

XVII Century Jesuit Missions In Samar and Leyte

CHAPTER 6¹

ABOUT THE MANNER OF RECEIVING AND SPENDING THESE ALMS OR 'STIPENDS' WHICH ARE OFFERED TO US FOR THE NECESSARY SUSTENANCE

At the very outset of this chapter Father Alcina treats about the administration and expenditure of the alms or 'stipends' which are received from the King or from the *encomenderos* for their livelihood. There was among the Jesuits in the Philippines an established practice which differed somewhat from the practice of the other Religious Orders.²

Then he proceeds to enumerate the various dangers threatening religious poverty in these remote Islands and about the advantages in having the temporalities administered and distributed equitably among all the ministers by an efficient Superior [Procureur].

For this reason it was established among the Jesuit missions that the purchasing of necessary items in various residences be entrusted to a "pro domo," or "mayordomo"; for as Father Alcina wisely remarks "not all possess the ability in searching for ne-

cessities at the proper time nor the wisdom to discern the type of articles needed by the community; for after all, each residencia is a community."

What more, when one is entrusted with all these responsibilities, he will acquire a greater facility in overcoming such problems as the shipping of goods, preventing shortages and taking advantage of opportune moments in making certain purchases. As a result of this he must reside in a more centrally located place, such as the *cabeceras* usually are. Hence, they must be different from others who are normally stationed in remote towns where they seldom have the opportunity to see boats from other towns and where they are not even acquainted with the latest developments. Anyone, therefore, who has some need of one sort or another may find it in the *cabecera* where the Superior makes it available as soon as the request is made.

Such a procedure gives the subjects a better opportunity to concern themselves with their ministry while the Superior, who does not exempt himself from such, is entrusted with the obligation of providing for everyone's needs.

And so putting aside this reflection (observation), let us proceed to discuss how all the goods that are acquired are utilized for the benefit of those concerned.

First of all, before we proceed, it would be well to state that there is no residence which may be assigned close to three thousand tributes; Carigara and Dagami on the island of Leyte are a little over two thousand while those of Samar and Ibabao have a little less than two thousand. That of Bohol is even much less.

Now, figuring it all out in terms of alms and 'stipends' the residence which receives most does not exceed five hundred pesos in silver which includes whatever is given by the *encomenderos* for Mass wine. The lowest possible amount that a residence may receive would amount to about four hundred pesos — amounts obviously insufficient to defray the ordinary expenses, so much so that one or another *cabecera* must cover half of those ordinary expenses especially now that everything is becoming more costly.

Since it is necessary to purchase the ever indispensable clothing and other necessary furnishings, repairing them and maintaining them, large sums must be set aside for this expenditure.

Sometimes prices are very high. As I write this, a cassock (formerly when we used to receive cloth from China in large amounts) barely cost one *peso*,³ a shirt of fine linen cost about two or three *reales*.⁴ Today, the linen cloth for making a shirt costs about two pesos, and the *candaquies* for a cassock costs two pesos or more, which is a big difference. This also holds true for all other linen materials necessary for making bed-sheets, doublets, under-garments, table-cloths, napkins, 'tobajes,' etc. and all that is needed for the use of the ministers.

In addition to all this, we must procure wine for Mass for five individuals, more or less, who reside in the *cabecera*. At its lowest price, an *arroba*⁵ of wine costs some twenty pesos (I have seen it purchased even at thirty-six; wheat or flour for making hosts is just as expensive in one or in another *cabecera*. Today, as I write this, a *pico* (which is about five *arrobas* or a half *carga* or two *fanegas* in Spain) costs about twenty pesos. I have experienced an occasion where a *pico*⁶ could not be purchased even for forty pesos. As a result, many priests were unable to offer Mass for lack of hosts (although here, thank God, it never went to such an extent where one would have to omit offering Mass, even on ordinary days). Here, however, we take great pains in having on hand what is needed in advance.

Even more, here we pay for everything that the natives provide for our ordinary sustenance, such as: hens, pork, fish, eggs, fruits, etc. Although their prices are not very high, still all this adds up to a considerable amount. In effect, for every member six pesos is allotted for all his expenses on a tri-monthly basis. Once this allowance is spent, each must submit an account of the expenditures to his Superior. While, some do not spend the entire six pesos in the three-month period, others experience a shortage, all depending upon the availability or non-availability of goods. Sometimes it happens that those who have endeared themselves to the hearts of the natives (as it has happened to me for years) may go on living for months without spending any considerable amount, because the natives are wont to provide them with their needs even in abundance. However, this does not occur so frequently, but only among those who have lived among them for many years, have showered them with favours

and have won their affection. Otherwise, what they ordinarily share is very little or almost nothing; at most, one or another kind of a fruit.

Not only is our daily expenditure considerable, but also the salaries of our domestics, since we pay all of them; we also provide their meals and clothing regularly. Although it is true that we only pay two *reales* a month to those who serve us, we also purchase coarse cloth for them (*manta*⁷) for making garments, four times a year. Then too, we provide additional rice when there is a lack of it and at greater expense to ourselves sometimes when it is unavailable.

We must also pay for the wax we utilize in the church and in our house (for all of us here use wax for our lighting and if some use oil, they incur additional expense).

We do not offer pay to the men who man our boats when we travel from one place to another, because they are responsible for our transportation. The town from which the father is departing is responsible for getting him to the next one, and so on. However, they eat at the expense of the minister, since the towns, as is customary, do not offer them anything. Other ministers [of religious orders] have different practices; I only speak of what we Jesuits customarily do.

To the natives who come to or leave the *cabecera* in the service of the ministers, no payment is given either; although food is provided. The same thing is followed regarding those who help in the said *cabeceras* gathering materials or in the construction of the dwellings of the minister.

However, when skilled labourers are needed in the *cabeceras* to do work on the retables or other special artistic tasks, these are usually Chinese, they are paid and given food. The Chinaman usually works harder and gains more in one day than any native in twelve days. When we take into account their slowness at work and the amount of food which they consume, they hardly make-up the expenses we have incurred just for feeding them alone. There is also sometimes one or another Bisayan who proves to be a fast and a skilled worker, although such are few. Not one of them, however, is as diligent in doing his work on any type of job or handicrafts, as the Chinese — not even remotely.

To all these unavoidable expenses must be added the mandatory contribution for the operational cost of the Province [of the Society of Jesus] and other obligations. All that is collected from these *cabeceras* here certainly does not amount to little; perhaps it even exceeds the amount our 'stipends' allow. It even goes beyond what we must necessarily give to the natives in the form of alms (ultimately, it all comes from them anyway): such as rice in time of famine, for as we have often stated, they experience hunger during a greater part of the year. Frequently, [the famine] becomes even more severe and widespread due to poor harvests and stormy weather; on such occasions we must share more since the need becomes greater. As a result, we run the risk of creating a shortage [of rice] for ourselves, as it happened to us this year of 1667, as I am writing this [history]. For planting purpose only, I have lent them over one hundred *fanegas*⁸ of rice; aside from this, I have also shared not a few [fanegas] with those in dire need. And it is true, that if we had to bring relief to every situation we would like to, certainly we would fall short in our needs. Therefore, it is imperative to place some limits upon our generosity and attend only to the most urgent needs.

Together with all of this, we also offer them, by way of alms "palo de china,"⁹ which we already mentioned is extremely useful for [healing] their wounds, sores, skin eruptions and kinds of leprosy. This proves to be very efficient as a remedy if used and administered properly.

We also provide clothing for many poor women and other more mature girls so that they may stop moving around naked as many do in their homes for lack of anything to wear. Now, although these are woven from *abaca*,¹⁰ and are not very expensive, yet the "mantas" of *abaca* which are made to order for us, we must pay for them too. These prices are not the highest for they have been established in the olden days according to the *arancel* which is set-up by the *alcalde mayor*, as we shall see in the last Book

CHAPTER 7

CONCERNING THE NEED FOR CULTIVATING [a sense of] ECONOMY IN ORDER TO MAKE UP FOR THE LARGE DEFICIT WHICH RESULTS FROM THE ORDINARY EXPENSES ALONE

In this chapter, aside from considering how to deal with the deficits incurred, as a result of ordinary expenses, we shall also answer the accusation that they are engaging in business which is, apparently, a calumny hurled against the ministers of these Islands and particularly those of the Bisayas.

Putting aside the fact that in order to help themselves in order to make up for the cost of rice, the Fathers cultivate one or another rice-field. They do this not with their own hands, but through the natives reserving for themselves however, the expenses, the care and the supervision. The reason for this [venture] is not gain or trade for such would be contrary to the moderation of religious life and to the minister, even though not all ministers behave in this manner. The superior pays due attention to this matter and this is done for a two-fold reason: the first is, to make-up for the lack of food supplies (as a result of this, in turn, some of our religious have learned how to cultivate the land with their own hands). Over here, however, there is no need to go to such an extent since the natives prove to be more docile and full of denial. Yet, I know about some of ours, including the priests, who have personally cultivated their orchards, doing what should be done in such situations. Although this has often been done for reasons of physical exercise, nonetheless, not a few times has been performed also to show the natives how they must go about the task of cultivating and to offer them an example that such manual occupations are not shameful.

The second reason why we set-up these rice-fields, and more often cornfields, is to be of assistance to them in times of famine and need during which we lend with facility whatever they may need for their sustenance and for their sowing — a need which is not infrequent. Similarly during their harvests we have a certain way of dealing with them: that is, we have no other rate of interest than to offer them [an empty] basket, if they do not have one, so that they may return it [full and over-flowing] just like when they received it from us at our harvest time. Nor do we take into consideration the fact that when we lend it to them, its worth was two or three times more than when we harvested it. This line of conduct is not duplicated by any Spaniard and even much less by the natives; that is, not charging any rate of interest. All of them charge even double the amount so much so that if they lend a basket-full [of rice], two must be given in return. This is the common practice among the natives and among those who live in their midst.

These rice-fields also serve to help in raising some pigs, chickens which are not easily available. In the *cabeceras*, this is a part of our domestic economy whenever we can do this. Seldom can these things be done in other towns since the Father ministers are unavoidably absent.

The third reason for maintaining these rice-fields is, as we shall say in another place, to provide the churches with furnishings. Since none of them have any fixed source of income, it becomes necessary to find ways and means of providing all this and thus assist them. This approach proves more profitable and less burdensome [for the natives]. As a result of this, more extensive rice-fields are opened as a community project, for the said purpose. The natives, in turn, cooperate most willingly since they have a wonderful time for they are able to eat and drink plentifully. Among them, all this facilitates any kind of an enterprise, even undertakings much more difficult than working the rice-fields. Whenever there are many of them, they complete their work more quickly and with greater ease.

And this is one of the practices which the Spaniards criticize among the ministers here. And even more so when the ministers wish to make up for the above-mentioned lack by purchasing at government prices, since they [the Spaniards] would like to get

it all for themselves. Somehow they do not like to remember, although they do have awareness, that the minister does not make these purchases for re-sale, but to merely use it, lend it or share it generously as an alms. They, in turn, [i.e. the Spaniards] buy it for re-sale. The *Alcaldes Mayores* make the purchase of a basket of unhulled rice for two *reales* and sell it at one *peso*; making a gain, without any considerable risk, of three hundred per cent. And even that still seems little to them. They are also aware that we lend to the natives many *fanegas* of rice for planting; just as I have done now while I am writing this, since they are in need. And I doubt whether it will be returned at harvest time. However, we are more concerned about the common good rather than our own; the welfare of the natives rather than ours. Very few act in this way, including the ministers outside our Religious family.

Just as we purchase the needed rice, so too we make purchases of other goods which are necessary, such as clothing, food, and all that pertains to the service of the altar as well. Among them the most salient is wax, which becomes a stumbling block for all who live here; for this seems to be the only means by which to make up for what is lacking in regard to the sustenance and upkeep of the ministers.

There are two kinds, or to put it better, there are two different ways which we ministers employ here in acquiring wax, all with the approval of our Superiors. One we call "de repartimiento",¹ that is, assigning a quota to each town based upon the number of inhabitants and the availability and the facility of gathering the wax which is needed for divine worship during solemn feasts and even for ordinary days. [Also], for whatever is necessary for domestic use; for it is true, that wax is used for most of our lighting purposes.

The manner in determining the quota is made by asking from each town four *chinantas*² for every hundred tributes, approximately. Normally, this is the usual procedure in establishing the amount initially, in such a way that if a town has one hundred tributes, it must provide four *chinantas* of wax; if two hundred, eight; thus the apportionment is made according to the number of tributes.

