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CAPITULO 15

DE OTRAS SUPERSTICIONES Y SUERTES QUE ECHABAN LOS VIVOS PARA SABER SI ERAN DICHOSOS, Y DE LO QUE USABAN CON SUS DIFUNTOS

Nadie puede negar ser infeliz verdad lo que dijo Cristo Nuestro Redentor que, cuando un ciego guía a otro, ambos caen en el profundo hoyo. Así les sucedió a estos pobres y desventurados bisayas que, guiados por otros mayores ciegos, como eran sus sacerdotisas, y, sin más luz que las tinieblas del engaño, sin más conocimiento que las mentiras de un engañador, con ser todo lo que hemos dicho y nos queda por decir, cosas sin fundamento ni apariencia alguna de verdad se dejaban llevar a ciegas sin reparar ni advertir en sus yerros.

Después de haber hecho las suertes, que dijimos de la *abiog* y *tare*, en particular cada uno, para saber la dicha o desdicha, en que creían como si fuera cosa de fe, solían juntarse cantidad de ellos y ellas, y, saliendo a la playa en los pueblos que estaban cerca de ella, solían llevar, si ya no estaba de antemano allá, una mala figura burda y tosca, hecha de un palo que acá llaman *dapdap*, que sirve como corcho.

A esta figura llamaban *Aman dai ari*, y era de un hombre fiero que tenía la una mano en el pecho, y la otra en las partes bajas, tapándoselas; y este, decían, era el *diwata* de los flojos y que no trabajan, y se andan vagando, significando con la postura

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CHAPTER 15

CONCERNING OTHER SUPERSTITIOUS RITES THAT THE LIVING PERFORMED IN ORDER TO KNOW IF THEY WERE FORTUNATE, AND WHAT THEY PRACTICED WITH RESPECT TO THEIR DEAD

No one can deny as being infallible truth what Christ, our Redeemer, said that when one blind man guides another, both fall into the deep pit. So it has happened in the case of these poor blind and unfortunate Bisayans. [They were] guided by others more blind (than they) such as were their priestesses, without more light than the darkness of deceit, with no more knowledge than the lies of a deceiver, who is all that we have said, and causes us to speak things without foundation nor any semblance of truth. They were left to bear their blindness without help or instruction in their bondage. After having performed the auspices, as we have said, of *Abiog* and *Tare* each one by himself, to know his own fortune or misfortune, in which they believed as if it were an article of faith, a large number of both men and women would gather together. They went forth to the beach from the pueblos which were nearby it and they were accustomed to carry if it were not already there beforehand, an evil figure, coarse and crude (*tosca*) made from a wood which they call here *Dapdap* and which serves as cork. They call this figure *Amandaiari*. It was of a wild man who had one hand on his breast and the other on his lower parts covering them. This they said was the *Diwata* of the lazy who do not work and went about as vagabonds. It signified with the position of the hands

de las manos los efectos de la ociosidad, que son fraguar en el pecho hurtos y engaños; y en la otra parte, lascivias y torpezas. Delante de esta figura, cuando querían hacer alguna grande fiesta, echaban sus suertes, y, para que se las diese buenas, la engalanaban con mucho oro y otros aderezos. Comían y bebían todos largamente, danzaban y bailaban—que este era siempre el remate de sus fiestas—y, volviendo a despojar al desventurado ídolo de su oro, se volvían a sus casas, esperando que tendrían dicha por medio del que era *diwata* de los desdichados holgazanes y viciosos.

Lllaman estos a la dicha, *bara*, que quiere decir “fortuna”; y *baradun* al “dichoso”; y de ahí *sinbara* es “explorar la buena dicha,” y, además de los modos dichos; lo hacían de otras tres maneras, y todas ellas sin traza: la una era en sus casas, y en ella tomaban uno que los bisayas llaman *nigo* y los tagalos *bilao*, que son a modo de arneros redondos con cabos.

El que quería saber si su sementera saldría buena o no, o si moriría su enfermo, ponía este *nigo* en el suelo y decía: *quibang*, *quibang*, que quiere decir “menearse” o “dar bordos.” Si se meneaba, decían que era buena señal, o que tenía mucho arroz que aventar, que para eso sirven los *nigos*; pero, si se estaba quedo; era mala señal.

Lo mismo hacían con sus báculos que llamaban *calasag* (ya dijimos que son largos como paveses y que casi cubren a un hombre; su hechura diremos en otro lugar). Puesta, pues, una de estas *calasag* atravesada cerca de la cama del enfermo o en otro lugar de su casa—que esto hacen lo más común por ver si morirán—con el enfermo, allí está la *daetan* y le repite las dichas palabras, y si este se menea, arcando por lo largo, es buena señal; si por el lado no tan buena, aunque no es mala; pero, si no se menea, es mala señal.

Y es de advertir que las dichas *daetan*, o con el pie al descuido si están de pie, o con la mano, si sentadas; lo hacen menear para sacar con esto más provecho y engañarles; y no son uno ni dos los que he oído yo que decían que, después de haberles dado muy bien, porque a las dichas apenas se habían bajado de la casa,

the effects of laziness. These were to plan in his heart thefts and deceits and in other part lasciviousness and obscenities. When they wished to have great feast they cast lots before this figure, and in order that it might tell them only good things, they adorned it with much gold and other fineries. They ate and drank copiously, danced and whirled about. This was always the end of their feasts. They again stripped the wretched idol of its gold and returned to their houses hoping that they would have good fortune by means of the *Diwata* of the miserable, lazy and vicious.

These people call luck *Bara*; this means fortune. The fortunate [they call] *Baradun*, and from this *Sinbara*, to determine their fortune. Besides the methods mentioned, they did it in three other ways and all of these without a shadow of truth. One was [performed] in their houses. There they took a thing which the Bisayans call *Nigo* and the Tagalogs, *Bilao*. These are like round, hollow *arneros*. What [the person] wished to know was whether or not his field would produce well or not, or whether the sick one would die. He placed this *Nigo* on the ground and said, "Guibang, Guibang," which means to move about or to the sides. If it moved about, they said that it was a good sign and that they would have lots of rice to winnow. This is the function of the *Nigos*. But if it remained motionless it was a bad sign. They did the same thing with their shields, which they call *Calasag*. We have already said that they are long like *Paveses* and that they almost cover a man. We shall tell of their construction in another place. They place, then, one of these *Calasag* crosswise near the bed of the ill person or in another location in the house. They do this very often to see if he will die. Like the sick person, there is the *Daeta* and repeats to him the aforesaid words. If it moves pitching lengthwise, it is a good sign; if to one side, it is not so good, although not bad; but if it does not move, it is a bad sign. It may be observed that these *Daetan*, either stealthily with the foot, if they are standing, or with the hand, if seated, make the shield move in order to secure from this more advantage and to deceive [the rest]. I have heard not just one or two tell that after having treated them well as to their fortunes, scarcely had they come down from the house

cuando morían los enfermos, y es cierto que aun en su antigüedad, hoy mucho más, lo tenían por embuste y trazas de las *daetan* para sacar dinero.

Más célebre es el tercer modo de hacer *quibang*, y este lo hacían con sus embarcaciones, o pequeñas que llamaban *baloto*, lo más común, porque de estas usan más, o con las grandes y de más porte; y el modo era este: embarcábanse los que querían, y, para saber el fin que había de tener su navegación, si era lejos, cuando iban a sus guerras y *pangaiáo*, o cerca a sus pescas y caza, decía el uno de ellos: *quibang, quibang cun magtoto cami*; “si hemos de proseguir en nuestro viaje, haz que se menee este *baloto* o embarcación.”

Cuando el *baloto* se meneaba de un lado a otro era buena señal, y, cuanto más se meneaba; mejor. En meneándose decían: “quién era el que hace menear al *baloto*? — ¿Es el *diwata*, o almas de nuestros difuntos?” Si al nombrar al *diwata* o al alma, se meneaba, cuando nombraban al *diwata*, era señal suya, no que las almas lo meneaban; y de este movimiento, que llamaban *pag-sinbara*, que quiere decir “buscar la suerte o la dicha,” colegían la buena o mala que habían de tener; y, aunque es verdad, como lo he oído a muchos, que sucedía verdaderamente, y que el *diwata* tal vez lo hacía para conservarlos en dicho engaño, que el demonio, que lo inventó, cooperaba a ello; pero lo más común; o las más veces, hacían esto los mismos que iban embarcados, fingiendo ser del *diwata*.

Cuando iban a sus cazas, de que ya dijimos hay mucha abundancia en estos montes, tenían un *diwata*, a quien llamaban *ban-wanun*, que quiere decir “el que vive en los montes.” A este la hacían una casilla en el monte, que llamaban *pagiawa*. Era esta alta y de solo un *harigue*. En ella ponían el primer puerco que cogían, del cual nunca ellos comían, o la cabeza, y el intento era dárselo al *Yawa*, que en este nombre llamaban al demonio, porque decían que, si no era de esta manera, no cogerían puercos, porque el *Yawa* lo impediría como señor del monte.

En las pescas hacían lo mismo, poniendo el primer pescado que cogían, o todo, o la mayor parte, en alguna peña o lugar alto,

when the sick persons died. It is certain, that while in ancient times they were held bound by the deceits and artifices of the *Daetan* to get money, today it is much more the case.

