético de Apellidos (1849)* (Manila: Reprinted by The National Archives, 1973), pp. x-xiii.
14. AP, "Marikina."
15. C. Yuste Lopez, *El Comercio de la Nueva España con Filipinas 1590-1785* (Mexico: Inst. o Nac'l. de Antropología e Historia, 1984), p. 87; Archivo General de Indias (AGI), "Expediente sobre la pretension de los Mestizos Sangleyes de Tondo, Binondoc y Sta. Cruz pa. q. se les permitiese fundar un monasterio de monjas." 1778-89. *Fil.* 1048; "Real Orden de 1 Julio 1775." (Exencion de tributos de los Tuason) Registro de Partes. Tomo 13 (1771-75) ff. 129-32. *Fil.* 344; "Real Orden de 21 Feb. 1783." (Hidalguia de los Tuason) Registro de Partes. Tomo 15 (1780-88) ff. 114v-123. *Fil.* 345; "Real Orden de 20 Agosto 1795." (Mayorazgo de Tuason) Registro de Partes. Tomo 16 (1789-95) ff. 312-28. *Fil.* 345.
16. *Ibid.*; W. Retana, *Indice de Personas Nobles y otras de calidad que han estado en Filipinas* (Madrid: Suarez, 1921), p. 75.
17. *Ibid.*; Luciano P. R. Santiago, "Philippine Titles of the Spanish Nobility," *Philippine Quarterly of Culture and Society* (PQCS) 19 (1991): 281-88; AGI "R.O. de 1795."
18. *Ibid.*; "Arbol Genealogico de los Aranaz" (Manila: MS, n.d.); AGI, "Expediente" 1778-89; Luciano P.R. Santiago, "The Development of Rel. Congregations for Women in the Spanish Philippines" *PQCS* 23 (Sept. 1995).

19. AGI, "R.O. de 1795"; *Chinese-English Dictionary* (HK: Joint Publishing, 1991). *Tua* in Malay and Pampango also means "elder, old, leader or alderman"; J. V. Panganiban, *Diksiyunario-Tesauru Pilipino-Ingles* (Q.C.: Manlapaz, 1972); R. J. Wilkinson, *A Malay-English Dictionary* (London: MacMillan, 1959).
20. P. Fernandez, O.P., *History of the Church in the Phil. 1521-1898* (Manila: National Book Store, 1970), p. 272; SP, "Años de 1794-95. Diligencias de posesion de las tierras de la Hacienda de San Isidro de Mariquina"; "Año de 1813. Real Orden de Julio de 1812"; "Año de 1819. Sobre destrosos de sembras"; "Año de 1820. Solicitud de Don Mariano Tuazon en q. pretende se circula de nuevo el sup.r y ornes. q. trata de la seguridad a los hacenderos." *Terrenos de Mariquina*. leg. 3.
21. *Ibid.*
22. O. D. Corpuz, *The Roots of the Filipino Nation* (Q.C.: Aklahi, 1989), 1: 270-72; L. Merino, OSA, *El Cabildo Secular* (Manila: Intramuros Adm., 1983), p. 178; AGI, "R.O. de 16 Julio 1804." Libro Registro de Partes Tomo 17 (1796-1804), pp. 278v-79v. *Fil.* 346.
23. SP, "Año de 1811. Protocolos del sello 4.o del Esc.no Pub.co Don Fermin Jose Reyes." Tomo 1, ff. 36-37v. *Protocolos de Manila*. leg.64; "Año de 1814. Escritura de Arrendamiento de la Hacienda de Sta. Mesa." Hacienda de Sta. Mesa y Diliman (1814, 1894-95, 1903 & 1909) *Terrenos de Caloocan*. leg. 2; Z. Dandan, "Quezon City: How it Came To Be," *Daily Globe*, 19 Aug 1990.
24. SP, *Terrenos de Mariquina* (1813) leg. 3; Luciano P. R. Santiago, "The Fil. Priest-delegates to the Spanish Cortes of 1813-14," *PQCS* 13 (1985): 221-34.
25. "Mayorazgo," *Enciclopedia Universal Ilustrada Europeo-Americana* (Barcelona: Espasa, 1924), 33:1336-45; SP, "Año de 1856. Autos de Intestado del Sr. D. Jose Maria Tuason (JMT)." *Testamentos*. leg. 15; "Testamentaria de JST."
26. *Ibid.*; *Terrenos de Mariquina* (1748, 1794-95, 1813, 1819-20 & 1878-85).
27. SP, "Intestado de JMT;" "Testamentaria de JST"; "Laureano Guevarra" in E. Arsenio Manuel, *Dictionary of Philippine Biography* (DPB) (Q.C.: Filipiniana, 1955), 1: 218-23. The Tuasons and the Guevarras are related by affinity. Doña Timotea Andres was the second wife of Don Jose Guevarra. The first wife of Don Jose was a Tuason. Don Jose Guevarra II, son of Doña Timotea and Don Jose, married Doña Rita Tuason.
28. SP, "Intestado de JMT"; *Guia de Forasteros para el año 1846* (p. 85); 1848 (pp. 99 & 341), 1850 (pp. 252 & 332), 1852 (pp. 154 & 354).
29. *Reunion of Descendants* (1983 & 1990); SP, "Testamentaria de JST"; *Terrenos de Mariquina* (1878-1881) leg. 3; "Testamentaria de TDLP."
30. SP, "Testamentaria de JST."
31. Francisco Baltazar (Balagtas), *Florante at Laura* (Manila: J. Martinez, 1950), p. 46.
32. SP, "Testamentaria de JST."
33. *Ibid.*; Luciano P. R. Santiago, "Talangpaz: The Foundresses of the Beaterio de San Sebastian de Calumpang" *PQCS* 17 (1989): 212-51.
34. Luciano P. R. Santiago, "The Heart of Norodom: The State Visit of the King of Cambodia in 1872" *PQCS* 18 (1990): 185-200.
35. SP, "Testamentaria de JST."
36. *Ibid.*
37. *Ibid.*; SP, "Haciendas de Sta. Mesa y Diliman" (1903 & 1909) *Terrenos de Caloocan*. leg. 2.
38. *Ibid.*; SP, "Prevencion de abintestado de la finada Doña Josefa Patiño." *Varios Personajes*. Libro 2.o