Now, a residence which has the greatest number of tributes numbers about two thousand; one that has the least, numbers about one thousand five hundred. And so, if forty *chinantas*, which are equivalent to four *picos* or five *quintales*,³ are apportioned to one thousand tributes, the largest residence will have a quota of ten *quintales*; the smallest ones, eight and a half, approximately.

Although these natives should donate this "repartimiento", because it is intended for the benefit of their churches, however, we ministers pay for it at the rate of a *peso* per *chinanta*. This price was established when these residences were founded and the said "repartimiento" was introduced; all of which has never been altered either in quantity or in value (although the expenses have increased and the price of the wax has also gone up).

Each minister uses up during the course of one year, employing moderation and economy, about six *chinantas*; if he goes beyond this, one *quintal*. In the *cabeceras*, this amount doubles because our gatherings are held in them, the feasts are celebrated there with greater solemnity and pomp, especially the feasts of Corpus Christi and the Commemoration of All the Faithful, when the use of candles is considerably greater. The amount used up in the entire residence (about which I have a good deal of experience and have made with care and attention the necessary figures) is from six to seven *quintales* a year. And here, almost the entire amount of wax obtained from the said quota is utilized. If one is economical or if some is left over, which might be about two *quintales* from each residence annually, we share this with the college of Manila. This latter arrangement has been made in order to help with the expenses of the infirmary, which is meant for the entire Society, and for the care and cure of the sick; all this amounts to about two or three *quintales* a year.

Since the first means of obtaining wax is not enough for all our needs; namely, the churches, the houses of the ministers and the college of Manila, it was imperative to look for other ways. This was done by purchasing the wax as everyone else does, be he native, Spaniard or Chinese, at the current price. This price is not always the same; for when I came to these Islands, the value of a *chinanta* was three *tostones*,⁴ because those buying the wax were few in number. Afterwards, with the increase of buyers,

the cost also went up; for almost suddenly it went up to two *pesos* and afterwards to five *tostones*. Today the Spaniards buy it from the natives, giving them the money in advance at three pesos per *chinanta*, in such a way that the price of the wax is today double than it was when I came to the islands.

And now since there are as many hands searching for wax as there are bees producing it, it takes no little effort today to obtain some of it from the natives. While in by-gone days they came to offer it, and many a time we did not accept it since we were not in need of it.

And therefore, the wax which is gathered in this manner for each residence is given to the Superior. During some years it is greater and during other years somewhat less, depending upon its availability and upon those who gather it. The natives do not sell it all; some of it they retain to pay their tribute. The Superior, in turn, sends the wax to the Provincial Procurator in Manila, who, in turn, sells it at the current price over there, which is for twice the amount at least and often times more than double. From the gain which he makes, he purchases the necessary and ordinary provisions which he then sends to the residences.

CAPITULO 8

DE LOS BIENES DE LAS IGLESIAS, SI TIENEN ALGUNOS LAS DE ESTE NUESTRO MINISTERIO; QUIÉN LAS ALHAJA Y COMO SE CONSERVAN, etc.

Para que concluyamos con lo temporal y material de este ministerio, que de lo formal trataremos después, y para que se vea cuán bien se les deben a los ministros de él las ayudas temporales, cuando están tan ocupados en las espirituales, como diremos, pondré aquí lo tocante a las iglesias y de sus bienes, aunque tan pocos, que no tienen cosa de cuenta, pero ni por esto tan faltas que no tengan lo necesario y conveniente para tratar los divinos misterios con alguna decencia y adorno, que con esto nos contentamos acá; que lo rico y majestuoso se quedará para donde las riquezas son muchas.

La devoción no poca y la liberalidad de los fieles según ella, que acá toda es tan poco que apenas es algo; y a estos naturales, que ni su posibilidad les da lugar a mucho, ni su devoción les mueve a cosa, todo les falta, y faltaría mucho más (como vemos en algunos ministerios por acá, que es cosa vergonzosa), si la diligencia, cuidado y atención de los ministros no supliera en algo lo que les falta a ellos; y la superintendencia solícita no lograra aun lo poco y adelantara lo que casi es nada.

CHAPTER 8

CONCERNING THE FURNISHING OF THE CHURCHES IN OUR MINISTRY, IF THEY HAVE ANY: WHO FURNISHES THEM AND HOW THEY ARE MAINTAINED, etc.

So that we may bring to conclusion all that pertains to the temporal and material aspect of this ministry because all that is formal about it we shall report afterwards, and so that it may be seen how well its ministers are deserving of temporal assistance since they occupy themselves in the spiritual [concerns], as we shall say later. Here I shall discuss what concerns the churches and their furnishings, although these are so few that in reality it amounts to almost nothing. However, this does not mean that they [the churches] suffer such dire need of what is necessary and convenient for the celebration of the Divine Mysteries with propriety and decorum. Having these, we feel contented here; for splendour and majesty fit better in those places where riches abound.

The degree of their devotion over here in proportion to their generosity is so minimal that practically it comes up to nil. These natives, whose temporal goods hardly allow them to accomplish nothing and whose devotion barely moves them to anything, live in want of everything. This lack would still be all the more compounded (as we experience in some ministries) if the diligence, care and attention of the ministers would not make up somehow for what is lacking in them. With all this and with even their

Hablando, pues, en común de todas estas iglesias, no hay alguna, chica ni grande, que tenga renta, proprio o provecho alguno; que para nada de esto hay acá capacidad ni comodidad; y así lo poco que para sus ornamentos y adorno se junta, pende más de la industria nuestra que de la abundancia suya; y, aunque en lo tocante a los edificios y los materiales para hacerlos, todo depende de su trabajo, pues ellos son los que cortan las maderas en los montes, las arrastran a los pueblos, las labran y disponen; que para esto son suficientemente capaces, y aun tal vez hábiles con algunas ventajas, pero su traza, disposición y modo depende del cuidado y disposición del ministro; y así cuanto éste es más entendido de fábricas y más y más asistente a ellas, salen mejores; y peores cuando lo uno o lo otro falta en él; y, así todo, no se hace cosa de monta; que el alma de todo esto, así en lo temporal como en lo espiritual, es el ministro, y sin él no hay cosa en uno ni en otro género.

No se les paga cosa a los indios por hacer estas sus iglesias, pues, además de que es obligación suya, como se echa bien de ver, ni hay con qué ni de dónde se saque para pagarlos, y pedirlo a ellos mismos (como tal vez se hace en algún ministerio), y que, fuera de esto, trabajen en la obra, son dos trabajos o dos cargas; y así con lo personal de su trabajo, que se procura dividir con su igualdad y equidad, sin cargar más a unos que a otros, pues es obligación común, nos contentamos por acá; y, escogiendo tiempos a propósito, que no les impiden sus siembras y cosechas, y tomándolo con algún espacio, todo al fin se viene a hacer; que con esta gente, el que no sigue su paso, que es espacioso y tardo, y les saca de él con mucha prisa, antes hace menos que más; que, si en alguna parte del mundo es necesario el *festina lente* del otro filósofo, es acá; el *festina* para lograr las coyunturas y sazones de menos ocupaciones suyas; y el *lente* para ir a su paso, haciendo lo que se ha de hacer a él; y el que no guarda y sigue esta su sorna,

solicitous supervision not much is achieved nor is that 'barely nothing' improved in any way.

Speaking therefore in general about all these churches, there is no one, small or big, which has any income, property or revenue. Out here there is no possibility of anything of that sort. And so the little that is collected for providing the churches with furnishings and ornamentation, depends more on our effort than upon their wealth. Whatever pertains to the gathering of materials and the construction is all their labour. It is they who cut the timber in the forests, drag it to the towns, smoothen and fit it together. In this regard they are sufficiently capable and even skillful perhaps to a certain degree. But their training, inventiveness and know-how depend upon the concern and initiative of the minister. And therefore, the more the minister is familiar with the art of building and the more he exercises it, the more it [his construction expertise] improves. Also, they become inferior [buildings] when he is wanting in one or in the other; without his concern and his know-how nothing of any consequence can be achieved. Because the soul of all this, whether temporal or spiritual, is the minister; without him nothing is accomplished either in one order or in the other.

The natives are not paid anything for building these churches; it is obvious that they should be duty-bound to do so, and besides we have nothing to give them nor are we able to obtain it from anywhere else (as is done, perhaps, in one or another ministry). What more, to demand that they help with the construction is double work and a double burden. And so we are pleased here with their personal cooperation which we try to distribute with equality and with fairness, so as not to burden some more than the others, in as much as it is their common obligation. [To accomplish this] we choose the proper season so that they may not be impeded from sowing and harvesting and in the end all is accomplished. Otherwise, in dealing with these people he who does not follow their pace, which is sluggish and which is carried out intermittently, and does urge them to proceed faster, actually accomplishes less than more. If anywhere in the world the dictum "*festina lente*" of the philosopher applies, it is here: the *festina*¹ to look for the time and seasons when they are less busy and the *lente* to follow their pace in bringing something to completion. He who does not take into consideration and follow

tarde, mal y nunca hace cosa, pues su aliento remiso nunca llegará al nuestro fogoso y apresurado; y nada violento es durable.

Procuran también los ministros más diestros, para que se haga todo con más suavidad, en habiendo alguna de estas obras de monta, disponer las cosas de manera que, en el juntar y congregar los materiales, se van despacio y con lunas y mareas, como se suele decir, y aun tal vez son necesarias para el corte de las maderas, que no son *tugas*, o incorruptibles, como dijimos en otro lugar, y, para el edificar o labrar la iglesia, o casa, aprisa; que, estando los materiales juntos, es fácil, si hay disposición, como es juntar a todos para estas faenas comunes, que algunos pueblos son numerosos, y, en habiendo, buena disposición, y dividiendo las faenas con sus cabecillas y ayudas, se hacen con mucha brevedad.

Sucedíome a mí en uno de los pueblos que he visitado, donde la casa, de puro vieja, se me cayó a pedazos (había sido casa de un principal antes que llegasen acá los Padres; que se la había dado, y sólo se había acomodado a nuestro modo), que un domingo, que estaba toda la gente junta, la derribé; que el deshacer es fácil, y el miércoles siguiente, porque tenía todos los materiales dispuestos y labrados y a mano, dormí en la casa buena; y no era tan pequeña que no tuviese más de 16 brazas de largo, y lo competente de ancho (que, por ser pueblo pasajero y paso para otros, necesitaba de casa algo mayor que para un ministro solo), aunque después la fui perfeccionado poco a poco.

Y, para que en estas ocasiones acudan todos, y con más gusto, se procura tener comida y bebida bastantes para todos, que no es difícil, y más si de antemano se señalan (aliviándolos de otras obrillas) algunos que busquen en el monte puercos o venados; que otros junten tuba o vino, y lo demás necesario, aunque en esto se gasten algunos pesos tal vez; que con esto se hace mucho en poco

their sluggishness, delay, haphazardness never achieves a thing; for their slow pace is unable to keep up with our fiery and quick temper, for nothing violent can endure.

Whenever there is an important construction which is to take place, the more seasoned ministers see to it that everything may be smoothly executed. Hence, they arrange matters in such a way that the gathering of materials and the construction proceed slowly and in accordance with the proper moons, the tides, as the saying goes. This same diligence may even apply to the cutting of the timber, which is not *tugas*² or incorruptible [class] as we have mentioned already in another place, rather than building of the church or house hurriedly. For if the materials are all brought together and the people are well disposed at a time when they may all be called together for this common task, (where in some towns they are very numerous [i.e. the people]). And if they cooperate in the division of tasks [through consultation] with their heads and assistants, all is 'quickly' brought to realization.

It happened to me in one of the towns which I visited where an old house completely went to pieces (it had been the house of a *datu* long before the Fathers arrived here and which he had turned over to them and changed it over somewhat to suit their needs). And since it was a Sunday and all the people were gathered here, I had it completely dismantled, for undoing things is a very easy matter. And then, because I had materials on hand and well-prepared, on the following Wednesday I slept in the new house. It was not so small either, for it was about sixteen *brazas*³ in length and proportionally in width (since the town was situated in such a place, it was a good stop-over on the way to other towns, for I needed a house which would be a little more spacious than what is needed for only one minister), although afterwards I improved it little by little.

In order that on such occasions all may appear and most willingly, we see to it that we have sufficient food and drinks for all of them. All this is not too difficult and all the more so if beforehand some (relieving them from other minor occupations) are selected in order to go to the forests to hunt wild boar and deer. At the same time others make and provide *tuba*⁴ or wine while still others make other necessary preparations even if we must incur some expenses. In this manner we accomplish a lot

tiempo, y con gusto y alegría; pues, por gozar un par de días de hartura, vienen con cuidado, y trabajan con voluntad y emulación de quién hará mejor y más presto lo que le toca; que con estas trazas se vive por acá, donde suple la industria al poder; y, donde todo falta, todo lo ha de suplir la disposición del ministro.