More popular is the third method of making *Guibang*; they performed this with their boats, either the small ones which they called *Baloto* (the most common because they used these the most) or with the large ones with the greatest capacity. It was done this way. Those that wished got aboard in order to know what would be the outcome of their trip, if it was to a distance, when they were going on their war expeditions and *Pangaiiao*, or near, to their fishing or hunting. One of them said "Guibang, Guibang, cum magtoloscami." "If we must continue this voyage, make this *baloto* or vessel rock." When the *baloto* rocked from side to side, it was a good sign and the more it rocked the better. While it was moving they said, "Who is the one that is making the *baloto* move? Is it the *Diwata* or is it some of the souls of our dead?"

If it moved on naming the *Diwata* or the soul, in the case of the first it was their sign that the souls were not moving it. From this movement which they called *Pagsinbara* meaning "to seek one's fate or fortune," they learned the good or evil that they were to have. Although it is true, as I have heard from many, that it really happened [as predicted], the *Diwata* perhaps did it to keep them in this deception and the Devil, who contrived it, cooperated in it. But more commonly or more often the very ones did this [rocking] that were aboard, pretending that it was the *Diwata*.

When they went after game, of which we have already said there was a great abundance in these forests, they had a *Diwata* whom they called *Banwanum*. This means, "He who live in the forests." To him they built a little house in the forest which they called *PAGYAWA*. This was tall and of only one *Harigue*. In it they placed the first hog that they captured. Of this they never ate, even the head, and the intention was to offer it to the *Yawa*. This was the name by which they addressed the Devil. [They did this] because they said that if it were not done in this manner, they would not capture hogs, since the *Yawa* would prevent it as lord of the forest. In fishing expeditions they did the same thing, putting the first fish which they caught, either all of it or the greater part, on a rock or some high place, because

porque con esto tenían propicio al *diwata* del mar y cogerían mucho pescado cuando iban a cazar o pescar. Si les pedían parte, que ellos llaman *paat*, se volvían, porque decían era mal agüero y con aquello se ahuyentaban los puercos y los peces; y en esto tenía otros *paglehes* de que trataremos en el Capítulo siguiente, que eran muchos y para todas las cosas.

Ni faltaban por acá mujeres como en España, las gitanas, que les decían la “buenaventura” y quitaban la mala; el modo era como allá, mirando las rayas de la palma de la mano; y, porque en esta lengua *palar* es la palma de la mano, *himalar* quiere decir ventura, y *paghimalar* decir la “buenaventura.”

No eran pocos los embustes que en esto mezclaban; y, según las rayas, decían que se había de morir de parto si no se quitaba la “malaventura,” o que se le moriría el marido, o la mujer a este, y enviudaría; a los hijos que sus padres; y a este modo otros embustes.

Cuando dudaban de las rayas, por no estar bien señaladas, cogían un huevo de gallina y lo quebraban en la palma de la mano, poniendo en ella lo interior del huevo. Si la yema era limpia y de buen color, decían que era dichoso; si salía blanca, que era desdichado.

De las buenas o malas rayas, que ellos llamaban *quit*, colegían si había de ser rico, *dato* y poderoso; y si pobre y desdichado si había de morir alanceado o a manos de algún caimán, o culebra, u otra desgracia; y en esto daban tanto crédito como suelen los bobos a las gitanas en España; y hay acá algunas mujeres que viven de esto.

Para quitarles la “malaventura” decían que era necesario hacerles *sibit*, que es sacar de la palma de la mano lo que la causa, y esto hacían con una aguja, hiriendo la parte donde decían estaba la mala suerte, y sacando una poco de sangre, con la cual decían se salía la malaventura. Esto era siempre en la mano derecha, donde dicen esta la buena o malaventura, que de la izquierda no hacían caso; al revés que algunos quirománticos de Europa, que de una y otra mano se valen.

Algunas untaban con aceite la palma de la mano y levantaban el brazo de la persona a quien decían la ventura. Si el aceite escurría hasta abajo y llegaba hasta el codo era buena señal, y

by this means they had propitiated the *Diwata* of the sea, and they would catch many fish. When they went to hunt or fish, if they sought from them the part which they call *Paat*, they returned because they said it was a bad omen. With the former, the hogs and fish increased. For this they had other *Paglehes* of which we shall treat in the next chapter. They were numerous and for everything.

Nor were there lacking women here such as the gypsies in Spain who told them of good fortune and fended off bad. The method was the same as there, looking at the lines in the palm of the hand. Since in this tongue *palar* is the palm of the hand, *Himalar*, means the future, *Pahimalar* to tell good fortune. There were many frauds which they mixed in with this. According to the lines, they said that they must die in childbirth unless they rid themselves of the bad luck, or that the husband would kill the wife, or she him, and would become widowed, that the parents would [kill] the children. Such was the manner of these lies. When they doubted the lines because they were not clearly marked, they took a hen's egg and broke it in the palm of the hand, placing there the inside of the egg. If the yolk was clear and of a good color, they said that it was lucky; if it came out white, it was unlucky. From the good or bad omens, which they call *Guit*, they found out if they were to be a rich and powerful *Dato*, and whether poor and unfortunate, whether they would die pierced by a lance or at the hands of some alligator, snake or other misfortune. In this they place as much trust as the dolts do the gypsies in Spain. There are some women here who make a living this way.

In order to get rid of bad luck, they said it was necessary to perform for themselves *sibit*. This is to draw from the palm of the hand what is causing it. They did this with a needle, piercing the part where they said was the bad fortune and drawing out a little blood. With this they said that the bad luck went out. This was always in the right hand where they say that good or bad luck is located; they pay no attention to the left hand. [This is] the reverse of certain palmisters of Europe who use either hand. Some rubbed the palm with palm oil and raised the arm of the persons whose fortune they were telling. If the oil ran down and came as far as the elbow, it was a good sign and

que ya se había salido toda la malaventura, y, si no llegaba, era mala. Otras medían el brazo con sus palmas desde la muñeca hasta el hombro, subiendo y bajando, y, si de vuelta emparejaba su mano o palmo con los dedos del otro, decían que era dichoso y *palaran*, que es “afortunado,” pero si no emparejaban, no; y de este modo otros embustes sin traza.

La paga, aun ahora, que aún no han olvidado este uso de hacer *sibit* y quitar la malaventura, es un real que se lleva la que cobra, quedando la otra sin su real y herida, y con tan mala ventura como antes.

Pasemos ya a sus difuntos y el modo de sus entierros, que es parte de religión, y en esto lo fue de muchas supersticiones; y, dejando lo que ya apuntamos de las almas y cómo las llevaban al *sayar* donde las recibía *badadun* con los parientes del difunto, etc., veamos lo que hacían con el cuerpo muerto; y, antes que tratemos de ellos, quiero advertir de un yerro o engaño grande de los bisayas que, cuando muere alguno, y más si es principal, en su edad florida, antes de llegar a viejo o vieja, que de esto no era ni es tanto, luego decían *ginaswang*, que quiere decir “que el brujo le había comido el hígado”; o *ginbabaran*, que significa “que le han muerto con ponzoña o hierbas que matan,” o *gindalodonga*, y es lo mismo que decir “que lo mataron con hechizos,” y es en tanto grado que aun ahora no les podemos sacar de estos errores, ni darles a entender que, sean mozos o sean viejos, hombres o mujeres, principales o ricos, *timawas* o esclavos pobres; mueren de muchas y varias enfermedades que padecen los hombres, o dadas de Dios, o ocasionadas de causas naturales, porque, a su juicio, sólo los viejos mueren muerte natural, los mozos violenta y por las causas dichas; y así todo es echar juicios y muchas veces mover grandes pleitos, si le mató Fulano o Fulana, con yerba o maleficio; y el mismo enfermo suele ser el primero que dice: “Fulano, sin duda, me ha hecho mal,” etc.; que creen los demás, y pensarán vengarse del tal, sin más fundamento que la sospecha del otro, de que viven y mueren llenos, y es no poco lance para

that all the bad luck had now gone out; if it did come down that far, it was bad. Others measure half the arm with their palms from the wrist up to the shoulder up and down. If, in turn, the hand or palm with fingers [extended] was equal to the other, they said that it was lucky and *Palaran*, which is fortunate, but if it was not equal, no. In this manner [there were] other frauds without a shadow of truth. The payment even now (for they have not yet forgotten this custom of doing *Sibit* and getting rid of bad luck) is one real which she who performs it carries off, leaving the other [person] without her *real*, wounded and with as bad luck as before.

We pass on now to their dead and the manner of their burials which is a part of their religion and in this respect was connected with many superstitions. We omit here what we have already pointed out about their souls and how they were taken to *Sayar* where *Badadun* received them together with the relatives of the dead person, etc. We come to what they did with the dead body. Before we treat of this I wish to point out a great error or deception of the Bisayans. When someone dies, and especially if he is a chief of mature (*florida*) age, before becoming an old man or woman (with these it was not, nor is now, so old), they spoke [the word] "*Ginasvag*." This is to say that it is a wizard who has eaten the entrails or *Ginababarang*. It signifies that they have killed him with poisons or deadly herbs, or *Gindalodonga*, and is the same as saying that they killed him with sorcery. [They believe this] to such a degree that even now we cannot take them away from this error or make them understand that, whether they are young or old, men or women, chiefs or rich men, *timawas* or poor slaves, they die of many and varied illnesses which mankind suffers. They are either given by God or occasioned by natural causes. However, in their judgment, only the old die a natural death, the young men violent ones, and for the reasons mentioned. So the whole thing is to make snap judgments and many times to instigate great arguments whether so-and-so, either man or woman, was killed, whether with herbs or violence. The sick person himself customarily is the first to say, "So-and-so without doubt has done me wrong, etc." The rest believe this and pursue vengeance upon such a person without any more basis than the suspicion of the [sick] person. Thus, they live and die filled

sus almas, y nos cuesta mucho trabajo persuadirles lo contrario; y, aunque a la verdad, hubo mucho y hay no poco aún de esto, pero es cierto que no en todos.

