


Editor's Note

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paces signify historical meaning. They are mute and motionless witnesses to the follies of historical actors and how these actors transcend from these errors to accomplish historical events. In the process of this transcendence, historical actors leave traces of human activity. Historians study these traces be it in the physical space, cyberspace, and textual space. The four articles in this volume sought to interpret historical meanings from these spaces and they fit *TALA's* 2022 journey as historical truths are used for political purposes.

The need to transform the historical meaning of spaces emerged as information technology democratized the conservation of the present. The act of remembering made the layman a pseudo historian as he attempted to document everything. The pseudo historian conserves to document a memory, an individual memory that has an individual meaning. The sheer volume of documented individual memories both in the physical space and the webspace plague archivists today as their concern now is what to destroy rather than what to preserve. The burden of making meaning from these documented individual memories and interpreting how these belong to the collective memory is the task of the historian. The historian's interpretation and analysis help provide a framework on how the present must be conserved while totally preserving the past. This is what sets the historian apart from the pseudo historian-layman.

The four articles in this issue pursued to understand how physical space speaks of national memory, how textual space contributes to local and national memory and how cyberspace renders an historical era for the benefit of the 21st century users. To put it simply, these articles illustrate what we are no longer by making meaning from what we have at present.

Chen V. Ramos and Jenefy Sarte used the La Loma cemetery to retrieve the national memory on social order and health policies from 1899 to 1945. Ramos and Sarte's command of the primary sources portrayed how the cemetery's use value transformed from religious use during the Spanish period towards a health and sanitary use during the American period.

In translating and annotating selected documents from the H. Otley Beyer Ethnographic Collection, Mark Joseph Pascua Santos and Axle Christien J. Tugano used the textual space of the primary sources in English and indigenized this by dynamically translating the documents into Filipino. Santos and Tugano made it possible for researchers on the local history of Marikina to view selected primary sources from the Beyer collection that *TALA* now publishes in an open-access format.

In the same manner, Moises Levi S. Orlino, Danielle Iris V. Garcia, Katie Chelsy C. Perez, and Daryl Gay D. Gonzales provided a new perspective in studying the 19th century Filipino woman in their assessment of Lino Villanueva's *Para sa Babai*. Orlino et. al. examined this primary source addressed to the Filipino women that is uploaded along with other Katipunan documents by Jim Richardson in the website, *Katipunan: Documents and Studies*. The group used the intertextual approach in analyzing *Para sa Babai* along with its contemporary literature referring to the 19th century Filipino woman.

Finally, Dominique Angela M. Juntado's critical examination of the Hatter's Domain in *Alice: Madness Returns* gives the reader a glimpse on how the cyberspace renders the British Industrial Revolution into a creative cyber universe that revisits the social conditions of the historical era. Juntado, however, cautions the reader that the game itself is not historically accurate and therefore must be used as a springboard in understanding the past the way she examined the British workers' social condition both in the video game and in the secondary sources.

Spaces in its various forms give humans an image of stability, an illusion of constancy, amidst the changes happening in society. While spaces remain the same, the meaning that the historian makes of them differs as the memory enshrined onto those spaces diminishes and is rekindled from time to time. This is why the Ramos revisited the transformation of the La Loma cemetery's use value during the turn of the century, why Santos and Tugano had to translate the Marikina documents from the Beyer collection, why Orlino et. al. cross referenced a primary source with its contemporaries, and why Juntado examined the video game as a historical text. This is an endless cycle of transformation of meaning and *TALA* is glad to be part of it.

TALA thanks all history enthusiasts who continue to patronize the journal and invites its readers to welcome 2023 as a quest for collective memory, a search for historical meaning and historical significance in spaces within our reach.


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