De lo dicho se colige bastante lo poco que se gastará por acá en lo tocante a las fábricas materiales. Más dificultad hay para alhajar las iglesias, y más si se procura (como procuramos acá todos, y siempre), que haya lo necesario con decencia y según la capacidad de los pueblos, con alguna mayor o menor abundancia. Antiguamente (alcancé yo aún) llevaban casi todos los ministros consigo uno u otro frontal, cáliz, misal, alba, etc., que servían de común a todos los pueblos que visitaban; pero la experiencia de las muchas pérdidas que ha habido, como apuntamos ya; de la facilidad con que se mojaban los ornamentos, y de lo expuesto que por mar y tierra iba todo a perderse o maltratarse, como sucedía comúnmente, se ha dispuesto después acá que cada pueblo tenga lo necesario para su iglesia, más o menos, según la capacidad y poder de los naturales; y así se procura que tenga cada uno de ellos misal propio, cáliz, frontales y albas con la demás ropa blanca necesaria, algunas imágenes de pincel o bulto, incensario, vinajeras de plata (que de vidrio están expuestas a quebrarse cada día), y todo lo demás forzoso; que ya casi todos lo tienen propio, y algunos de los mayores tienen viriles muy bien labrados, dorados y curiosos; custodias para reservar el Santísimo, palio, guiones y todo lo demás necesario aun para las mayores fiestas de Pascuas, Corpus Christi, Semana Santa, etc., que se procura se hagan con alguna ostentación y solemnidad mayor, para que hagan estos naturales el concepto debido de tan soberanos y divinos misterios.

Estos son los ornamentos y alhajas de las iglesias, en mayor o menor abundancia, pues se procura que haya frontales de todos colores, por lo menos uno, aunque en algunas partes hay dupli-

in the midst of satisfaction and joy; for in order to enjoy a few days of satiety they participate diligently and work most willingly. They even vie with each other about who can do better and who can complete the assigned task faster. We must be resourceful for it is here that skill often makes up for a lack of means, since everything is hard to come by and must be provided through the ingenuity of the minister.

From what has been stated, one may readily conclude how little is spent here on construction of buildings. We encounter great difficulty in furnishing the churches and all the more so if we attempt (as we all do here always) to see to it that they be provided with all that is necessary and as it befits them according to the means of their town, more or less sumptuously. Formerly (I myself witnessed it) almost all the ministers carried along one or another frontal, chalice, missal, alb, etc. which were invariably used in all the towns which they visited. But the experience of many losses incurred have taught them a lesson. For we have already mentioned how easily the vestments got wet or the likelihood that everything might get lost or become damaged either on land or on sea as it frequently happened. Ever since then it was established that each town should have whatever was needed for its church, more or less, according to the means and resources of the natives. Therefore, we see to it that each town has its own missal, chalice, frontals and albs and all other necessary linens. Also some images, either painted or sculptured, censers, silver cruets (since, if they are glass, they are easily broken) and the rest that is indispensable. Almost all the towns have all these items independently of others; some of the larger ones have very artistic monstrances, gilded and very appealing; tabernacles for reserving the Blessed Sacrament, a baldachine, banners and all that is needed for the greater solemnities of the Nativity, Easter, Corpus Christi, Holy Week, etc., which we try to celebrate with a little more pomp and with greater solemnity so that these natives may have the right concept about these sublime and divine mysteries.

Such are the furnishings and vestments of the churches, in some more abundant and in others less. We also see to it that they are provided with frontals at least one of each color; although in some places there are two for the greater feasts and different

cados para fiestas grandes, distintos que para los días ordinarios, y así de otras maneras; y esto es lo común y universal entre nosotros, aunque depende mucho de la industria del ministro, que por no ser igual en todos, tampoco es igual el adorno de todas las iglesias; y como acá no estamos de asiento comúnmente en un partido, o visita, sino que, según varias necesidades, es fuerza mudarse de unas a otras, y, pasando por varias manos, no se pueden ajustar ni conservar las cosas tan conformemente, aunque se procura siempre que nadie falte al cuidado competente de conservar y aumentar lo tocante a las iglesias, que si no, costara más su avío y adorno competente.

El primer modo fue supliendo los ministros, de lo poco que para su sustento tenían, lo que a las iglesias les faltaba; y esto fue más necesario a los principios y más fácil también; porque como los indios eran recién bautizados y sacados de su infidelidad, donde no tuvieron ni templos ni alhajas ni altares ni cosa equivalente, pues, como dijimos ya, con unos ramos u hojas de palmas y con cuatro cañas hacían para sus sacrificios, los que los ofrecían, lo necesario (que para tales dioses tal adorno bastaba y sobraba), como ellos eran tan pobres y cuitados no se pudo tratar de pedirles cosa, antes a ellos se les daban muchas para atraerlos y ganarlos; y así fue necesario que los Padres, de lo que habían de comer (que eran los estipendios dichos arriba) cercenaran lo que en esto se había de gastar, y facilitábalo entonces la mucha abundancia que de cera y otros géneros había en estas Islas, y su poco precio entonces, pues con ocho pesos se compraba una pieza de damasco de cualquiera color, con que se hacía frontal y casulla, etc., y, si no bastaba, se compraban dos, y de lo que sobraba se hacían otros alhajas necesarias (de esta baratura alcancé yo no poco). Hoy está esto tan otro que cuesta ochenta pesos y, a veces más, el hacer un frontal negro o colorado, etc., con todos sus adjuntos, con tan notable diferencia como se echa de ver, como

from those used for the ordinary days, and so on about the rest. Such is our common and almost universal practice among us, although it largely depends on the resourcefulness of the minister. Now since the same cannot be said about everyone, [it follows that] the furnishings are not the same in all churches. Since here we do not ordinarily reside in an outlying mission or a *visita* and move from one place to another depending upon the need. And if things must pass through different hands, they cannot be kept in good condition or looked after as they really should. We see to it that there is someone entrusted with the responsibility of looking after and caring for all that pertains to the churches; otherwise the furnishings and all the items would be more costly.

The first way in making up [the deficit] consists in this that the ministers share a little that they have from their sustenance for the needs of the churches. This procedure was more urgent and easier in the beginning since the natives were newly-baptized and drawn out of their paganism wherein they had neither temples, furnishings, altars nor anything equivalent. For as we have already stated, [they] prepared their sacrifices with the help of some branches or palm leaves, four pieces of bamboo (anyway for such gods that type of adornment was sufficient and even excessive). Since they were poor and wretched, [in the beginning] the missionaries did not deem it prudent to demanding anything from them. On the contrary, they gave them many things to attract them and win them over. Thus, it was necessary that the Fathers would take away from what they had to eat (i.e. from the above-mentioned 'stipends') or rather what they had to spend to purchase it. The great abundance of wax and of other produce which the Islands then had, made it possible at that time, and especially the low prices. For example, for eight pesos one could purchase a piece of damask of any color from which could be made a frontal, a chasuble, etc. And if this were not sufficient, two pieces were purchased and from what was left other needed vestments were made (about this low cost I experienced not a little). Today all this is changed: to make a black frontal or one of any other color, costs eighty pesos and sometimes even more; for as one can readily see, there is a great difference between eight and eighty. The same may be said about all else that is now purchased.

hay de ocho a ochenta, y así es en todo lo demás que hoy se compra.

Este modo de alhajar las iglesias fue más necesario a los principios que lo es ahora, cuando, como veremos luego, ya dan algo los indios de limosna, si bien lo que se gasta para harina, o trigo, para hacer hostias, y para el vino de misas, y la cera que para ellas se compra, como dijimos arriba, aún hoy se saca del dicho estipendio; porque, si esperaríamos a los indios que dieran para eso, se juntara tarde y mal; y así, de lo que dan para las cabeceras, según dijimos arriba, se saca para lo forzoso, y aun cuanto a las cabeceras les sobraba antiguamente, cuando las cosas iban más baratas, se compraban de ello alhajas para las iglesias, en especial para las cabeceras, donde se ha procurado siempre, y procura, que estén las iglesias más bien alhajadas, más adornadas y bien compuestas, así por ser cosa común de todos y donde nos juntamos, como dijimos ya, como porque, cuando a otros pueblos falta, se suple de ellas, y mal pudiera suplir si forzosamente tuviera sólo lo que había menester; de modo que hasta hoy más deben las iglesias todas a la economía de los Padres que a sus propios bienes, pues, como diré luego, son casi ningunos.

Segundo modo de juntar algo para alhajar iglesias es las limosnas que algunos suelen dejar cuando mueren, que, aunque son pobres comúnmente, algunos más hacendados, y que tienen esclavos, suelen dejar a la iglesia un esclavo, dos y tres taes de oro o cosas equivalentes; otros seis pesos, otros cuatro, otros dos; que en esto no se les hace vejación ni extorsión alguna, sino que lo que dan libremente, se recibe y escribe en el libro de las iglesias, que de todas ellas hay recibo y gasto con toda puntualidad, y se da cada año cuentas al Padre Provincial que visita; y, aunque estas limosnas no suelen ser muchas, con todo ayudan algo; que con muchos pocos, y más en pueblos numerosos, se junta algo considerable algunas veces; otras muy poco, según las contingen-

This method of furnishing and equipping the churches was more necessary in the beginning than at present; since as we shall see, the natives now give something by way of offerings. Although what is spent for the flour or wheat for making hosts, or for Mass wine or wax [is purchased from them] as we have already stated above and still comes from the said 'stipend'; because if we wanted the natives to contribute for that, it would be collected late and poorly. And so, what they give for the *cabeceras* (as we said above) we set aside for the indispensable [needs]; and even from what the *cabeceras* had in excess, in times, [the ministers] purchased [with it] the furnishings for the churches, especially for those in the *cabeceras*. [For it is in these] that we have always tried and still keep trying, to see that the churches are rather well furnished, properly adorned and better decorated. [We do this] not only because it is something common to all of them and because it is in these that we gather, as we have previously stated, but also because when something is lacking in the other towns, it is acquired from these [i.e. the *cabeceras*]. Now, how can they provide others if they do not even have what is indispensable for them? [All this is executed] in such a way that until today all the churches owe more to the economy of the Fathers than to their own ingenuity, for as we shall soon say, these are almost nil.

The second way in gathering something toward the furnishings of the churches consists in the alms that some bequeath when they die; however, as a rule, these are meager. Some who are wealthier and have slaves, would bequeath to the church a slave, or two or three *taes*⁵ of gold, or something equivalent; others would leave six, four or two pesos — in this way no harm is caused or any extortion promoted. However, we accept whatever they freely give and we enter it in the [official] ledger of the churches, since whatever is received and spent is noted down with great diligence and a statement of accounts is submitted to the Provincial when he makes his *visitation*. Although these donations are not great or numerous, yet they help a little, because when you put many bits together, especially in a more populated town, often times something considerable is gathered. At other times, very little, depending upon the situation of those who die and whether they are pious and merciful towards their souls as long as they do not go beyond their reasonable limits in this

cias de los que se mueren y según son de píos y misericordiosos con sus almas, que comúnmente no se matan mucho por eso, y menos cuando tienen hijos, que, por no quitárselo a los hijos, no dejan para sí cosa alguna, y, aunque en algunos ministerios les obligaban los ministros a los herederos a que den limosna competente, y a veces más de lo que pueden y tienen (no lo juzgo por limosna sino por fuerza), en los nuestros no se hace en esta parte ni permite se pida más de lo que quieren, o los difuntos cuando dejan mandado algo, y a los herederos cuando quieren dar, sin extorsión ni apremio alguno.

Otro modo es el que la necesidad o pobreza de los pueblos necesariamente dicta, y este es hacer de comunidad una buena sementera, como ya dijimos en otra parte, y lo que de ella se coge, se emplea en las alhajas de las iglesias; y este modo es muchas veces necesario porque no hay otro con que con más facilidad y menos vejación se pueda juntar algo considerable y con poco trabajo de muchos, algo que se dé en provecho de todos; y de esta manera hice yo (como dije ya en otra parte) un famoso viril para dos pueblos de los mayores de acá que costó quinientos pesos y ha servido, y sirve, más ha de veinticuatro años a ambas iglesias para las celebridades del Corpus.