Vengamos, pues, a los muertos. La primera diligencia que hacían en algunas partes era lavarlos muy bien; y, si era principal, hombre o mujer, o rico y potentado, le untaban la cara y cuerpo, y más los cabellos, con aceite obscuro del modo que solía él hacerlo cuando estaba vivo y salía de fiesta. Luego los engalanaban, fuese hombre o mujer, con mucho oro y gargantizos, y bocas y cuanto tenían de valor, y aun en la boca le echaban oro, que llamaban *playmer*, porque, cuanto más oro llevaban, decían que eran mejor recibidos en la otra vida y conocidos por grandes *datos*.

Después de engalanados cabeza, cuerpo, cuello y manos, les amortajaban. Su uso antiguo y aun hoy era ponerlos todos los mejores vestidos que tenía cuando vivo, y luego su mortaja, que llamaban *sapot*, y a las veces eran tantas las mortajas cuantas mantas daban sus parientes para ello, y solían llegar a diez; y, aun dentro de ellas, solían en sus antigüedades esconder oro y otras cosas de valor, como granates finos y cornelinas y otras piedras preciosas.

Amortajado el cuerpo, hacían en la mitad de su casa uno como andamio, que llamaban *bitana*, y era a modo de tarima alta del suelo, y en ella ponían el difunto.

En algunas partes lo tenían allí siete días, hasta que no podían sufrir el hedor; en otras dos o tres, y, retirándose los parientes del difunto, marido o mujer, a un rincón de la casa, el más retirado, subían cuantos querían a ver al muerto.

Llaman *parahaya*, que quiere decir “plañideras,” que comúnmente eran mujeres, y tal vez hombres, que cantaban el *canogon*, que quiere decir “lástima,” con un modo de endechas, todas en verso, repitiendo sus buenas costumbres: si era hombre, cuán valiente era y liberal; si mujer, cuán hermosa y trabajadora, y fecunda si tenía muchos hijos, y si no otras alabanzas a su modo; y de cuando en cuando daban, y dan hoy, los parientes unos aullidos desahorados y tremendos que se oyen de muy lejos; y, a lo que yo he reparado en muchas ocasiones de estas, raros son los

with [suspicion] and there is no advantage in it for their souls. It costs us great labor to persuade them to the contrary. Although in truth there was, and there is still, much of this [practice] yet it is certain that it is not among them all.

We come then to the dead. The first duty they performed in some places was to wash them very well. If [the deceased] was a chief, either man or woman, or rich and a land owner, they annointed the face and body, especially the hair, with fragrant oil in the manner that he was accustomed to do so when he was alive and was attending a festival. Then they adorned him, whether man or woman with much gold hanging (*ahorcas*) necklaces as much as he had of value. Even in his mouth they placed gold, which they called *plagonor*, because they said that the more gold they wore the better their reception into the next life and their recognition by great *Datos*. After adorning the head, ears, neck and hand, they shrouded the corpse. Their ancient custom, and even today, is to put on them all the best clothes which they called *Sapot*. At times there were as many shrouds as the blankets his relatives provided for him. They often reached ten. Even in the midst of these shrouds in ancient times they were accustomed to hide gold and other things of value such as fine garnets, cornelians and other precious stones. Having shrouded the body, they made a kind of platform in the middle of their house which they called *Bitana*. It was a kind of bench above the floor. On it they placed the deceased. In some places they kept him there seven days until they could not stand the stench, in others, two or three. The relatives of the deceased husband or wife, retired to one corner of the house farthest away. As many as wished went up to see the deceased.

* * * Missing lines in original?

They called them *Parahaya*, which means professional mourners. Ordinarily they were women and perhaps men who sang the *Canogon*. The means to express grief with a kind of dirge, all in verse, reviewing his good deeds. If he were a man, [they related] how valiant and generous he was; if a woman, how beautiful, industrious and prolific, if she had many children, as well as other appropriate eulogies. The relatives gave out, and still do, some wild and tremendous howls (*ahullidos*) which are heard at a great distance. I have carefully observed this on many occa-

que lloran de verás, sino es padre o madre, o mujer del difunto; los demás están los ojos secos, sin ratos de lágrimas.

Mientras lloran los parientes, los demás que suben y bajan a la casa, comen y beben largamente; y, para el efecto llevan mucha *tuba*, vino u otras de sus bebidas, puercos y otras comidas, a que acuden todos.

En este tiempo, los esclavos u otros parientes van al monte y cortan un palo de los más duros (*ipil* suele ser lo más común) le hacen el ataúd, que ellos llaman *longon*. Algunos más prevenidos y mayores, más principales, de antemano lo tenían mucho cuidado, y hoy lo tienen; que, siendo principal u hombre rico; todos piden ser enterrados con *longon*, y tienen por caso de menos valer el que no se les conceda; que, por las muchas supersticiones que en ellos tenían u otras causas e inconvenientes, se procura no sean muchos los ataúdes, y que sean de palos blandos y que se pudran en breve, porque llenaban la iglesia de ellos.

En el tiempo en que el difunto o difunta estaba en la tarima dicha con todo su adorno, si era casado o casada, el que sobrevivía se cortaba los cabellos, y mucho más las mujeres, y era señal de mucho amor a los maridos muertos. Estos cabellos, o los metían en el ataúd de sus maridos o los guardaban, y de cuando los sacaban y, teniéndolos en las manos, lloraban.

El que quedaba viudo, fuera hombre o mujer, había de pasar siete veces por encima del cuerpo del difunto, de un lado a otro, porque, si no hacía esta diligencia, decían que se habían de volver locos, y, dadas las siete vueltas; se sentaban. En algunas partes añadían a esta diligencia el quedar tres días árceo, o partir encima de la cabeza del viudo o viuda, que ya estaba sin cabellos, un coco verde o seco, y lo dejaban caer el agua, que dichos cocos tienen, encima de la cabeza, porque con esto decían que no se volvería loco.

Esta diligencia se hacía al canto del gallo, antes de amanecer, y la que lo hacía era una vieja o *bailana*; y la paga de esto era que, cuando el viudo o viuda se casaba otra vez, le había de dar los vestidos con que se casaba; y tenían otras muchas supers-

sions during the funerals. Rarely are there people who are really crying unless it is the father, mother or wife of the deceased. The rest have dry eyes and without a trace of tears.

While the relatives cry, the rest who ascend and descend from the house eat and drink copiously. For this purpose they bring quantities of *Tuba*, wine and others of their drinks, hogs and other food which all share. At this time the slaves or other relatives go to the forests and cut a log of the hardest (*Ypil* is the most common), and they make the coffin which they call *longon*. Some more energetic and older, especially chiefs, had them made beforehand, decorated very curiously and with many designs. In this work they took great care and do so today. If they are chiefs or wealthy persons, they all ask to be buried in a *longon*; they hold it to be a disgrace for one not to be allowed to do so because of the many superstitions that they had regarding it. Other causes and difficulties result in there are not many coffins, and they may be made of soft wood which quickly rots because they filled the churches with them.

During the time that the dead man or woman was on the *tarima* with all his adornments, if he were a husband or wife, the one who survived cut off his or her hair and very especially the woman. It was a sign of great affection for their dead husbands. This hair, they either placed in the casket of their husbands or they kept it. From time to time they took it out, and holding it in their hand they wept. The one who had been widowed, whether man or woman, had to pass over the body of the deceased seven times from one side to the other. Because if he did not do this, they said that they would become insane. After the seven passings, they seated themselves. In some places they added to this business the burning for three days of a ray trout, or of opening over the head of the deceased, who was now without hair, a green or dry coconut. They let the liquid, which these coconuts have, fall out over the head, because with this they said that he would not become a lunatic. This precaution they performed at the crowing of the cock before dawn. The one who performed it was an old woman or *Bailana*. The payment for this was that when the widower or widow was married again, he or she would have to give (the *Bailana*) the clothing worn at

ticiones los que estaban viudos en comer o no de varias cosas, en hacer fuego en su casa, en vestir y demás cosas sin fundamento.

El luto que estos se ponían antiguamente era blanco, como lo usan también los chinos y las más de las naciones circunvecinas, porque, con el negro, dicen que cegaban. El llanto y entredicho era muy grande, porque, si el que se moría era el principal, cabeza y señor del pueblo, o su mujer, hijo o pariente cercano, había lo primero *lalao*, que es como "entredicho," y, a voz de pregonero, mandaba el *dato*, o su hijo o pariente que sucedía al *dato*, a todos en general que hicieran *lalao*, y decían: manda el *dato* que en señal de tristeza nadie, mientras no levantara el entredicho, se ría ni hable recio; que nadie, ni aun las mujeres, se peine; ni una los cabellos, ni los componga; que nadie se cubra las cabezas; que no canten los gallos ni griten los perros ni lloren los niños, ni haya otro género de ruido alguno; que nadie se bañe, ni mude vestido ni se ponga oro o galas, hasta que el *dato* ordene otra cosa, y, al que lo quebrantaba penaban sin remisión alguna; y era bastante para que fuese esclavo el que lo quebrantaba; y lo que más era, al amo del perro que aullaba, al del gallo que cantaba, al padre o madre del niño que lloraba les hacían esclavos; con lo que se muestra no solo el rigor con que se había de guardar, sino su tiranía y violencias.