39. SP, "Testamentaria de TDLP"; AAM "Pliego Matrimonial de Don Benito Legarda y Lerma y Doña Cirila Magdalena Tuason." *Informaciones Matrimoniales*. 1849; AUST, *Partidos de Bautismos de los Colegiales Internos*. Tomo 194, f. 126.
40. *Ibid.*; UST Alumni Association. *Graduate Listing (1611-1971)* (Manila: UST, 1972), p. 14-C.
41. *Reunion of Descendants* (1983 & 1990); SP, "Testamentaria de JST"; "Año de 1878. Da. Timotea Andres contra D. Gonzalo Tuason sobre desahucio" *Terrenos de Mariquina*. leg. 3.
42. *Ibid.*
43. *Ibid.*
44. *Ibid.*; "Año de 1880. Da. Petrona y Da. Tomasa Tuason contra D. Benito Legarda sobre desahucio"; "Año de 1880-81. Lucio Jose contra Da. Teresa de la Paz sobre oposicion a la posesion de un terreno"; "Año de 1882-85. Da. Candelaria Rojo y Tuason contra los conyugues D. Benito Legarda y Da. Teresa de Paz sobre cantidad de pesos." *Terrenos de Mariquina* (1878-85). leg. 3; "Año de 1882-83. Alberto Magno et al contra D. Benito Legarda sobre desahucio." *Haciendas de Sta. Mesa y Dil. Terrenos de Caloocan*. leg. 2.
45. SP, "Testamentaria de TDLP"; *Reunion of Descendants* (1983 & 1990).
46. Felix Martinez, "Doña Teresa de la Paz" oil on canvas. Signed F. Martinez, Manila, on right lower corner. There seems to be a date but this is hidden behind the massive frame.
47. SP, "Testamentaria de TDLP"; AP, "Marikina"; "Laureano Gueverra" (DPB); Historical Marker in the Guevarra House, Marikina.
48. SP, "Testamentaria de TDLP."
49. *Ibid.*; "Año de 1885. Poder General pa. administrar las Haciendas de Sta. Mesa y Diliman asi como la de Mariquina otorgado por los esposos D. Benito Legarda y Da. Teresa de la Paz a favor de D. Jose Espiritu." *Hacienda de Sta. Mesa y Dil. Terrenos de Caloocan*. leg. 2.
50. SP, "Testamentaria de TDLP."
51. *Ibid.*
52. *Ibid.*
53. S. P. "Da. Candelaria Rojo y Tuason contra los conyugues D. Benito Legarda y Da. Teresa de la Paz." *Terrenos de Mariquina* (1878-1885). leg. 3; Supreme Court of the Philippines. "Antonio Ma. Barreto et al vs. Augusto H. Tuason et al." Case no. 23923. 23 March 1926. *Phil. Reports*. 50 (1926): 888-970.
54. Dandan, "Quezon City"; O. M. Alfonso, ed. *University of the Phil. The First 75 Years* (1908-1983), (Q.C.: U.P., 1985), 244-49 & 282-85.

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