Y este modo de hacer sementeras de comunidad para las iglesias es aún mucho más usado y ordinario en otros ministerios; que por acá sólo cuando la necesidad obliga, o la mayor decencia y comodidad lo pide, se hace así, y tal vez se suple este trabajo cuando hay mucha cosecha de cera, encargando a los que van al monte a juntarla, que son todos, chicos y grandes, que traigan algo, separado, para la iglesia (que en habiendo abundancia, aun de suyo lo suelen hacer ellos, aunque en poca cantidad); pero de muchos pocos se junta un algo considerable; y de esta manera hice yo un cáliz harto bueno en una iglesia que estaba sin él, y solo me dieron a cuatro o cinco onzas de cera cada indio, y algunos menos, y con todos se juntó lo bastante por hacerlo, como se hizo.

matter. And this much more so if they have children so as not to deprive them of these benefits, they do not leave any [pious legacy] bequest for themselves. In some ministries, the ministers compel their heirs to leave an adequate alms and at times even more than they can afford or even have (I do not consider this an alms [any longer] but violence). Among ours in this regard, it is not done or permitted to ask more than they wish to give whether from the deceased, whenever they wish to offer something, and this without any extortion or pressure.

Another approach is one dictated by the need or by the poverty of the towns and that is by cultivating some rice-fields as a community project, as we have pointed out elsewhere that whatever is derived from the harvests is utilized for the furnishings of the church. Such a move is often necessary because there is no other way or means where something considerable can be gathered with greater facility and least possible vexation and all this with a small contribution but from many. It is something that becomes beneficial for everyone. It was in such a wise that I was able to provide (as I have stated elsewhere) a famous monstrance for two most populous towns over here and which cost some five hundred pesos. Thus far it has been in use for some twenty-four years in both churches for the celebration of *Corpus Christi*.

This practice of cultivating community rice-fields for the benefit of the churches is still popular and a common practice in other ministries; because here it is done only when necessity demands it or some greater ornateness or utility require it. However, whenever there is an abundant harvest of wax, such an undertaking as this is omitted and then we encourage the small ones and the elderly to go out to the forests and gather it and thus bring in something and set it aside for the needs of the church (because where there is plenty, they go there on their own initiative, although they bring it in small quantities); but from many small bits something quite considerable emerges. In this way I made a very good chalice for a church which did not have one since each native gave me from four to five ounces of wax, and some even less; but all put together it was sufficient to make one and it was in fact thus made.

Estos son los modos con que se junta algo para los ornamentos del servicio de las iglesias y sus alhajas, y, como todos ellos dependen de la economía y cuidado de los ministros, según este es mayor o menor, hay algo más y están mejor alhajadas; que si se esperase a los indios, de suyo nunca hicieran cosa porque su miseria es tanta que a nadie se le mueve la voluntad a hacer de suyo cosa alguna; si bien, como son fáciles, imponiéndoles bien y enseñándoles lo que en esta parte se debe hacer, con facilidad se reducen y acomodan a cualquiera cosa que se les ordena; y, cuando ven el fruto de los ornamentos comprados y otras alhajas necesarias, lo estiman y se animan a añadir más, y se alegran cuando ven sus iglesias más bien alhajadas y adornadas que otras; que es una de las causas por qué se deben de esmerar los ministros en su adorno y compostura; pues, como la fe entra por los oídos al entendimiento, por los ojos entre también el adornado y compostura a la voluntad, y la hace hacer más o menos aprecio, según se hace el concepto de lo que se ve; y, si el Apóstol dijo que de lo visible y criado se puede alcanzar lo invisible de Dios, del mayor adorno, compostura y hermosura de lo que se emplea en el servicio de Dios y en sus iglesias, llegan a concluir que es mayor y sobre todo lo humano lo que está embebecido y escondido en el ser divino.

Fuera de lo dicho, está dispuesto por acá que de cada cien tributos se den a la iglesia cuatro pesos de lo que se junta de la comunidad; para la cual da cada casado medio real cada año, además de su tributo, como veremos en su lugar, y de esta cantidad se dan dichos cuatro pesos por cien tributos que, cuando son pueblos de quinientos o más todavía es algo lo que se junta; y esta cantidad se manda dar por su Majestad a las iglesias para el gasto de cantores y fiestas principales; que, habiendo, como hay, cantores, de que trataremos en otro lugar, y celebrándose, como se celebran, las fiestas mayores con toda su solemnidad, y es el

These are some of the ways in which something is gathered for the vessels and furnishings of their churches; depending upon the greater or lesser spirit of economy and effort the [churches] are somewhat better provided and equipped. If however, we would have to depend upon the natives and their own initiative nothing would be accomplished because their wretchedness is so great that not one of them will move a finger to achieve anything on his own. On the other hand, as they are docile, training them and teaching them what they should do about such matters, they respond readily and are amenable to anything entrusted to them. Once they see these things put to good use they appreciate them and are encouraged to contribute more. They gain a sense of pride in seeing their churches better furnished and better decorated than others. This is one of the reasons why the ministers must do their best about their adornment and decoration; because just as faith reaches the understanding through hearing, so too in the same manner does it reach the will through the [external] ornamentation and orderliness. For one esteems it [the Faith] to a greater or lesser degree in proportion to the way one draws his conception which in turn is based on external manifestation. And, therefore, if the Apostle says that through the visible and created we can attain to the invisible God, so from the greater adornment, orderliness and beauty of that which is dedicated to the service of God and his churches, they [natives] shall conclude that what is immersed and hidden in the divine being is greater and above all that is human.

Aside from all this, it is established here that out of one hundred tributes, four pesos be given to the church from the *Caja de Comunidad*⁶; for which purpose each married individual gives a half *real* annually in addition to the tribute, as we shall see in its [proper] place. And from this fund four pesos are given for every one hundred tributes, which amount, when the towns have five hundred tributes or more, becomes a fair amount that is collected. This amount is given on orders of His Majesty to the churches for the expenses [incurred on account of] the singers and due to the celebration of the major feasts. Now since there are cantors who play no small part in such a participation as we shall point out elsewhere, and because the principal feasts are

canto no poca parte de ella, fue con mucha providencia ordenado se diese dicha cantidad que, aunque no es sobrada ni mucha, es bastante con todo para pagar el salario al mes, socorrer a sus tiempos a los cantores y satisfacer lo poco que por acá se gasta en dichas fiestas; porque es fuerza en todas ellas acomodarnos a la capacidad de estos naturales y darle a Dios de nuestra parte lo que podemos, no lo que debiéramos hacer por Dios, que esto es imposible.

CAPITULO 9

DEL MODO DE ADMINISTRAR Y VIVIR EN ESTOS PUEBLOS, EN CUANTO A LA ENSEÑANZA Y OCUPACIONES ESPIRITUALES DE NUESTROS MINISTROS

Lleguemos ya a lo formal de este ministerio, que todo lo dicho hasta aquí es como lo material y disposición para lo que en este y en los siguientes Capítulos diremos; pues es este el fin para que Dios nos trajo a estas partes, y este es el empleo apostólico para que vinimos desde España acá, pasando tantos mares, tolerando tantos trabajos, sufriendo tantas zozobras, expuestos a tantos peligros como de lo que hemos dicho, y de lo que nos resta que decir, se puede colegir, viviendo todos los días con la vida puesta al tablero; o, por mejor decir, muriendo tantas veces cuantas los inevitables riesgos ocasionan; y, en breve, padeciendo todo lo que trae consigo el ministerio apostólico, y refiere de sí y de los demás apóstoles, el que lo fue de las gentes, debemos imitar sus pasos, y dechado que debemos trasladar en nuestras misiones, anhelando siempre con encendida caridad el bien de estas almas, que no tienen otro de quien esperar su bien, ni esperan en otro más que en el que les enseña, dirige y endereza al último fin de los escogidos, a que debe tanto más animarles, y aun com-

celebrated with such solemnity, it was determined, with much foresight, that the said amount be given. Although this amount is not excessive or large, it is nonetheless enough to cover the monthly salaries, for extraordinary aids to the singers and to defray the moderate expenses of such celebrations over here; for it is imperative that we adjust ourselves to the capabilities of these natives, and give God, as far as it lies in our power, whatever we can, not what we should do for Him, for such a thing is impossible.

CHAPTER 9

CONCERNING THE MANNER OF LIFE AND ADMINISTRATION OF THESE TOWNS AND WHATEVER PERTAINS TO THE GIVING OF INSTRUCTIONS AND ABOUT THE SPIRITUAL UNDERTAKINGS OF OUR MINISTERS

Let us already discuss what is most proper in this ministry because all that has been said so far was [merely concerned with the] material [aspect] and was like ground work for what we shall speak about in this and in the succeeding chapters. For this is the reason why God had brought us to these parts, that is, for apostolic undertakings; that is why we came here from Spain and crossed so many seas, endured so many hardships, suffered so much anguish, exposed to so many dangers as it can be gathered from what we have said and from what we still must say. [Also], risking our life daily or to put it better, dying seemingly as many times as the inevitable dangers ready such an opportunity. In one word, enduring all that the apostolic ministry brings in its course. As he who was the Apostle of the Gentiles tells about himself and about the other apostles; we too must follow in his footsteps and he must become the pattern upon whom we must shape our missions. [We must] always long with a burning love for the welfare of these souls who do not have anyone else from whom to expect their salvation nor [can] they put their trust in any other individual except in the one who instructs them, guides them and points out to them the ultimate goal of the elect toward which attainment he must encourage them all the more

pelarles, cuanto menos aprecio hacen de lo sobrenatural y eterno, como gentes que se criaron y crecieron en su infidelidad, sin esperanza de otra vida; y, sí las debidas noticias de la inmortalidad de las almas, que son los más eficaces deseos que mueven a los hombres a buscar su último fin y bienaventuranza eterna.

Asentado, pues, como hemos dicho ya, que los vemos reducidos a menos pueblos que los que antes tenían en su infidelidad, y que esta división, aunque mucho menor (ojalá no hubiera alguna), es causa de que los ministros evangélicos en estas partes no tenga asiento fijo en parte alguna, sino que en continuo movimiento estén siempre discurriendo de unas partes a otras, a dos, o tres, o más pueblos en que tiene distribuidos, o divididos, sus feligreses y a quienes debe forzosamente acudir con igualdad, dividiendo los días de modo que no le falte tiempo para dotrinarles a todos; y, siendo todos ellos igualmente necesitados, como lo son de hecho, se quitara a unos lo que se detuviera demasiadamente en otros.

Iremos diciendo lo que hace el ministro luego que llega al pueblo, y en los días que en él dura; que, de lo que dijéremos de uno, se entenderá lo que hacen todos; pues es igual la ocupación, y la obligación no desigual; porque, puestos en el ministerio, sean mozos o sean viejos, sean flacos o robustos, enfermos o sanos, a todos tocan las mismas tareas y a nadie se le quita parte de ellas; si ya no es que la enfermedad, flaqueza o vejez le excusen totalmente de ella, y entonces es forzoso dejar el ministerio, que pide todo el hombre entero y muy entero.

Porque no se malogren, pues, los días, y no se pierda tiempo, cosa de suyo tan preciosa, y más cuando es tasado, antes de partir de un pueblo a otro, envía a avisar el Padre ministro (si ya no les dejó avisados cuando se partió en la visita pasada) qué día llegará para que, con este aviso, se vengán al pueblo y se junten, cuando no todós luego, por lo menos los muchachos; que es la tarea forzosa y cotidiana de los ministros, y la que más necesidad

and even compel them [at times]. For as a people who were born and grew up in paganism without any hope of another life, their esteem for the supernatural and eternal is at a low level. [Hence], we must instill into them the due knowledge about the immortality of the soul which, [in turn] is the most efficacious motivation capable of moving men to seek their ultimate end and eternal bliss.

Granted, therefore, as we have already pointed out that they are at present "reduced" to fewer towns than those which they had while pagans; and that this "scattering", although not of great proportions (would to God that there were none at all!) is the reason why the evangelical ministers do not have in these parts a permanent residence anywhere. [And thus they are forced] to be ever on the move, shifting from one place to another; [visiting] two, three or more towns where all their "parishioners" are dispersed and scattered and whom he must assist just as equally, scheduling the days [of his presence] in such a wise that he may not be found wanting in time for catechizing them all. All of them are equally in need of his time and some could be deprived of it if the minister prolongs his stay in one town or another.

I shall gradually relate what the minister does upon his arrival to a town and while he stays there. What we shall say about one of them will hold true for all the others because the work is the same [for everyone] and the obligations do not differ. Once they are assigned to the ministry, whether young or elderly, weak or robust, ailing or healthy, all must perform the same tasks and no one is excused from any of them unless illness or old age totally impede him from them. [And then under such circumstances] it becomes imperative to relinquish the ministry which requires [the energies] of the whole person and a very healthy one.

In order that there may be no delay in the amount of days spent and so that time may not be wasted because of itself it is very precious and even more so when it is limited, prior to his departure to the next town, the Father minister sends a notification (unless he left notice before he left during his last visitation) about the day on which he will arrive. [This is done] so that they may all gather in town; if not all at once, at least the boys; for this is the inescapable and daily routine of the ministers and one which requires instruction [i.e. catechizing the boys].

tiene de enseñanza, aun cuando es continua, mucho más por acá, que forzosamente debe ser interpolada.