Otro *lalao* había, y era que de cortezas de bejuco mal cortado, u otros semejante, se llenaban las muñecas de los brazos y parte de ellos, y las gargantas o cuellos, de uno que llamaban *baclao*, que son entretejidos como cinchos, que eran muy buen género de cilicio y escocía muy bien, y nadie se lo podía quitar mientras duraba dicho *lalao*, o luto, porque era castigado también.

En este tiempo del luto salían también los parientes del difunto; y, si eran hombres, iban a otros pueblos de enemigos a cautivar o matar a estos, según la calidad del difunto, hasta que les parecía que tenían suficiente correspondencia; y, si eran mujeres, se estaban muchos días en sus casa sin salir de ellas ni aun iban a casa de sus parientes; y en este tiempo tejían todas ellas

the marriage. Those who remained single also had many superstitions in eating or not eating various things, in building a fire in their houses, in dressing and other matters without basis.

The mourning dress that they wore in ancient times was white. The Chinese and other neighboring peoples wear this [color] also because they say that with black they become blind. The weeping and the regulations were very great, because if the person who died was the chief, head and lord of the pueblo, or his wife, son or near relative, first there was *Lalao*. This is like an interdict. The *Dato*, or his son or kinsman who succeeded the (deceased) *Dato* in the manner of the town caller ordered everybody in general to perform *Lalao*. They said, "The *Dato* orders that as a sign of grief, no one while the interdict is in force, may laugh, nor speak rudely; that no one, not even the women may comb or anoint or arrange their hair; that no one may cover his head; that the roosters may not crow; nor the dogs bark, nor children cry, nor may there be any other kind of noise whatever that no one may bathe or change clothes, or wear gold or ornaments until the *Dato* orders otherwise." Any one who broke it was punished without any leniency whatever. It was sufficiently (serious) that he who broke it might be made a slave. What was more, they made slaves of the master of the dog which howled, of the rooster that crowed, of the mother or the father of the child which cried. This shows not only the rigor with which it was guarded, but also their tyranny and violence.

There was another *Lalao*. This consisted in the bark of roughly peeled *bejuco* and other similar [woods]. They covered the wrists of the arms and part of the latter the throat or neck, with some of these which they call *baclao*. These are interwoven like lathes of two or three fingers width although round and like belts, which were a very good kind of hairshirt and irritated the person effectively. No one could take them off while this *Lalao* or mourning lasted, because it was also punishable.

In this period of mourning the relatives of the deceased went out. If they were men they went to other enemy pueblos to capture or kill others, according to the status of the deceased, until it seemed to them that they had reached a sufficient proportion. If they were women, they stayed for many days in their houses without going out of them, seen to those of their relatives. Dur-

mantas las que podían, y con ellas iban a algún pueblo de los amigos, y vendían sus mantas las que las habían hecho, o pedían a sus parientes las que no, si allá las tenían; y unas y otras volvían a sus pueblos, y de lo que traían hacían vestidos de fiesta, que se engalanaban, comían y debían largamente, y era ésto señal de que se acababa el luto, y de allí adelante podían los hombres ponerse bajaques colorados, y las mujeres sayas de color, que en tiempo de luto era vedado a unos y a otros vestirse de colorado, y, finalmente, se acababa con bailes y danzas y borracheras todo el luto.

Y como remate de él, cuando el muerto era muy principal, hacían *paglalar*, que quiere decir “unas como honras,” y para ellas labraban o tejían de abacá de varios colores unos paños grandes; en ellos ponían la figura del *dato* o principal; y, pintadas o labradas, islas, cicales; *mananguetes* que secaban; *tuba*; esclavos que mataban, puercos; y hacían otras cosas de servicio del *dato*, y a estos paños los sacaban a la playa y los colgaban cerca de ella, o poniendo cañas, o en algunos árboles y delante de ellos, danzaban, cantaban, bebían y comían y se emborrachaban; y estas eran las honras o memorias honoríficas de sus datos.

Y, después de bien bebidos y cansados, los que tenían juicio para ello, descolgaban los paños dichos y los llevaban al lugar donde el *dato* estaba, o enterrado o guardado, porque no enterraban a todos, y allí los dejaban colgados como trofeos suyos, y en su memoria, hasta que se hacían pedazos o, por otras causas se rasgaban y se caían, o el viento los llevaba.

CAPITULO 16

DE SUS ENTIERROS Y SEPULTURAS Y DE LAS COSAS QUE CON SUS MUERTOS ENTERRABAN

Por desdicha se tuvo siempre en todas las naciones, así políticas como bárbaras, el carecer de sepultura, como consta de todas las historias sagradas y profanas; y el cuidado en disponer sepul-

ing this time, all of them that could do so wove blankets. With them they went to some pueblo of their friends and sold the blankets which they had made or had begged from their relatives, if they had any there, and if they could not [weave]. Both returned to their pueblos, and from what they brought back they made holiday clothes, adorned themselves and drank copiously. This was a sign that the mourning was over. From that time on the men could wear colored *bahaques* and the women, colored dresses. It was forbidden to both in time of mourning to wear colored clothes. Finally the whole [period of] mourning ended with balls and dancing and drunkenness.

As an ending of it, when the dead man was a very grand chief they performed *Paglar*. This means something like honors. For these they fashioned or wove from *abaca* of various colors large pieces of cloth. On them they put the figure of the *Dato* or chief, painted or embroidered islands, clumps of coconut trees, mananquetes which were drying, tuba, slaves, killing hogs and doing other things as service to the *Dato*. They took these cloths to the sea shore and fastened them up near it placing them on canes or on some trees. Before these they danced and sang, drank and ate and debauched themselves. These were the honors or honored memorials for their *Dato*. After becoming completely drunk and tired, those that had sufficient sense to do it took down the cloths and carried them to the place where the *Dato* was either buried or was being kept, because they did not bury all of them. There they left them hanging like his trophies in his memory until they went to pieces, or for various reasons they were torn or fell down or the wind carried them away.

CHAPTER 16

CONCERNING THEIR BURIALS AND BURIAL PLACES AND THE THINGS WHICH THEY INTERRED WITH THEIR DEAD

Unfortunately in all the peoples, both civilized and barbaric, there was always a desire for burial rites, as is manifested in all histories, sacred and profane. Care in arranging graves and tombs was widespread. However, among many it was excessive,

cros o sepulturas fue general, aun en muchos fue excesivo, como consta de los romanos y otros.

En nadie, empero, faltó lo necesario a que inclina la piedad natural, y por esto contamos entre una de las siete obras de misericordia corporales la de enterrar a los muertos; y parece que innatamente la naturaleza desea volver en su fin a la tierra donde tuvo su principio, sin que la prevención de mármoles, jaspes y pórfidos, ni la diligencia de aromas, mirra y bálsamos, que tanto han usado, y aun usan muchas de las naciones políticas, haya bastado a eximir de la natural, y por eso forzosa corrupción de los cuerpos de los difuntos que, aunque tal vez se entretenga y dilate, finalmente todo viene a reducirse a polvo, semo y pensión, puesta por Dios al pecado, y de que solo el milagro puede eximir, ninguna prevención atajar.

Algo de los políticos tuvieron en este parte nuestros bisayas en la prevención, que ya dijimos, de los *longon*, o ataúdes que usaban de palo muy duros e incorruptibles, que aun hoy en día se hallan algunos enteros y fuertes, habiendo resistido más lo recio de los troncos que lo sólido de los huesos, pues de estos en muchos no se van rastros una poca de tierra, quedando los ataúdes casi enteros, y no solo usaban de palos duros y *lugas*, que llaman ellos, sino de tinajas grandes, vidriadas y fuertes; en que ponían asentados los cuerpos y toda la riqueza que tenían cuando vivos; y, cuando eran niños pequeños los enterraban en otras vasijas que llamaban tibores, que son como tinajas pequeñas, y otros vasos como orzas, algunas de ellas de porcelana fina de China con su tapadera de lo mismo, que se han hallado no pocas veces en el lugar de sus entierros con algunas tinajas que llaman *ihalasan*, que quiere decir "con culebras," por tenerlas hechas en los cascós con mucha curiosidad y primor, y había tinaja de estas que valía, y aun hoy vale, un esclavo y dos, según su tamaño y calidad.