Con esta ocasión también saben, los que tienen enfermos de peligro, qué día llegará el Padre, y se previenen trayendo de antemano los enfermos al pueblo para que, en llegando el Padre, puedan ser sacramentados; y es tan necesaria esta diligencia de parte de ellos, y el cuidado de que así se ejecute con toda puntualidad de parte del ministro, que consiste no pocas veces en esto la salvación de algunos que mueren con sacramentos con esta previsión; y tal vez si esperan, como suelen, a saber que el Padre haya llegado, para traerlos al pueblo, ya no alcanzan; de que tenemos hartas experiencias, y más de lo que quisiéramos en esta parte, y así por sólo esto es, y será siempre, muy necesario el avisarles y prevenirles con tiempo de la llegada del Padre; pues, de verdad, en todas materias, y en esta mucho más, es muy cierto que, quien pierde punto, pierde mucho.

Luego que llega el Padre al pueblo, le salen a recibir a la orilla de la mar o del río (en los más de los pueblos que están en ellas) todos cuantos hay en el pueblo, en especial los muchachos, y dicen, en llegando el Padre, "alabado sea el Santísimo Sacramento," etc. Y lo mismo las muchachas que esperan a la puerta de la iglesia, que es donde va el Padre siempre derecho (que ya los sacristanes la han barrido, colgado las imágenes, donde las hay, que en algunas partes harto será que haya una) y algunos doselillos que hay cerca del altar; hecha oración allí, y todos con él, le acompañan a su casa.

Mientras el Padre se desembarca y camina hacia la iglesia, repican las campanas, si las hay, y, si no, los *agon* de Bisayas, que ya dijimos sirven en algunos pueblos por campanas de Castilla por no haber otras; y repícase por dos causas en especial: la primera por mostrar el gusto con que reciben al Padre, pues en su ausencia están los pueblos muertos, como lo está el cuerpo sin alma; y es cierto que son los ministros las almas de los pueblos, pues en tanto tienen señal de vida y movimiento de gente en

This is an endless undertaking and even much more so over here and [for this reason] it must necessarily be given its proper time.

It is also through this notification that those who have [relatives who are] seriously ill come to know on what day the Father will arrive and thus ready themselves to bring the sick beforehand to the town, so that upon the Father's arrival they may receive the Last Sacraments. This undertaking is their duty and the minister too must be equally diligent in seeing to it that this task is performed with all due punctuality for upon this depends, not infrequently, the salvation of some who, thanks to this foresight, die with the sacraments. And perhaps if they delay, as they are accustomed to do, and do not know whether the Father has or has not arrived, they fail to bring them into town and miss the opportunity. With all this we simply have too much experience, even more than we would wish to have in this regard. And, therefore, if only for this reason it will always be necessary to send them a notice and inform them in advance about the arrival of the Father, because in everything, and still more in this matter, it is very true that he who looses a bit [of time] looses much.

As soon as the Father arrives to town all those who are present, especially the boys, go out to meet him on the sea-shore or at the bank of the river, whatever the case may be (for the most of them are situated in such a wise). When the Father arrives, they say: "Blessed be the most holy Sacrament," etc. The same is done by the girls who wait for him at the entrance of the church, for it is there where he goes immediately upon his arrival (prior to this sacristans have swept [it out neatly] and displayed the images, if there were any for sometimes there is hardly even one, and some little canopies situated near the altar) and having prayed together will all of them, they accompany him to his house.

Now, while the Father gets out of the boat and walks towards the church, they ring the bells, if there are any; if not, then the *agong*¹ of the Bisayans, which as we have already said is used in some towns in lieu of the bells of Castilian type. They ring these bells for two reasons: first, to demonstrate the joy with which they receive the Father because during his absence the towns are dead, just like the body without a soul. For it is true that the ministers are the souls of the towns because as long as

ellos en cuanto está allí el Padre ministro; que, en no estando, es un desierto cada pueblo.

La segunda causa por qué se repica es para que los que están cerca oigan y sepan que llegó ya el Padre, y acudan luego con los enfermos, etc.; que tal vez se están esperando en lo más cercano hasta que saben que llegó el Padre; y con el sonido de las campanas, que son más diligentes que los hombres, se sabe más presto y con menos duda, que ha llegado el Padre, y se comienza el ministerio.

Pero, para que procedamos con más distinción, y los que leyeren esto se hagan más capaces (pues todo esto de acá es distinto de lo de Europa) de lo que trabajan por acá los ministros, dividiremos en cinco diferencias de estados, con que acá se dividen todos estos pueblos y sus moradores, y diremos lo que con cada uno de ellos en especial se hace, con todas las diferencias, que son las siguientes, según la edad y calidades de cada estado:

La primera es de los muchachos y muchachas desde ocho años de edad hasta los dieciséis, o hasta los veinte años, o hasta que se casan (aunque algunos lo hacen en teniendo la edad que pide el Derecho Canónico). Estos se llaman en lengua bisaya: *libor*, que quiere decir, muchachos de la procesión o escuela; y llámanse así porque todas las mañanas de entre semana (excepto el domingo y jueves), en estando el Padre en el pueblo, hacen su procesión por él los muchachos varones (que las niñas no salen de la iglesia); y así, en saliendo el sol, se toca una campana, dando un buen numero de golpes, ni muy aprisa ni muy despacio, sino con moderado intervalo.

En oyendo esta señal, bajan de sus casas todos los niños y niñas, y se vienen con diligencia a la iglesia, donde, divididos los varones de las hembras (sirven de división unas barandillas que hay comúnmente en medio de las iglesias) en dos partes; en la más cercana al altar se asientan los niños por orden, uno tras otro, en ringlera; y, desde la mitad hasta la puerta, las niñas con la misma disposición.

the Father minister is present in them, they show signs of life and movement of people; when he is absent each town is like a desert.

The second reason why they ring the bells is so that those who are near may hear and learn that the Father had already arrived and so that they may bring in their sick, etc. For, perhaps, they are usually waiting in nearby places until they hear that the Father has arrived. By the sound of the bells, which are sometimes more 'eager' than men, it is learned more readily and with less doubt that the Father is around and that the ministration is beginning.

So that those who may read this (because all this over here is very different from that of Europe) may have a clearer idea of how much the ministers work over here, it would be well to proceed in a more orderly fashion. We shall divide the entire matter into five different classifications which are as many as those into which these towns and its inhabitants are classified. We shall discuss what is done regarding each one of them in particular together with all its variations. According to age and qualifications of each class, they are as follows.

The first classification is one which pertains to boys and girls from the ages of eight up to sixteen or even as far as twenty; or even until they become married (for some do so as soon as they reach the age prescribed by Canon Law). These are called in the Bisayan language *libor*², which means "boys of the procession or school,"; they are called so because every morning during the week-days (excluding Sundays and Thursdays), once the Father is in town, the boys make their processions (while the girls at the same time remain in the church). At sunrise the bell is rung with a good number of peals, neither too rapidly nor too slowly, but at moderate intervals.

Upon hearing this signal, all the boys and girls come down from their houses and go to the church promptly; there the males are separated from the females (by a kind of a railing which is found at the middle of the church which facilitates the separation). In the portion of the church which is closer to the altar, the boys take their seats in order, one after the other; and from the middle to the door the girls follow the same procedure.

En estando juntos, comienzan a rezar en su lengua "Por la señal de la Santa Cruz, etc.", y luego a coros dicen dos de los muchachos, y responden todos hombres y mujeres: "Alabemos a la Pasión Santísima de Nuestro Señor Jesucristo; alabemos la pureza Inmaculada de Nuestra Madre y Señora la Virgen María." Esto repiten todos, y luego a coros dicen, comenzando los niños y prosiguiendo las niñas: "Alabemos a Jesús; alabemos a María;" y lo repiten diez veces y en lugar del Padre Nuestro (que es Rosario breve del nombre de Jesús y María), repiten "alabemos a la Santísima Trinidad, etc." hasta treinta y tres veces, en honra de los treinta y tres años de la vida de Nuestro Redentor Jesucristo; que con esta santa alabanza "rompen el nombre", al uso soldadesco, y comienzan el día con tan divinas y debidas alabanzas a Jesús y María.

En acabando este breve rosario, comienzan los dos, que son como precentores, con más alta voz la señal de la Cruz y el Padre Nuestro, y salen, como procesión, en dos alas con orden y concierto todos los niños, llevando delante una bandera, que para este propósito se tiene en cada pueblo; y, entonado los dos siempre la doctrina, se vuelven a la iglesia, donde las niñas están rezando lo mismo que ellos comenzaron, y prosiguen todos con el mismo modo y tono, hasta que han acabado de rezar todo el rezo entero, sin dejar cosa de él, hasta las bienaventuranzas y las preguntas, etc.; que infaliblemente se reza todo, y todos los días de entre semana como decimos.

En estando cerca del fin del rezo los días ordinarios y que no son de misa, dándoles suficiente tiempo para que vengan todos los que están en el pueblo (que comúnmente suelen venir los que en él se hallan), y para que traigan a sus enfermos, si los hay, para que se les dé la comunión si estaban ya confesados de antemano (y si no, confiesen y disponen para recibir el Santísimo Sacramento por Viático, los que están dispuestos y con achaque que lo pidan); y comúnmente todos cuantos se confiesen, aunque la enfermedad no sea tan grande, se procura que reciban el San-

Once they are together, he begins to recite in his language: "In the sign of the Holy Cross..." etc. and then a chorus of two boys say and all the others men and women respond: "Let us praise the Most Holy Trinity, God the Father, God the Son and God the Holy Spirit," and at once, "Let us praise the Most Holy Passion of Our Lord Jesus Christ; let us praise the Immaculate Purity of our Mother and Lady Virgin Mary." This they all repeat, and afterwards they recite alternately, the boys starting and the girls following: "Let us praise Jesus; let us praise Mary". [Then] they repeat it ten times (this is an abridged 'Rosary' of the names of Jesus and Mary), and instead of the Our Father, they repeat: "Let us praise the Most Holy Trinity, etc." as many as thirty-three times in honor of the thirty three years of the life of Our Lord Jesus Christ. And with this holy praise "*rompen el nombre*" in the way the soldiers do, and thus start the day with such divine and due praises to Jesus and Mary.

Once this abridged 'rosary' is completed, the two who act as choir leaders, intone in a higher pitch the sign of the cross and an *Our Father* as the children go out in procession in an orderly manner and well-arranged in double file, carrying before them a banner, where one of these is always kept in town for this purpose. And so, the two lead while the others repeat as they go in procession about the town; the duration depends upon the size of the town and the number of houses. Also they always chant the *doctrina*³ and then they return to the church, where the girls are reciting the same prayers that they [i.e. the boys] began. Then all continue them in the same fashion and same tone until they finish reciting all the prayers without omitting anything as far as the Beatitudes and the questions, etc. because they all pray without fail and on all week days, as we have stated.

On ordinary days when Mass is not obligatory, they are allowed enough time so that those who are in the town may come (because as a rule all those who are in it, ordinarily come) and bring in the sick, if there are any, so that they may receive Holy Communion if they have confessed previously (and if not, those who are prepared and on the condition that they request it, may confess and prepare to receive the Most Blessed Sacrament as Viaticum). In general, care is taken that all those who have confessed, although their sickness not be too serious, may receive the Most Blessed Sacrament, so that if during the absence of the

tísimo Sacramento, por si acaso en ausencia del Padre crece el peligro, quede prevenida esta diligencia tan importante.

De su capacidad en recibir este Señor (sic.) Sacramento y los demás sacramentos, y su disposición y aparejo, diremos en su lugar cuando tratemos de las comuniones anuales, que procuramos se cumplan con todo cuidado y atención.

Sale el Padre ministro a decir su misa (que, como veremos en su lugar, entre nosotros es infalible decirla todos los días) a cosa de las siete y media u ocho de la mañana, hora competente los días ordinarios, pues no viene a ella comúnmente mas de la gente que se está en el pueblo, que son los principales; que se procura que acompañen siempre en él a los ministros, y los muchachos y muchachas que ya dijimos, que se procura asistan a ella con atención y devoción y sin hacer ruido, y hay quien cuide de esto; en que hacen ventaja a los muchachos de España, porque allá suelen ser más inquietos y acá más temerosos.

Acabada la misa, suelen los que se hallan con algún achaque, llegarse cerca del altar para que les diga el Padre un Evangelio, y las madres suelen llevar a sus hijos pequeños; devoción que tal vez les trae la salud, sin otros remedios, para que se compruebe en estas partes, quizás más que en otras, lo de Cristo: *super aegros manus imponent et bene habebunt*; que, aunque acá no solemos tocarlos con las manos, y más si son mujeres, en lugar de esto se rocían con un poco de agua bendita, que en ella tiene también Dios, según dice la Iglesia, la salud y la vida.

Así como acaba el ministro de decir su misa, comienzan otra vez los niños y las niñas a rezar todo el rezo por entero, comenzando desde la señal de la Santa Cruz hasta todas las preguntas; que todo esto es menester para que las aprendan mejor.

Entre tanto, da sus gracias el Padre; comúnmente es de rodillas al pie del altar, o en otro lugar patente para que aprendan a darlas ellos con devoción cuando comulgan. Cosas son todas

Father, the sickness grows worse, this most important condition may have been fulfilled.

About their capacity to receive the Most Holy Sacrament and the other sacraments, and about their dispositions and preparedness we shall say [something] in its proper place when we treat the annual Communion, where we see to it that it is received with due care and attention.

The Father minister goes out to offer Mass (because as we shall say elsewhere, it is a "must" among us to say it everyday) at about seven-thirty or eight o'clock in the morning. It is a convenient hour on ordinary days, because as a rule only the people who are in the town — these include the *datos* — come to [hear] it. We see to it that they, the boys and girls whom we have already mentioned, all accompany the minister; care is also taken that they all attend Mass with attention and devotion, avoiding noise. For all this someone is assigned and made responsible. The boys here have something in their favour which the boys in Spain do not; that is, these are not as aggressive and restless as those over there.

When the Mass is concluded those who are afflicted with some malady come forward to the altar so that the Father may read the Gospel over them. The mothers were wont to bring their little ones; a devotion which, perhaps, brings them health without the need of other remedies, so that it may be fulfilled in these parts more than in others what Christ said: "...super aegros manus imponent et bene habebunt".⁴ Although here we are not accustomed to place our hands upon them, especially if they are women; we do, however, sprinkle them with some holy water because, as the Church says, God has also attached health and life to it.

As soon as the Father brings the Mass to a close, the boys and girls begin to recite their prayers in full, beginning with the sign of the Cross as far as the questions; all this is necessary so that they may learn these all the better.

Meanwhile, the Father makes his act of thanksgiving, normally kneeling at the foot of the altar or in another visible place so that they may learn to give thanks with devotion when they receive Communion. They are well trained in all these

estas a que están ellos muy advertidos y notan cuando hay descuido en ellas en algún ministro; que, como no tienen comúnmente otros ejemplos, es de mucha importancia el que en estas cosas, aunque al parecer menudas, se les da, y ellos reciben.

Acabado de rezar la segunda vez todo el rezo, baja el Padre ministro a la iglesia y lee (en persona lo hacen los más exactos) todos los muchachos y muchachas, de que hay padrones, para ver cuántos faltan; y, a los que se echan de menos, se envían fiscales para que los traigan de sus sementeras, dándoles un moderado castigo según su edad y culpa que tuvo en no venir al rezo; y es tan necesario este cuidado, que de él depende toda la enseñanza en la fe y buenas costumbres de todos los bisayas; pues, cuanto más y mejor instruidos cuando pequeños, y más bien enseñados, suelen ser cuando mayores más entendidos, mejores cristianos y de mejor modo de proceder y vivir.

Contados todos, se les manda hacer algo, como limpiar a las niñas el cementerio, y a los niños alguna huertecilla que suelen tener los ministros para plantar algo de hortaliza, o verdura, para su gasto; pues por acá no se halla en parte alguna si el ministro no tiene cuidado y providencia en esta parte, que la de los indios comúnmente no llega a tanto.

Una hora, poco más o menos, se detienen en este ejercicio corporal o manual, y luego se les da licencia para que se vayan a sus casas, donde los que están solos y sin sus padres en el pueblo, guisan sus comidillas (que todos ellos saben, aun los pequeños) y disponen lo que han de comer a su hora, dejándoles desde las diez, poco más o menos, hasta las dos de la tarde, para esto, y para que juegen entre sí (que, como dijimos, tienen casi todos los juegos, aunque con alguna variación, que los muchachos de España), y en ellos se entretienen hasta que les llamen segunda vez a la iglesia, que es a las dos de la tarde, tocando la campana para esto, como por la mañana.

Júntanse, luego que oyen la campana, todos ellos otra vez en la iglesia; y, en estándolo, comienzan dos muchachas (que por la tarde son ellas las que dan principio, como por la mañana los niños) y rezan otras dos veces, como por la mañana, todo el rezo,

matters and they do take notice of them whenever some minister is less careful about them. Occasionally they are shown another kind of an example; however, a proper example in this matter although seemingly insignificant, is important nonetheless. For when it is shown they take notice of it.

Once they have finished reciting all the prayers for the second time, the Father minister goes down to the church for the roll-call (those who are more particular, do it personally) of all the boys and girls who are listed. Those found absent are pursued by the 'fiscal'⁵ who fetches them from their fields and administers a light punishment depending upon their age and the extent of their omissions. This type of procedure is extremely important for upon it depends all the instruction in the faith and in good morals of all the Bisayans. Since the better and more instructed they are when small, when they are grown-ups their knowledge is deeper, they are better christians and behave and live in a more noble manner.

Once they have been checked [as regards attendance] they are urged to do something like cleaning the cemetery for the girls; the boys are asked to do some farm-work or clean the vegetable garden which the ministers were wont to cultivate for their own table. Because here this is nowhere to be found if the minister does not concern himself and provide these things; insight and concern of the natives does not reach that far.

They spend about one hour, more or less, in this corporal or manual exercises after which they return to their homes; those who are alone in the towns and without parents, cook their own light meals (this they all know how to do, even the little ones) and prepare whatever they are going to consume at the proper time. And so they are left free from about ten'clock, more or less, until two o'clock in the afternoon to accomplish this and engage in play among themselves (for as we have said, they all have games just like the boys in Spain, but with slight variations). They keep themselves busy with these until they are summoned for the second time to the church at the sound of the bell, that is, at two in the afternoon.

Upon hearing the bell, all of them gather again in the church and once there, the girls begin (because in the afternoon it is the girls' turn to start, just as the boys did in the morning) to recite the prayers again and two times just like in the morning; the

mudándose cada vez los corifeos, o que comienzan; y con esto cada día se mudan por lo menos cuatro muchachos y otras tantas muchachas; y los demás, los días siguientes; con lo cual se sabe quién sabe rezar; y así, cuando pretenden pasar a ser *magsar-bados* (luego diremos lo que son) alegan que son *mamaratbat* ya, que quiere decir que son los corifeos del rezo.

Añado aquí una curiosidad que he notado en casi todos los pueblos de nuestros bisayas (que pocos son los que yo no he doctrinado, o estado de paso), que en cada pueblo tienen su tonecillo distinto, y algunos verdaderamente buenos y devotos; de modo que aun los mismos españoles que pasan, gustan de oírles rezar con aquella su natural tonadilla gustosa, y que mueve a algunos a devoción, como lo he oído yo a muchos, y más a los Padres cuando vienen nuevos a este ministerio, que a los antiguos con el uso no les causa tanta novedad; y esta tonadilla en el rezar la conservan, aun cuando rezan en sus casas los mayores hasta ya viejos; que desde niños la conservan.

A las cuatro de la tarde se toca a la *Salve* (que cantan en el pueblo, donde hay cantores en punto como se suele en las iglesias de España), y, acabada la *Salve*, rezan los niños y niñas el rosario a Nuestra Señora con sus misterios a coros, comenzando dos, o niños o niñas, el misterio, interpolando las tres diferencias de ellos, gozosos, dolorosos y gloriosos, que para este efecto están en buen lenguaje bisaya; ofreciendo primero el rosario a Nuestra Señora al intento que el Padre les dice (cuando no comúnmente lo ofrecen por estar así enseñados) a las ánimas del Purgatorio. Luego, después del misterio, que le rezan los dichos y responden todos, rezan a coros una *Ave Maria* los niños y otra las niñas, siguiéndose los misterios todos de cada diferencia, lo cual acabado, rezan un *Padre Nuestro*, y un *Ave Maria* de comunidad por las ánimas del Purgatorio, otro al Angel de la Guardia y otro a los santos de su nombre, y acaban cantando una alabanza a la Virgen con buen tono y punto, que todos lo saben; y luego dicen,

leaders or those who give the intonation take turns. Each day there are shifts of at least four boys and as many girls; there are also others who take turns on succeeding days. In this way we come to learn who knows how to pray; thus when they seek to become *magsarbados*⁶ (we shall say afterward what they are), they contend that they are *mamaratbat*⁷ already, which means that they are the leaders of prayers.

I [wish] to add here something worthy of note which I have observed in almost all of these towns in the Bisayas for few are those whom I have not taught the *Doctrina* or visited, namely, that in each town they have their own peculiar tone. Some of them are truly fine and devotional-like, so much so that even the Spaniards themselves, who pass by, take delight in hearing them pray with their pleasant peculiar tone which moves one to devotion, as I have heard some say. More so, [I even have heard this from] the newly-arrived Fathers in this ministry, for as far as the veteran priests are concerned, they are so accustomed to hearing all this, that it no longer catches their attention. And the elders retain this kind of a tone even up to their old age which they contend that they are *mamaratbat*⁷ already, which means that they are the "prayer leaders".

At four o'clock in the afternoon the bell is rung for the *Salve*,⁸ (which they sing in the town) where there are excellent cantors just like in Spain. When the *Salve* is completed, the boys and the girls pray alternately the Rosary of our Blessed Lady with its mysteries; two of them either boys or girls, starting the mystery and mixing in the three different ones, that is, the joyful, sorrowful and glorious which are [translated] in good Bisayan to this effect. They offer the Rosary first for the intention which the Father indicated, [that is] for the souls in purgatory (unless they are instructed to do so, they offer it by themselves). Then after the mystery which is started by the above-mentioned ones, all the others answering, the boys pray one *Hail Mary* and the girls another one alternately; after this they pray all the other mysteries. When this is finished, they pray one *Our Father* and one *Hail Mary*, together for the souls in purgatory, another to the Guardian Angel, still another to the Saints who are their namesakes. They bring it all to an end by singing a praise to the Virgin with a fine tune and pitch of voice which all know. Final-

primero los niños y luego las niñas, aparte “alabado sea el Santísimo Sacramento, etc.” y se vuelven a sus casas habiendo empleado casi toda la tarde rezando y alabando al Señor, que en gente tan nueva y que tan poco sabían de esto, no hay que dudar será muy agradable a su divina Majestad, que, según David: “*ab ore infantium et lactentium, Deus, perfecisti laudem*, etc.

CAPITULO 10

PROSIGUESE LA ENSEÑANZA EN LOS DEMÁS ESTADOS QUE DISTINGUIMOS, EN ESPECIAL OLITAOS Y DARAGAS, Y QUÉ SEAN ESTOS

Todo lo dicho es la ocupación ordinaria y de cada día de los niños de menos edad, que, como dijimos, se llaman *libores*, mientras el Padre ministro está en la visita de cada pueblo, exceptos los jueves que se los dan como de asueto para que se vuelvan a sus sementeras a buscar qué comer, que en los pueblos no lo hay; y por la misma causa los domingos, después de misa, se vuelven también a sus casas para volver el lunes por la mañana a su ocupación dicha, que dura los días que el Padre está visitando su pueblo; que todo ello se acaba en volviendo el Padre ministro las espaldas, porque muy pocos son de los bisayas (aunque no deja de haber algunos) que en ausencia de los ministros tengan cuidado de que recen sus hijos o hijas; y así, en volviendo el ministro al pueblo, es necesario volver a comenzar de nuevo, porque muchos están ya olvidados de lo que aprendieron la visita antecedente.

Mal necesario es estas repetidas y forzosas ausencias, que es, como decían de la tela de Penélope, que destejía de noche lo que había tejido de día; y en este tejer continuo nuestro y destejer ordinario suyo, se pasan los días, los meses y los años, con poco adelantamiento en chicos y grandes; aunque en todos ellos se trabaja incansablemente.

ly, first the boys and then the girls separately say: "Praised be the Blessed Sacrament, etc." Then they leave for home after having spent almost the entire afternoon praying and praising the Lord. For all this among such neophytes and those who know so little of all this, must undoubtedly be pleasing to His Divine Majesty, Who, as David says, "Out of the mouths of babes and the sucklings, You, Oh God, have drawn perfect praise"⁹.