Y era de modo esto que no se sabe que en la antigüedad enterrasen a difunto alguno, aunque fuera muy pobre, inmediatamente en la tierra, sino siempre con ataúd o algo de lo dicho, aunque hiciesen de palo baladí y que presto se pudre, el ataúd, o *longon*, de los pobres, y que no alcanzaban más.

as is true of the Romans and others. Among none of them, however, was there omitted whatever a natural piety moved them to consider necessary. For this reason we include the burial of the dead among the seven corporal works of mercy. It seems that nature innately desires to return finally to the earth where it had its beginning, so that neither the preparation of marble, jasper and porfidos, nor the diligence of perfumes, myrrh and balsams, which were so widely used and are still being used in many developed nations, is sufficient to prevent the natural, and for this reason, necessary corruption of the bodies of the dead. Although perhaps it is delayed or slowed down, finally all comes to be reduced to powder. [This is a] quitrent or encumbrance placed by God upon sin from which only a miracle can exempt, and there is no possibility of a shortcut. Our Bisayans had something of the more advanced peoples in this regard, in the preparation they made, as we have said, of the *Longon*, or the caskets they used of very hard and incorruptible wood. Even today some of them are found whole and strong. The toughness of the trunks had resisted better than the hardness of the bones, because in many of these [coffins] one can find no traces of anything except a little dirt. The coffins remain almost intact. Not only did they use hard woods and *Tugas*, as they called them, but large strong glazed jars. In these they placed the bodies in a sitting position and all the wealth that they had when they were still living. When they were small children they were buried in casks which they call here *tibores*, (these are like small jars), and other jars like small earthen pots, some of them made of fine porcelain from China with the lid of the same make. These have been found many times in their burial places with some jars which they call *Ynalasan*. This means with snakes because these are placed on the casks very curiously and with dexterity. There was a jar of this type worth, and even today is valued as much as, a slave or two, because of its size and quality.

Such was the situation that it is not known that in ancient times they ever buried a dead person, even though he may have been very poor, directly in the ground but always with a coffin or something of this kind. [They did this] even though they made them of worthless wood, and the coffins of the poor, who could get nothing better, would rot quickly. We have already

Ya dijimos que el zumo de la hoja, que llaman *buyo*, les servía de bálsamo, llenando los *longon*, y aún los vacíos del cuerpo difunto, abriéndolo para esto, de zumo de dicha hierba; y demás de que estos eran de una pieza siempre lo interior, les hacían las tapaderas tan bien ajustadas y clavadas y calafateaban tan apretadamente que ni salía mal olor alguno ni entraba aún el mismo aire más delicado, cooperando en esto de la incorrupción, aunque en valde, de sus cuerpos. Veamos el lugar donde los enterraban.

En los *datos* o principales no había lugar señalado para enterrar, sino a voluntad de los vivos. Cuando el *dato* era muy querido, y su mujer e hijos le tenían mucha voluntad, no le sacaban jamás de su casa, sino que bien tapado y cerrado el *longon* o ataúd, lo guardaban o en un aposentillo que en su casa hacían para esto, o en lo más alto de ella; cerca del techo tenían colgados los ataúdes; y si acaso tal vez olía mal, hacían en el *longon* un agujero que correspondía al sitio del cadáver, y encajaban una caña, que vacían primero de sus ñudos, y la calafateaban muy bien, metiendo la una punta bajo de la tierra, y por allí se vaciaba el difunto de toda la bascosidad; y, al cabo del año, abrían otra vez el *longon*, lavaban muy bien los huesos, y luego los untaban con aceites olorosos, y en otra arca menor de madera incorruptible los guardaban dentro de sus mismas casas, colgadas; y, si sucedía mudarse de ellas, se llevaban sus difuntos a la casa donde se mudaban, y allí los guardaban hasta que, con el tiempo o con otros accidentes, se consumía todo.

A otros solían enterrar bajo de las mismas casas donde habían vivido, que llamaban *sirum*, y en el suelo, que suele estar escueto a *quatuor ventis*, que sólo arriba viven. Cuando enterraban algún muerto en dicho *sirum*, se estaban haciendo fuego alrededor seis o siete días con sus noches.

Cuando sacaban el cuerpo muerto de sus casas, para enterrarlo en otra parte, nunca bajaban por la escalera el muerto, porque decían era fatal y se morirían todos; y así, por el frontispicio de la casa, abrían una puerta para el efecto, que volvían luego a

said that the sap or juice of the leaf which they call *bujo* served them as balm. They filled the *Longon* and even the cavities of the cadaver, using for this purpose the sap of this plant. Aside from the fact that the interiors of these coffins were always of one piece, they also made the lids to fit very well, and they fastened them and calked them so tightly that no bad odor whatever emerged nor entered, except this most pleasant fragrance, assisting in the matter of preservation of the bodies, although to no purpose. Let us examine the place where they buried [their dead].

Among the *Datos* or chiefs there was no place set apart for burial, except by the wish of the living. When the *Dato* was very well loved, and his wife and children had deep affection for him, they never took him from their house. Instead, the *longon* or casket, well covered and sealed was kept either in a little room in the house constructed for this purpose, or they suspended the coffins in the highest place in the house near the ceiling. If by chance it gave off bad odors, they fashioned an opening in the *longon* which was opposite the anus of the cadaver. They inserted a piece of bamboo, which they had first cleared of knots, and they sealed it thoroughly placing the other end beneath the ground. Through it the deceased was emptied of all the uncleanness. At the end of the year they opened the *Longon* again, washed the bones thoroughly, and then annointed them with fragrant oils. They kept them in a smaller chest of imperishable wood suspended inside their own houses. If it happened that they moved from there, they took along their remains to the house to which they moved. There they kept them until with time or other accidents all was destroyed.

They were accustomed to bury others under the very house where they had lived, which they call *Sirum*. This is the ground which is usually protected from the four winds, and they only live above it. When they buried some deceased in this *Sirum*, they stayed to build a fire round about for six or seven days and nights. When they took the cadaver from its house to bury it elsewhere, they never lowered it down the stairway because they believed that it was fatal, and they would all die. Consequently, they opened a passage through the front wall of the house for this purpose. They immediately closed it again because any-

cerrar, porque el que saliese o entrase por allí moriría; pero si el muerto era esclavo, lo echaban por lugar de la escalera, no le bajaban, y era ceremonia que usaban con los esclavos solos, y no dan razón del por qué.

Cuando les habían de bajar de la casa antes de cerrar el *longon*, ponían a los muy principes, hombre o mujer, en lugar de almohada, un plato, que ellos llaman *bahandi*; que; siendo *ca-daan*, quiere decir de su antigüedad, era y es de mucha estima entre ellos, y, a la verdad; algunos lo son. Solamente para nosotros tienen malo que son muy gordos y pesados, pero son de media porcelana y algunos de lindas labores de medio relieve, otros pintados. Valen hoy estos platos entre ellos uno o dos *taes*, que son 8 ó 16 pesos, y esto de plata u oro, que los otros platos que no son de aquella ley, valen mucho menos.

Además de este plato grande, si era mujer, le ponían en los pechos dos escudillas de porcelana de China, una en cada uno, y otra mayor en la frente, que le tapase la cara. Esta aun los hombres la ponían, y las demás joyas que el difunto más estimaba, y algún buen paño labrado o bordado, porque todo esto, decían, les servía en la otra vida.

Con esto, antes de bajar al muerto de su casa, apagaban el fuego que en ella había; y después, en algunos días, ni había de pedir fuego de fuera, ni darlo a otro alguno del que encendía; que había de ser con el *bagir*, a fuerza de manos con alguna caña o *bacacái*, o palo, sacado de la casa del muerto, y no de otra parte ni madera porque era *paglehe* inexcusable este.

Ya que los querían bajar, daban al ataúd, o lo que servía de él — que tal vez en los muy pobres eran cañas partidas y duras, mas, aunque palos, atados con unos cinchos o fajas de bejuco — en algunas partes nueve vueltas, en otras siete y en otras cinco *bagcas*, que son vueltas enrededor, y de esto no se podía discrepar.

En todas estas costumbres, si se faltaba, decían que se morirían o sucedería alguna desgracia. En algunas partes se usaba, y aun lo usan hoy, si el ministro no tenía cuidado, al querer meter en la sepultura al difunto, rasgarle la mortaja o volvérsela

one who should go out to enter through it, would die also. But if the deceased were a slave, they threw him down by way of the steps; they did not lower him. This was a ceremonial they practiced only with the slaves, and they gave no reason why.

When they were prepared to descend from the house, before closing the *longon*, for the most important chiefs, either men or women, they placed a plate in the place of a pillow. They call this *Balsandi*, which was a *cadaan*, that is to say (passed on) from ancient times. It was, and is, very highly regarded by these people; truly, some of them have [great value]. Only for us they have a bad feature in that these are very thick and heavy, but they are partly glazed and some with beautiful designs of demi-relief, others are painted. These plates are valued today among them at one and two *taes*, which is eight or sixteen pesos, and this is of silver or gold. Other plates which are not made to that standard were worth much less. Aside from this large, valuable plate, if it was a woman, they placed on her breasts small coverings of china porcelain and another larger one over her face. The latter was worn even by the men, as well as the other jewelry which the deceased most treasured and some fine cloth with designs or a hem, because they said that all this would be useful to him in the other life. Whereupon, before bringing down the deceased from the house, they put out the fire that was [burning] there. Thereafter for some days one could not ask for fire from outside, nor give to any other person from what was burning. This had to be done with the *Bagir*, by means of the hands with some bamboo or *bacacai* or wood taken from the house of the deceased. [It could not be taken from] any other place, not even the wood, because this was an unforgiveable *paglehe*.

Since they wished to descend they wrapped about the casket, or what served as one (perhaps this among the poor consisted in split and tough rattan, but also soft wood) with various cinchas or bands of *bejuco*. In some places (they utilized) nine turns, in others seven and in still others five *bagcus*, which are complete turns. This could not differ. In all these customs, if anything was omitted they said that they would die or that some misfortune would befall them. In some places it was customary (and still is today), that the minister be careful, on seeking to place the deceased in the tomb, to tear the winding sheet or *endersela*

por encima de la barriga; y esto dicen que lo hacen para que nos les pidan *paganitos* de muchas comidas, que si no se hace dicha abertura, dicen volverá a pedirlo.