CHAPTER 10

CONCERNING THE INSTRUCTION OF THE OTHER 'STATES' PREVIOUSLY MENTIONED, ESPECIALLY THE *OLITAOS* AND *DARAGAS* AND WHAT THESE ARE

All we have said [thus far] dealt with daily instruction of the younger children who are called *libores* and how the Father is preoccupied with the *visitation* of each town. Thursdays are left free for them as a day of respite and so that they may return to their fields in search of something to eat, because [food] is not available in the towns. This is also the same reason why they return to their homes on Sundays after Mass. They resume their said instruction on Monday mornings which then continues for as long as the Father remains in the town. All of this comes to an end when the Father minister departs; among the Bisayans few are they who take care (although actually there are some), in the absence of the minister, that their sons and daughters pray. So much so that when the minister returns to the town, it is necessary to start all over again, because many have already forgotten what they learned in the previous *visit*.

These repeated and unavoidable absences are like a necessary evil and which is, as they say, like the cloth of Penelope¹ which she weaved all throughout the day and unravelled the same during the night. And so in this continuous weaving of ours and in their constant unravelling, the days, the months and the years go by with very little progress among the little ones or even among the elderly, even though we labour for all of them so indefatigably.

Vengamos a la segunda diferencia que llaman *magsarbados*, que quiere decir “que acuden los sabados”; y son estos los mancebos de dieciséis hasta veitiquatro años, poco más o menos, que llaman en lengua bisaya *olitaos*, que quiere decir en español “hombres que vuelven,” como si dijeran “gente que vuelve de nuevo al mundo”; y a las hembras de esta misma edad llaman *daragas*, que es nombre general con que llaman a las mujeres doncellas o solteras, que no son casadas.

Estos, pues, se juntan todos los sábados por la mañana, a la misma hora y tiempo que los niños, y juntamente con ellos rezan; pero son los precentores por la mañana dos o cuatro de los *olitaos* dichos, y por la tarde otras tantas de las *daragas*; con que van pasando la vez para saber con esto si se olvidaron o no del rezo; porque comúnmente se espera sólo a que sepan todo el rezo, sea hombre o sea mujer, para pasarlos de los *libores* a *magsarbados*; si bien, en casándose, aunque no sepan todo el rezo (porque, como dijimos, muchos se casan de catorce años ellos, y de doce ellas) vienen todos los sábados, estando el Padre en el pueblo, a rezar hasta que pagan tributo, que en su lugar veremos de qué años lo pagan; que, en pagándolo, ya se cuentan por tributantes y corren como ellos en todo.

La ocupación y ejercicios de éstos los sábados, son los mismos que los de los muchachos los demás días, yendo a la procesión que hacen ellos por el pueblo por la mañana poco después de salir el sol. Rezan la primera vez todo el rezo, asisten a la misa que todos los sábados se dice, cantada, de Nuestra Señora (donde hay cantores) y con solemnidad; uso que se introdujo en estas misiones al principio por los primeros ministros, queriendo que la devoción de esta Señora fuera la mejor piedra, como de verdad lo es, del fundamento de esta nueva iglesia, que de la gentilidad se comenzaba a edificar para gloria de Dios y de su Hijo, Nuestro Redentor Jesucristo; y, porque esta introducción de misas cantadas no es tan conforme a nuestro Instituto, para quitar toda duda, se pidió licencia a nuestro Padre General, Claudio Aquaviva, de santa memoria, el cual concedió la dicha licencia. He visto yo su carta, y en ella dice que para acá la concede de mejor gana, por

Let us now consider the second classification which we call *magsarbados* and which means "those who report on Saturdays"; these are the young men from the age sixteen to twenty-four years more or less. In the Bisayan language they are called *olitaos*² which in Spanish would mean "men who return" or better, "people who return anew to the world." The women of the same age are called *daragas*,³ which is a common name and one ordinarily used for the young, single and unmarried women.

These, therefore, gather on Saturday mornings at the same hour and time as the boys and they pray together with them. But in the mornings the choir leaders are two or four of the said *olitaos*; in the afternoon the same number of *daragas*, all taking turns so that the [missionary] may know whether or not they have remembered how to pray. Ordinarily, we wait until they are familiar with all the prayers, whether men or women, before we promote them from the *libores* class to the *magsarbados*. However, when they enter marriage but do not know all the prayers (because as we have stated, many of the men marry at the age of fourteen and the women at twelve) they come on all Saturdays while the Father is in the town and they continue thus until they begin paying the tribute. And so when they begin to pay the tribute, they are numbered and treated just like all the other tribute payers.

The preoccupation and exercises during these Saturdays are the same as those of the boys on the other days; they also participate in the procession which they make about the town shortly before sunrise. At the first [gathering] they recite the entire set of prayers, attend a sung Mass which is said on all Saturdays with due solemnity in honor of our Lady (whenever there are cantors). This is a practice which was introduced in these Missions at the outset by the first ministers with the hope that the devotion to our Blessed Lady would become the best [foundation] stone. And, in truth, it is now the foundation of this new church which was initiated from heathenism for the glory of God and of His Son, Jesus Christ our Redeemer. Since the introduction of these Masses was not the custom of our Society and so as to remove any doubts, permission was sought from our Father General Claudio Aquaviva,⁴ of holy memory, who granted such a faculty. I have seen his letter wherein he says that he grants it most willingly for these regions because this Chris-

ser la cristiandad nueva y ser estas misiones y ministerio muy distintos de los de Europa, y que necesita de semejantes fomentos o ayudas, y más no habiendo por acá otras iglesias (como las hay en Europa), donde puedan ir a participar de estas solemnidades y festejos debidos a la Madre de todos los fieles y abogada de pecadores, etc.

Después aplicaron acá los Superiores esta misa de todos los sábados para impetrar el patrocinio y protección de la Virgen Santísima contra los enemigos que tan continuamente infestan, roban y cautivan en todos estos pueblos a tantos de estos pobres cristianos, y aun a algunos de sus ministros, sin haber quien les defienda; y así se dice...

(Falta lo restante del Capítulo)

tianity is new and because these missions and ministry are very different from those of Europe. For, these people here need such opportunities and support and even more so because over here we do not have other churches (as in Europe) where they can go to take part in such celebrations and feasts which are due to the Mother of all the Faithful and the Advocate of sinners, etc.

As time went on the Superiors applied this Mass to all the Saturdays to plead for help and protection of the Most Blessed Virgin against the enemies who so relentlessly harass, plunder and capture so many of these poor Christians in these towns, including some of their ministers; what more, they have no one to defend them. And so it is said...

(The remainder of the Chapter is missing)

FOOTNOTES

CHAPTER 6

¹ Ignacio Francisco Alzina, *Historia de los Bisayas...1668*, Ms. conserved in the Real Academia de la Historia, Madrid, under the designation "Colección de Muñoz, A-60: Indias, Filipinas, Molucas." All extant chapters and folios of the badly ravaged manuscript were acquired by Cantius J. Kobak, O.F.M. June 22, 1973 in microfilm. The authors are deeply grateful to the curator and to the Real Academia de la Historia for providing us with the precious manuscript. The above-mentioned is *Part Two* of Alzina.

² Aside from the Jesuits, there were also other religious orders that also made heroic efforts to safeguard their lifestyle of simplicity and poverty by refusing to accept a regular income. Herein is an interesting document pertaining to the Franciscan Friars.

"Whatever concerns the Franciscan Religious, it must be stated that the 'stipend' allotted to them is actually an alms, as stated below.

"In conformity with their Order and *Rule*, the Religious of Saint Francis may not receive any income nor hold anything as their own. Therefore, for the peace of their consciences it has been found necessary to declare that the stipends set aside for those Religious in the provinces of our Indies, who are engaged in the instruction of the *Indios* in the *doctrinas*, be entrusted to them not as stipends or income, but as an 'alms'.

"We declare, and such is Our Will, that in the presentations made in behalf of the Religious of the Order of Saint Francis, it be stated that whatever is given them for serving the benefices and doctrines assigned to them, be presented by way of 'alms' and not as a stipend or income. We also deem it proper that whatever remains over and above for these needs, the Provinces or superiors may use it for the maintainance of studies and for the service of the Divine Worship — or for whatever may be necessary for the convents of their Order.

"And we urge that in the certificates of payments, which are issued to them, it be also stated that it is given them as 'alms.'" *Recopilación de las Leyes de los Reinos de las Indias* (Madrid: 1791), Tomo I, "Ley XXV," Libro I, Título XV, pp. 137-138.

³ The *peso* or the "real de a 8" were one and the same value. In this epoch, about which Alzina writes, the peso, in terms of U.S. dollars in 1936, was valued at 1.5844. J. Villasana Haggard, *Handbook for Translators of Spanish Historical Documents* (Oklahoma: Semco Press, 1941), p. 106.

Also, in the Philippines, the term "peso de común" was used; it was valued at one-sixteenth part of a *cate* and this, in turn, was equivalent to 39 grams or 537 miligrams. Then too, the term "peso de metales preciosos" was used in the Philippines and was the same as ten *mases* or 37 grams or 67 centigrams. Manuel Buzeta y Felipe Bravo, *Diccionario geográfico-estadístico-histórico de las Islas Filipinas* (Madrid: 1851), T.I, p. 238.

⁴ A *real* is a Spanish coin containing thirty-four *maravedis* in a *real vellón*. *Real de a ocho*, a dollar, or a piece of eight, consisting originally

of eight *reales* of silver, now of twenty *reales vellón* and weighing an ounce in silver.

In the time of Alzina, the real was worth about \$0.1960 in 1937, *op. cit.*, Haggard, p. 107

⁵ A Spanish weight of twenty-five pounds or a Spanish measure containing thirty-two pints or about four gallons. A measure in oil is about 3.32 gals; in wine, 4.26, *Ibid.*, p. 72.

⁶ A weight of 137 and a half pounds used in the Philippines. From other sources we learn that the *pico* of the Philippines weighs 157 Spanish pounds or 63.25 kilograms. It is divided into ten *chinantas* and a 100 *catis* of 16 taels. From this it may be concluded that the *tael* weighs 579.84 grams. This measure is used especially in measuring gold dust and pearls.

The *quintal* of Spain equals 46 kilograms

The *arroba* of Spain equals 11.50 kilograms

The *caban* of cacao equals 38 kilograms

The *caban* of rice equals 60 kilograms

And the *fardo* is equivalent to 3½ *arrobas*; and a *quintal* of wax weighs 110 Spanish pounds. Manuel Buzeta y Felipe Bravo, *op. cit.*, p. 238.

⁷ A woolen blanket. In some parts of America the domestic cotton shirt-ing. A cotton cloth manufactured in Mexico. In the Philippines a coarse material used for making clothing. Among the early Dominicans, it was used for making the religious garb or 'habit' as it is called more properly.

⁸ A measure of grain and seed of about a hundred-weight, or an English bushel, called a *faneague*, sometimes.

⁹ This is a wood of some American trees which in the Philippines served as medication and was also used as a dye.

¹⁰ Manila hemp. A fiber obtained from the leafstalk of the banana family (*Musa textilis*) which is native to the Philippine Islands.

Alzina, in Part I, Book 1 and chapter 14 of his *Historia* gives us a very interesting description of the plant and the process of extracting the fibers.

"The *Indios* call another plant *abaca*, although it appears to be a species of the banana since there is a resemblance in the trunk, leaves and the flowering; on the whole, I consider it a different species. Over here they have many different species other than the eatable plantains. Although this plant throws out its small cluster with its artichoke, it is more similar to our artichokes than to that of the banana. Its fruit is entirely inedible since it is harsh, insipid and tough (although in times of need, they do eat it). Therefore, God did not create this plant as food, although it is similar to the banana, but to serve them for making their clothing and blankets, as is the case in Spain with flax hemp and other materials...

"The trunk or the stalk of this plant is cut down before it bears the fruit. This is why they call it *abaca* in their language; it comes from the word *acac* which means "to wait" or "to anticipate". Hence, *abaca* or a "thing to be anticipated," because if the fruit has already appeared, the fibers would become hard and as a result would easily break... After they cut down the trunk, they begin to strip off the outer layer which they call *opac*. Next, in order to facilitate the extraction of the fibers, they soften up the trunk either by stamping upon it with their feet or by folding it in and out with their hands, a process which they call *hilot*.

"Then they begin to skin or peel it thereby separating the outer part of the leaf from the inner portion which is the core and very pulpy and porous. This they call *tinocsi-an* and they discard it as useless. Then,

from the outer portion, which is flexible, they take off the first fibers which serve as the nerves of the entire leaf and are thick and flesh. These are likewise discarded as useless. Finally, there appear the fine white fibers, which they call *halos*. This most solid portion they place into water for soaking for an entire day; they call this *lawig*, which means throwing it in to soak in order that cleaning can be more easily done. On the following day they begin to clean and card them, a process called *haw-as*.