También suelen sacar de sus casas, en habiendo muerto, las semillas para sembrar, cualquiera semilla que sea, porque, estando en ellas cuando hay muertos, dicen que se mueren también, y así las sacan luego, y hasta haber enterrado el muerto no las volvían.

En algunas partes tenían diputados lugares que eran comunes para enterrarse todos en general, excepto los datos, como dijimos, y sus hijos, como diremos, que llamaban *tampocan*; y así los isleños, que los más de estos indios lo son de islas pequeñas, que de grandes todos tenían una isla para el efecto, en que nadie vivía y sólo servía para los muertos, en otras partes tenían cuevas que servían para el efecto, juntando allí sus muertos.

A las orillas del mar, en Cebú, era su entierro antiguamente; y yo ví en un pueblecillo, que está hoy a nuestro cargo, llamado Mandaue, que en su antigüedad fue muy grande y aun el mismo de Cebú, que con cierto temporal corrió la mar algo dentro la tierra, y fue descubierta mucha cantidad de *longones*, y tantos que parece que estaba todo el suelo y la ribera llena; y me dijeron los naturales corría aquel hilo de ataúdes más de una legua, y entonces supe como habían sacado de ellos no pocas cantidades de oro y otros platos y vasijas.

Lo mismo sucedió en *Panglao*, isla de Bohol, en una punta llamada Dawis que había servido de *tampocan* en su antigüedad; y en estos días se labró casa e iglesia para los Padres, y, al cavar para los *harigues*, oí decir a los indios, no sé con qué verdad, que se habían sacado mucha cantidad de vasijas. Yo vi algunas y mucho oro, tanto que corrió la voz; y muchos, aun españoles, de Cebú, que no está lejos, iban a cabar y sacar; y, si la mitad de lo que se decía se habrá sacado de dicho lugar y de las tinajas y vasijas mayores y menores que servían de *longon* y de ellas mismas, fuera verdad, pudieran enriquecer algunos mucho; pero en estas materias siempre es más el ruido que las nueces.

En algunos pueblos que estaban, y están, en las *irayas* (ya hemos dicho que es *iraya*) de los ríos — que solían hacer sus entierros a las orillas del río, algo apartados hacía dentro,

(sic) above the stomach. This they say is done so that they do not ask for *pag-anito* [consisting] of many meals. If they do not make this opening, they say that he will come back to ask for it. They are also accustomed to take from the houses of the dead whatever seeds they had. [They must] sow whatever seed there is because, being in the house when there is a cadaver, they say that [the seeds] will also die. Thus they took them out immediately and do not bring them back until the deceased is buried.

In some regions they had designated places which were common [*graves*] for burying all together except for the *Datos* and their sons, as we mentioned. These they called *Tampocan*. So the islanders (and the majority of these Indians come from small islands rather than all from large ones) had an island for this purpose where no one lived, and it was used only for the dead. In other places they had caves which served this purpose, bringing their dead together there. On the sea shore of Cebu was their ancient burial ground. In a little pueblo, which today is in our care and called *Mandaue* which in ancient times was very large and even the largest of Cebu, with the passage of time the sea coursed somewhat inland. It uncovered a great number of *longones*, so many that it seems the whole area and the stream was full of them. The natives told me that lines of coffins extended from more than a league. Then I learned how they had taken out of them considerable quantities of gold and other kinds of plates and jars. The same thing happened in *Panglao*, Island of Bohol, on a point called *Davis* and had been used for a *Tampocan* in ancient times. In recent times a residence and a church were built for the fathers. On excavating for the *harigues*, I heard it said by the Indians, I do not know how truthfully, that they had dug out a great quantity of jars. I saw some and much gold, so much that the news spread and many, even Spaniards from Cebu, which is not far away, came to dig and take it away. If [it were true] that half of what they claimed was taken out of that place and from the jars and jugs, large and small, that were used as *longon* and from the coffins themselves, some would indeed have been greatly enriched. But in these matters there is always more smoke than fire.

In some pueblos that were, and are, located on the *Yrayas* (we have already explained what an *yraya* is) of the rivers, they

y después con el tiempo se han ido y van derrumbando, de modo que se ven muchos ataúdes — se hallan muchas tinajas y vasijas de lindos vidriados y aun cantidad de oro, y, aunque yo me he hallado en varias partes donde se ha hallado, y tal vez no poco, según decían, nunca a mi me trajeron cosa de monta. Sólo algunos platos o escudillas, o algún vaso de loza buena, y sólo en una me trajeron dos aracas de hombre, de muy fino oro y de hechura muy particular. La una me dio el indio que la halló, y la otra se la compré por el precio corriente, y ambas las envié a España, por curiosidad más que por el valor, pues no valían ambas seis pesos.

Otras muchas diferencias de varias cuentas de oro, de grandes tamaños y hechuras, alalorios finos, cornelinas y otras cuentecillas de vidrio de varios colores, he oído decir muchas veces y visto algunas que se han hallado en estos lugares donde se hallan sepulturas; pero el que tiene suerte de verlas primero, logra su dicha y lo esconde, y, si no es cuando riñen por la partición, si fueron dos o más, rara vez se puede sacar en limpio lo que sacaron, porque todo lo niegan y esconden, y en cosas de interés he afectado yo siempre mucho desahogo porque quiero que entiendan, crean y experimenten que busco más sus almas que sus haciendas; y fuera bien que todos, y *máxime* los ministros evangélicos, lo hiciéramo así siempre, que cediera en mucho crédito de nuestra santa fe, y lo contrario en descrédito y escándalo, de que quizás diremos algo de mucho que había que decir en la Segunda Parte, cuando tratemos en especial de nuestros ministros y de otros, etc.

A los hijos de los principales, que se morían de pocos años, tenían cuidado sus padres hacerles sepulturas apartadas y lejos del pueblo, más o menos suntuosas según su amor y poder, y en ellas ponían un esclavo, y era de los que había de ser del hijo sirviente. Este era guarda del sepulcro, y en su lengua le llamaban *daiao*.

Mientras vivía, este esclavo no se podía apartar de aquel lugar tiempo considerable, porque tenía cuidado de limpiar y barrer la

used to make their burials on the banks of the rivers at some distance toward the interior. Afterwards, in time, they have been, and are, crumbling away so that many coffins are exposed. Many jars are found and jugs of attractively glazed earthenware and even quantities of gold. I have chanced upon various places where [gold] has been discovered, perhaps a considerable amount according to what they said. However they have never brought me anything of value, only some plates and shields and some glasses of fine earthenware. Only once did they bring me two men's ear rings of fine gold and exceptional workmanship. The one, the Indian who found them gave me, and the other I bought for the current price. I sent both of them to Spain more as curiosities than for their value, for together they were not worth six pesos. There are many other arguments concerning garnets, gold beads of various sizes and shapes, fine glass beads, cornelians and other little glazed beads of various colors, I have heard spoken of about many times. I have seen some that have been found in these places where burial places are discovered, but he who has the luck to see them first reaps the benefit of his fortune and hides them. Unless it be when they wrangle over the division, if there were two or more, it is a rare occasion that one can come to a conclusion about what they took out, because they deny and conceal everything. In matters of material gain I have always affected great indifference because I want them to understand, believe and realize by experience that we seek their souls rather than their goods. It would be well that everyone, and most especially the ministers of the Gospel, would always act this way. This would redound much credit to our Holy Faith, and the opposite in discredit and scandal. Of this we shall say a little of the great deal that there is to say in the second part, when we discuss in particular our ministers and others, etc.

The sons of the chiefs who died very young were cared for by the fathers who built tombs for them apart and at a distance from the pueblo. [They were] more or less ornate, according to their affection and authority. In them placed a slave; he was one of those who must be (a slave) of the son if he should return. He was the guard of the tomb and in their tongue he was called *Daio*. As long as he lived this slave could not leave that place for any length of time because he had charge of cleaning and

dicha sepultura, y no se le mandaba otra cosa. Podía, empero, tomar de las sementeras lo que quisiera para su sustento y volver luego a su puesto; y, por esto, eran preludio de los solitarios y que viven solos, y también de los que son perpetuos en un oficio y ocupación, porque éstos nunca se mudaban, y así solían decir: *baga daiona, quita dinhi*. “Yo soy como el *daiao* que nunca me mudan,” etc.

El entierro de los *daetan* o *bailana* era diferente. En muriéndose alguna de ellas, o de los *asog* que tenían el mismo oficio, si era *catooran* — que ya dijimos significa “fatídica” y que tenía trato familiar con el *diwata*, y, por esto, estimado y de grande opinión — le hacían su sepultura a la orilla de la mar, mirando al oriente del sol, o junto de la misma casa donde solía vivir y tratar con el *diwata*; pero a la parte que miraba al oriente, encima de su sepultura, como entre nosotros se ponen un guión o un capelo, etc., a los capitanes generales, obispos, etc., a ella le colgaban una hoja de *anahao*, que llamaban *banai*, y es como un abanico que se dobla y desdobla, porque esta hoja es la que tienen en sus manos cuando hacen sacrificios, y con ella varias acciones; y, así, en señal de esto, le cuelgan, o colgaban, dicha hoja en señal de trofeos; pero cuando la *daeta* no era de las de fama, le enterraban a un lado de su casa donde caía bien.

Pasado algún tiempo y corrompido ya el cuerpo de las *bailanas* *catooran*, les sacaban los huesos del *longan*, o ataúd; y en él o en otra caja los enterraban y llevaban a uno de los árboles del *nonoc*, en especial al que ella acudía cuando vivía para tener sus juntas con el *diwata*, y la encajaban entre dos ramas de las mayores de dicho árbol, y a esto llamaban *pagsancat*, y todo el tiempo que allí estaba dicha caja, que era hasta que, o con los temporales o se quebraba o caía, todas las mujeres que por allí pasaban, se tapaban con las manos la cara, sin detenerse allí ni atreverse a levantar los ojos, porque era cosa sacrílega, y de esta manera toman otras muchas supersticiones, sin traza ni modo.

Nueve días después de muerto uno y enterrado, y no antes ni después, hacían *pogamito*, que llaman *pagpasaca*; que significa

sweeping this tomb. Nothing else was required of him; however, he could take from the fields whatever he wished for his sustenance and then return to his post. As a result there was a proverb concerning solitary persons and those who lived alone, as well as those who are permanently in a duty or occupation, because these never moved. So they were accustomed to say *bagadaiona, quitadinhi*, "I am like the *Daio*, and they will never make me move, etc."

The burial of the *Daetan* or *Bailana* was different. For when burying one of these or of the *Asog*, who had the same duties, if she were *acatooran* (which we have already said means prophetess of gloom and who had familiar contact with the *divata* and was for this reason esteemed and held in high regard) they built her tomb either at the shore of the sea facing the rising sun, or next to her own house where she had been living and treating with the *Diwata*. But on the side which faced east on top of the tomb (as we are accustomed to do in putting *Ungion*, or a hat, etc., on [the tombs] of the Captains general, bishops, etc.) they placed there a leaf of *Anahao* which they called *banai*. (This is like a fan which folds and opens) because this leaf is the kind that they hold in their hands when they make sacrifices, and make various motions with it. So, as a sign of this they place, and used to place, this leaf as a symbol of their triumphs. But when the *Daetan* was not a famous one, they buried her alongside her house where it was suitable.

When some time passed and the body of the *Bailana's Catooran* had been corrupted, they took the bones out of the *longon* or casket. In it or in another box they buried them and carried them to one of the *Nonoc* trees, especially the one which she came to when alive to have her meetings with the *diwata*. They fastened her among the largest branches of that tree. They called this *Pagsancat*. All the time that this box was there, which was until either with the storms it burst open or fell, all the women who passed by covered their faces with their hands without stopping there nor daring to raise their eyes, because this was a sacrilege. In the same manner they had many other superstitions without a semblance of substance or form.

Nine days from the death and burial of someone, not before or after, they performed a *Pag-anito* which they call *pagpasaca*.

“hacer subir.” Para esto cogían dos cañas verdes con sus hojas a uno *cagainquing*, que llamaban estos y son las ramas que echan estas cañas, arrimábanlas a la casa y adornábanlas con cadenas de las hojas de palma, y hacían una como escalera de las mismas que llegaban hasta el suelo. Aparejaban allá cerca puerco muerto, gallinas, *linopag*, que es comida de arroz guisado, aceite y *parena*, que es sahumerio oloroso.

Dispuesto esto, subía la *bailana* y recibía, estando arriba, de alguno de los de abajo, primero el sahumerio y luego el aceite. Recibíalo ella y fingía que le temblaban los brazos, y entonces decían que el alma del muerto venía a recibir lo que ella le ofrecía, y lo dejaba caer abajo como que se lo entregaba, y luego pedía la comida, y se llevaba ella su parte, y quedaba para los parientes del difunto la otra; y, con esta diligencia, decían que quedaba el difunto contento y no volvería a buscar a su mujer e hijos, o parientes, para llevarlos consigo, y vivirían, que sin ella, decían que habría de morir luego alguno de ellos.

También el viudo o viuda que sobrevivía, cogía *posos* Unidos (*poso* es un envoltorio lleno de arroz cocido, hecho de hojas de palmas de tamaño de la mano cerrada, poco más); y, puestos en un plato grande con agua, venía la *daetan* y los dividía apartando el uno del otro, y con esto decían que no moriría el que había quedado vivo, y a esto llamaban *pagbotas*, que quiere decir “apartar,” como si no lo estuvieran más con la muerte.

Cuando moría alguna mujer u hombre, aunque en las mujeres se estimaba más, que llamaban *bingil*, que quiere decir “que había vivido castamente,” sin haber conocido jamás otro hombre más que a su marido, habiéndose casado sola una vez, enterraban junto con ella medio coco y el *pati* que es astil de sus hachas, que ya dijimos ser agujereados ellos, no el hierro que es cuadrado por la parte superior, y lo que con esto querían significar era que supieran los venideros que topasen después con aquel ataúd, que aquella mujer había vivido castamente y sin haber conocido otro hombre que a su marido en toda su vida, y esto significaba el medio coco; que jamás se halla una mitad de coco, aunque partan infinitos, que ajuste con otro medio sino es con lo que hacía un entero; y lo mismo del astil del hacha, que no se ajusta sino a su

This means to cause to ascend. For this they cut two green bamboos with its leaves on. They call these *caginquing*. They are the branches which these bamboos grow. They tied these to the house and adorned them with chains of palm leaves. They made a kind of stairway from these which reached down to the ground. Nearby they prepared a dead pig, chicken, *linopag*, which is a food of cooked rice, oil and *Parena* which is fragrant *zaumerio*. When this was arranged, the *Bailana* ascended into the house. When she was above she received from someone below, first the *zaumerio* and then the oil. She received it and pretended that her arms were trembling. Then they said that the soul of the dead man was coming to take what she was offering him, and she let it fall below as it was put into her hands. Then they divided the food and she carried off her part; the other was left for the relatives of the deceased. With this provision they said that the deceased would rest content and would not return seeking his wife, children or relatives to take them away with him, and they would live. Without this [precaution] they said that some one of them would have to die immediately. Likewise the widower or widow who survived gathered *Posos* tied together (a *Poso* is a bundle of cooked rice made of palm leaves, a little larger than the size of a closed fist) and place on a large plate with water. The *Daetan* came and divided them separating them from one another. As a result they said that the survivor would not die and they called this *pagbotas*. This means to separate. In this way they would not have to be in the company of death any longer.

When some woman or man died, although it was honored more among the women, [they performed] what they called *Bingi*. This is to say that she had lived chastely without having known any man other than her husband and had been married only once. They buried with her a half coconut and the *Pati*, which is the handle of their hatchets. We have already said that these had the hole, not the iron, which is fitted through the top. What they wished to signify was that newcomers who might come upon that casket or tomb by chance would know that that woman had lived chastely and without knowing any men other than her husband in her whole life. The half coconut signified that there would never be found a half coconut, although an infinite number were split, which would fit with another half unless it be with

hierro, a cuya medida se hizo, estimando con esto a las que eran honestas y que toda su vida habían vivido como tales, y lo mismo a las que morían o vírgenes e intactas de varón.

Acabemos este Capítulo con una conseja o, si era verdad que por tal la tenían, superstición antigua suya, en que decían que los *diwatas* codiciaban algunas personas de la vivas en el mundo, si era hombre, porque era sabio y entendido, y si mujer por hermosa; a esta la querían para mujer y aquel para prohiarle y tenerle como a hijo; y así la arrebataban, que llamaban *daai* y *gíndaaian*, “arrebataado,” y esto lo hacían de dos maneras: la una matando a la tal persona de repente o con muy leve enfermedad y breve, o desapareciéndole totalmente, sin que se supiese más de ella ni se hallase pelo ni hueso.

El ser arrebatado del primer modo sucedía sólo a ciertas castas o generaciones de los mayores principales que había entre estos bisayas, y la señal era que oía uno como trueno sordo, o se hacía cuando el *diwata* abría la puerta del *tangub*, que así llamaban, y que por allí llevaban a su cielo o Elisios a tal arrebatado.

El segundo modo de arrebatar hacía el demonio, y a este llamaban *pagbog-cot*, que quiere decir “encerrar en algún aposento,” y al demonio *yawa*; y lo más común era arrebatar mujeres de buen talle y hermosas para abusar de ellas; y así decían a sus mujeres hermosas que se cubrieran las caras para que no las codiciase el *diwata*, o el demonio; que parece tiene alguna alusión a aquello de San Pablo, que mandaba se tapasen las mujeres las cabezas *propter angelos* que, en sentir de muchos expositores, era modo de tiro de artillería, que se oye de lejos, y este ruido, decían, por los malos ángeles o demonios.

CAPITULO 17

DE LOS PAGLEHES DE ESTOS INDIOS. QUE COSA ERAN Y POR QUE CAUSA; EN ESPECIAL DE LAS MUJERES PRENADAS Y EN LOS PARTOS

Esta palabra *lehe* en lengua bisaya quiere decir “observancia”, cual se da a las cosas sagradas; y así *Fiesta nga iglelehe*

the one which made a whole. Similarly the handle of the hatchet which does not fit unless it is with the iron to whose size it was made. They honored in this way those who were honorable and who had lived their whole lives this way. The same was true for those who died virgins and untouched by man.