"They proceed in this manner, taking from each layer the softest and fleshiest and most delicate portions which run to about nine feet in length. They scrape this with a knife or with a *bolo*, pressing it gently against a soft piece of wood and thus exposing the fibers. They repeat this process, called *pangu-gui*, several times until the fibers are loosened. This white and clean hemp or fiber is called *sabot*. In this way, they proceed with all the rest of the layers of the stalk bypassing the inner strands which are soft and not of good quality.

"After carding the fibers, they sun them for drying purposes so that they may have better body and become more firm. When dry, they are then softened by pounding them in mortars which are used for pounding rice. As a result, the fibers emerge softer and separate from each other more readily. Again, the fibers are stretched out and sunned; they do this by tying them into bundles at one end. And then with great deliberation they begin selecting the fibers and grading them. The best they call *lappison* and these they set aside for making cordage, heavy blankets and other things. The second group are also separated and these are woven afterwards into ordinary blankets (*mantas*) which they call *tinagsa*; these are used for clothing and to pay their tribute. The most delicate fibers, which are almost like hair, are set aside and utilized to weave fine blankets which they call *nipis* or *gamay*... In another place we shall speak about the way in which they prepare it for making clothing, and how they wear and weave it (which is different from that of Spain).

"I find twelve different groups or species of [abaca] plants..." Alzina, *Ibid*

.....

The water found at the foot of this trunk or stalk is used by the Samar-Leyte folk to cure the swollen male organ or the tongue, which is a common infirmity among these natives. The stalk is cut at the trunk, toasted in the fire and the juice is forced out into a cup. This distilled water is mixed with *pili* tar and other ingredients and heated while mixed. Then without removing it from the cup, it is placed on the inflamed portion upside down. Fr. Antonio Sánchez de la Rosa, O.F.M., *Diccionario Español-Bisaya Para las Provincias de Samar Y Leyte* (Manila: Imp. y Lit. de Santos y Bernal, 1914), p. 389

¹¹ A list of fees as stipends or regulations by which rates are fixed.

CHAPTER 7

¹ This is a distribution, partition, division or apportionment. Also selection for forced labour. Assessment of taxes.

² A common weight used in the Philippines, consisting in a part of a *pico* which is equal to 13 pounds and 12 ounces or to 6 kilograms and 262 grams. *Diccionario de la Real Academia Española*.

³ A weight of one hundred pounds, that is, four *arrobas*, equivalent in Castile to 46 kilograms. *Ibid*.

⁴ A Portuguese silver coin equivalent to 100 reis; in Mexico, equivalent to the *real de a cuatro* as it is called. Presently, a Mexican silver coin of 50 centavos of a peso. *Ibid.*

In Portuguese, the *testoon*, is equal to 6¼ sterling and in weight a half ounce.

Alzina, in another part of his *Historia* writes: "...in some places they call silver *pilac*, in others *salapi* or *real de cuatro* or *toston*, or *usa ka salapi*. Their ordinary way of counting is by *tostones*, not by pesos — a usage which perhaps they took from the Chinese who also have it. Thus when they have to say "ten pesos", they say *napolo ca salapi*, which means *tostones*. So for the rest. From this I surmise, although I do not know who might give the reason for it, that possibly in ancient times they had some little pieces of silver which were worth what one *toston* is today (i.e. 1670). Certainly they did not have this name for it to no purpose, for it was the generic term for silver and for some kind of a container of it, and it was, and is, a particular term for the values of four *reales*, which is what corresponds to our *tostones*. Since this is not our term but theirs, it could not have been affixed through our contact as occurred with the peso which they designate by our name and as we do." Alzina, Part I, Book 4, Chapter 8, Ms.

CHAPTER 8

¹ This is a popular Latin expression meaning, "Make haste, slowly."

² The word is primarily used in reference to hard, excellent timber, such as is utilized for posts in construction of churches. It is also used as an adjective to describe strength, inflexibility and bravery in men. It is also synonym for a type of tree called *anislág* in Bisaya; an extremely hard wood and whose bark is used for dyeing *abaca* black.

³ A fathom or a measure of six feet. In Samar-Leyte Bisayan it is called a *dupa*. In Spanish measure it is equivalent to 1 meter and 672 millimeters; that is, one yard or 29.82 inches. "Medida de longitud equivalente a dos varas, 01.6718 meters. Medida agraria usada en Filipinas, centésima parte del loan y equivalente a 36 pies cuadrados o sea, a 2 centiáreas y 72 miliáreas."

⁴ A fermented and processed toddy from the coconut palm. The process of gathering this *tuba* is described in this manner.

"From it [that is, the coconut palm] they get *tuba* and in my opinion this is the best thing that this plant yields. The manner of drawing it out is as follows: After the shoot has grown to a length of about two palms and an arm in thickenss, they tie it before it opens and unfolds so as to prevent it from flowering... then they make an incision in it. In about four or five days a liquor begins to distill, at first somewhat thick and like foam. On the sixth day or on the seventh, the liquid clears and takes on the color of sarca water. Then they tie to it a section of bamboo and in this manner the sap or humor is caught in it... They are accustomed to gather about a quarter gallon more or less each day from each shoot. They continue to make incisions, as mentioned above, until the shoot is killed, converting into *tuba* what could have been an eventual coconut.

"Not only is it a palatable and healthful drink as shown by daily experience and which everyone knows, but it is a good medicine which renews the blood, cures inflammation of the liver, removes congestion of the lungs, softens the stomach and its hardness. One can say that it cures everything. For many who cannot find a remedy for their chronic illnesses, the drinking of *tuba* is easy. When it is boiled and evaporated to a point, it makes a very good and sweet jelly from which they make preserves

allowing it to become sour. Without any other effort is made the best and strongest vinegar to be found here..." Alzina, I, Book I, Chapter 14, Ms.

⁵ Properly it should read *TAEL*. Chinese money used in the Philippines. One tael is equivalent to six pesos and twenty-seven cents. *Diccionario de la Real Academia Española*.

In weight it measures 39 grams.

⁶ "Community Fund," the *Laws of the Indies* and the *Ordinances of the Overseers* prescribed a contribution of a half-real annually from every native and Chinese which was placed in the so-called "Caja de comunidad". The funds were utilized for the following: construction and promotion of community projects of the *pueblos*; salaries for school-teachers, vaccinators, advocates, prison custodians, cantors and sacristans. "This institution does a great honor to those who established it and its purpose for which these funds are to be used must remain sacred. However, appropriation and expenditures are not always made with propriety." Manuel Buzeta y Felipe Bravo, *op. cit.*, p. 168.

CHAPTER 9

¹ This is an ancient type of a bell among the Bisayans which was presumably brought to the Islands by the Sangleys or the Chinese. It is more of a gong than a bell, actually.

"...the fourth item of value was and still is the bells which they call *agong*... Among the Bisayans we find that they have three different types. The first are called *Sanglei* and these are the smallest; from this type is taken the value and the price they demand for an ordinary bell among them. When reduced to our money, this is valued at about six *reales*. When they speak about the ordinary price, in matters of buying and selling, they say that it is worth a bell — that is to say, it is worth six *tostones* and two bells...

"The second type of bell they call the *Sanguil* because they believe that it came from the *Sanguiles* who live on the opposite coast of the Island of Mindanao beyond Caraga in the southern region... These are two or three times as large as those of the *Sanglei*'s.

"The third kind are those they believe came from Borneo and are larger and of greater price-value; they are worth eight or ten of those of the *Sangleis*. These were very sonorous and could be heard at great distance. I have heard it said, however I have not seen it myself, that even now some are still found to be so large that when placed upright, they are as tall as a man and others even taller. They measure about one *braza* in diameter. Some of these were so large that they would utilize them in covering their little granaries of rice.

"They say that in ancient times they had many of these bells and some were valued at more than one or two slaves... For lack of bells from Castile, as they call ours over here, they use theirs in our churches to gather the people and for other purposes, just like ours. Certainly, there are some which are heard for greater distances than ours. The fine-sounding ones they call *Malaccas* and the ill-sounding and deafening ones, they call *bundul* or *bungul*.

"In their festivities and gatherings, and especially in their drinking bouts, they sounded these bells excessively. They still use these today for this purpose and always had them on hand. On greater feasts, such as *Corpus Christi* or Easter, we have them brought to the town so as to

enhance the solemnities. These bells (actually gongs) are struck with a type of a stick called *basal*, around which they wrap some cloth at one end in a ball-like fashion. This is done so that the bell resounds better and so that the risk of cracking it may be minimized...

"Therefore, we may say that aside from using them as money because of their value, ... they were also greatly prized adornments. These bells also played a part in the matter of dowries in marriages... Every part and quality of this bell or *Agong* has its proper name in this language and there are many of them. Even the cord on which it hangs, has its own peculiar and distinct term, so much so that if applied to another item it would be misleading." Ignacio Alzina, *Historia de los Bisayas... 1668*, Ms. Part I, Book 4, Chapter 8. Ms. 2015.

"One of the most noisy instruments among these natives is the *agong* without which no feast in ancient times and presently is complete. In the ancient times, the *datus* always had many and very large ones in their houses. The people were summoned with these to their labours and their celebrations. Also, they enliven their dances and balls with these even today. When intoxication and drunkenness was at its height, they sounded the bells more quickly and with greater volume...., *Ibid.*, Chapter 4.

This, undoubtedly, is comparable to the *ganza* of the ancient Ifugaws and Apayaws. Cf. Norberto Romualdez, *Filipino Musical Instruments and Airs of Long Ago* (Private Printing: 1932), p. 11.

² More properly LIBOD. It means to go around in procession or to assist the children to school. *Maglibud* means to go or walk in procession; *CALIBURAN* means boys and girls who go to school. These are archaic words and are never used among to Samareños today. Antonio Sánchez, S.J., *Vocabulario de la Lengua Bisaya...* (Manila: D. Gaspar Aquino de Belén, 1711), fol. 313

Today, among the Samareños the word *LIBORIO* is applied to the young men who go out in the evening and serenade their fairest of ladies or to make love to some lady.

³ A town or a village still in the process of evangelization and not yet at the stage where it could be erected as a parish. Later, sometimes used in a more general sense of all units possessing their own church where instruction in the faith is given. The term is also used in reference to the *Doctrina cristiana* a text used for centuries by the missionaries in the Philippines. Its contents is the principal prayers, basic truths and moral demands of Christianity which were supposed to be memorized prior to baptism. John N. Schumacher, S.J., *Readings in Philippine Church History* (Quezon City: Ateneo de Manila, 1979), p. 407.

⁴ Mark 16:10 — "... they will lay their hands on the sick, who will recover."

⁵ A Crown attorney of the Audiencia in the Philippines. Also used of the Filipino lay-assistant of the parish priest, who was not only a sacristan, but in the early period at least, minor religious functionary in the absence of the priest. *Op. cit.* Schumacher, p. 407. Or as Phelan puts it, he was a truant officer and a sacristan of the parish priest combined.

⁶ Perhaps it should read *magsabados*: *mag-* is a Bisayan prefix, and *sábado*, Spanish for Saturday. The idea here is "those who appear on Saturday." Or maybe it is derived from the Samareño word *Sarabutan* whose root word is *sabut*, that is, "to know," as the arts and letters.

⁷ The word is derived from the Samareño Bisayan *Sabat*, meaning "to respond, to answer." One who holds that office of leading others is called

PASARABTAN. And the leader who leads the chanting of the *doctrina* is called MAMARABAT or MAMATABAT. Mateo Sánchez, *op. cit.*, fol. 434.

Sánchez, in his *Diccionario*, describes it in the following manner: *Sabat* — responder, contestar en el rezo o como cuando se canta el santo Rosario o se reza, etc. Responded, todos vosotros, al rezo. *Op. cit.*, p. 272.

² This is the *Salve Regina*, an antiphon composed in ancient times in honor of the Blessed Virgin Mary, the Mother of God. In many of the rural parishes this antiphon is still chanted with due solemnity especially on the eve of the Patronal Fiestas.

³ Psalm 8:2.

CHAPTER 10

¹ The wife of Odysseus in Greek mythology.

² This is a bachelor or an unmarried man. Also a boy about to embark onto adolescence. The Bisayan word *OLI* means "to return" to the world among men; to be of age, in our manner of speaking.

³ An unmarried woman, a young lady or a girl who has reached maturity.

⁴ He was the General of the Society of Jesus during the years 1581-1615. It was during his generalate that the Philippines were accepted as a mission territory. He died in the year 1615. Horacio de la Costa, S.J., *The Jesuits in the Philippines* (Cambridge: Harvard University Press, 1961), p. 264.