We complete this chapter with either a fable or a truth. They regarded as factual an ancient superstition of theirs in which they said that the *Diwata* coveted various persons among the living in the world. If it were a man, it was because he was wise and intelligent, if a woman it was for her beauty. The latter he wanted for a wife, the former to adopt and possess as his son. So they carried her off. The kidnapping was called *Daa'ij' Gindaian*. This was done in two ways, the one by killing suddenly such a person, either by a light short illness, or by causing her to disappear completely so that nothing further is known about her and not even skin or bones is found. Kidnapping by the first method occurred only to certain casts or relatives of the greater chiefs among these Bisayans. The sign was that there was heard a deafening noise like a shot from a cannon which is audible for a distance. This noise they said was made when the *Diwata* opened the door of *Tangub*, as they called it, and through it they bore to their heaven or Elysian fields whenever they seized. The Devil performed the second mode of kidnapping. This they called *pagbocot*, which means to bury in a room, and [they called] the devil *Yava*. The most common [way] was to seize beautiful women of good figure in order to abuse them. Thus they told their pretty women to cover their faces so that the *diwata* or the Devil would not desire them. This seems to have some reference to that advice of St. Paul who ordered the women to cover their heads *propter Angelos* and judged that such display was for the bad Angels or devils.

CHAPTER 17

CONCERNING THE *PAGLEHES* OF THESE *INDIOS*; WHAT THEY WERE AND WHY THEY WERE PERFORMED; PARTICULARLY IN RELATION TO PREGNANT WOMEN AND IN REGARD TO CHILDBIRTH

This word *lehe*, in the Bisayan language, means "a [religious] observance" such as pertains to sacred matters. Hence, *Fiesta*

quiere decir “Fiesta de guardar”; y como ahora se prohíbe el trabajar días de domingo y fiestas de guardar a los cristianos, ellos guardaban sus *paglehes*, no trabajando los días tales, y eran tantos estos *paglehes* suyos que, si los guardaban todos — y los guardaban mejor que la fiesta hoy — la mayor parte del año se les pasaba sin trabajar, porque sus *paglehes* eran sin número, y apenas hacían acción humana de consideración en que no tuviesen sus *paglehes*. Y esta es la principal significación de esta palabra *lehe*.

También llamaban *paglehe* a cosas mezcladas con supersticiones o agüeros, como entre nosotros usan algunos, temiendo malos sucesos cuando se derrama la sal; cuando el cuchillo está el filo hacia arriba, y como los que no quieren comenzar caminos o navegaciones ni otros negocios en martes por tenerlos por días aciagos. Y a este modo están algunos de los *paglehes* de estos bisayas.

Apuntaremos los más célebres, porque todos fuera imposible, pues eran y son (que aun no los han olvidado) casi infinitos.

Comencemos por los más nobles. Todas las conjunciones y oposiciones de la luna las guardaban, dejando de trabajar, algunos tres días, otros uno, en la sementera los hombres, y en tejer y otros labores las mujeres; y la causa era, en la conjunción, porque no enfermasen en aquel mes; que el que trabajaba el primer día que se ve la luna, que llaman *cimata* (que monta tanto como “despertar” o “abrir los ojos”), decían enfermaba; y así era esta observancia de miedo.

Lo mismo cuando llena la luna, que llaman *daiao*, que quiere decir “que está cumplida o digna de loa”; y en este día de la oposición dejaban de trabajar, porque era este el día del *Diwata*, por ser aquella noche clara toda y sin obscuridad; y entonces decían que bejaba el *Diwata* al mundo y, en reverencia suya, dejaban el trabajo; y, porque no les causase alguna dolencia o enfer-

nga iglelehe means "feast of reverence". And just as today it is prohibited for the Christians to work on Sundays and holy days, so too these [natives] observe their *paglehes* by not working on such days. These *paglehes* of theirs were so numerous that if they observed them all — and they keep them better than they do the feasts today — they would have to pass the greater part of the year without working. Hardly would they perform any human action of some importance in which they did not observe some *paglehe*. And so this is the central meaning of this term *lehe*.

Paglehes are also called thus when they are mixed with superstitions and sorceries. As it was among ourselves when some people, for instance, fearful of some bad outcome when salt is spilled, when a knife lies with the sharp edge turned upwards, or as it happens with those who do not wish to start a journey or a voyage, nor any other business of Tuesdays because they believe that such days are ill-starred. And so, in a way, these *paglehes* of the Bisayans are similar [to the above-mentioned].

We shall jot down only some of the more celebrated ones because to treat them all would be an impossible task, since they were and are (they still have not forgotten them) almost countless.

Let us begin with some of the most outstanding ones. They observed all the configurations and oppositions of the moon. Some stopped work for three days, others for one; the men in the fields and the women at their weaving and at other occupations. And the reason was, as far as the conjunction [of the moon] was concerned, so that they would not become ill on that month. The one who worked on the first day that the moon was visible, which they called *gimata* (this term is equivalent to "wake up" or "open the eyes") would become ill, they said. And so, this observance was a result of fear.

Similarly, when the moon was full and which they called *daiiao*, meaning "full grown and worthy of praise"; on this day of the opposition [of the moon] they terminated all work because this was considered the *Diwata's Day*. Since such a night was altogether clear and without clouds they then said that the *Diwata* descended upon the earth; hence, out of reverence to him they stopped all their work. And so that the [Diwata] would not cause

medad, cuando hay eclipse de luna o de sol, que llaman *bacunawa*, y decían que una grande culebra se tragaba entonces al sol o a la luna, daban serios golpes en los “lucones” y en el suelo de la casa para espantar la culebra y que no se tragase al sol o luna; y aquel día alzaban de obra, y nadie trabajaba ni en casa ni fuera de ella, y lo mismo cuando la luna se pone de color, colorado o sangriento, por miedo que tenían no les sucediese algún mal.

Cuando el cielo se pone colorado, como suele por acá muchas veces, de parte de tarde por la abundancia de exhalaciones cálidas y sutiles, etc., — y a esto llaman *andarao* o *dangan*, — en Cebu tenían mucho miedo, porque decían que aquello era la sangre de alguno que habían de matar, o se había de herir él mismo. Entonces solían echar las mujeres puñados de ceniza bajo de su casa, y suelen impedir a sus hijos que bajen de la casa porque les sucederá alguna de las dichas desgracias, y dejaban de trabajar el día siguiente por la misma causa; y los mismos puñados de ceniza suelen echar las mujeres cuando llueve y hace sol, que llaman *malasabas* en Leyte y Samar, y en Cebu *andarao*, porque decían que entonces van los brujos en busca de alguien a quien se coman, o el *damat*, que es la gente; y que con aquella ceniza les cegaban porque no viesen a los de aquella casa, y dejaban de trabajar por lo menos un día.

Cuando se ve el iris, o arco del cielo, a que llaman *balungas*, mandan a sus hijos que no levanten el dedo ni le señalen, porque se les pudrirá la mano, porque de este arco dicen unos que es un gran *diwata* el que está en su nacimiento; otras que es el vestido o ropa del *diwata* que lleva mal que le señalen, y por esto también dejaban de trabajar un día.

Pero, cuando comienzan los primeros truenos, que entonces suelen estar en cierne en algunas partes los arrozces o comienzan a granar, en oyendo el primer trueno, que llaman *dalugdug*, los que estaban en las sementeras alzaban de obra, y las mujeres que

them any harm or illness, when there was an eclipse of the moon or the sun, which they called *bacunawa* (for they believed that a large snake was then swallowing the sun or the moon), they began dealing heavy blows on the *lucones* and on the floor of the house in order to frighten away that snake so that it would not swallow the sun or the moon. On such a day too they ceased their labour and no one worked, either in the house or outside of it. They did something similar when the moon changed its color into a reddish or a bloody hue — all out of fear that some evil would befall them.

At times when the sky becomes reddish, as it does here so often late in the afternoon, due to the great amount of hot vapors, etc., they call [this phenomenon] *andarao* or *dangan*. There, in Cebu, they were very much afraid with this occurrence because they said that this was the blood of someone who was about to be killed or one who would soon wound himself. The women, then, would scatter handfull of ashes under their houses and at the same time prevent their children from going down from the house lest some misfortune befall them. On the following day, they stopped work for the same reason. The women were also accustomed to scatter handfull of ashes when it rains and the sun shines at the same time. This they call *malasabas* in Leyte and in Samar, but in Cebu *andarao*, because they say that the witches go about in search of someone to devour or the *damat* which is executed by the men. And thus, by means of these ashes they blinded them so that they would not be able to see those who were in the house. And so again, they ceased working for at least a day.

When the rainbow appears, which they call *balangao*, they order their children not to raise their finger nor to point to it lest their hand wither. About this rainbow, some say that it is a sign of the birth of the great *Diwata*; others say that it is the vesture of the *Diwata* and that it becomes disturbed when anyone points to it. For the same reason again, they stop working for a day.

But when the thunder begins at a time when the rice is beginning to ripen, those who are in the fields stop work and the women who are weaving fold their looms at the very first clap of thunder which they call *dalugdug*. They do this because, they

tejian, doblaban sus telares, porque decían que caerán enfermos. Lo mismo cuando cae algún rayo; y todo es de miedo.

De temblor, que llaman *linog*, y entendían, o pensaban; que le causaba cierta mujer, meneándose los pechos que tenía muy grandes, hacían mayor caudal y le guardaban ocho días; y, en sintiendo algún gran temblor, decían en su lengua: “íros tras el temblor las fiebres, los catarros y todas las enfermedades y dejadnos a nosotros”; porque pensaban que con el temblor se huían todas; y por la misma causa cuando comienza algún viento general por acá — que los que más lo son es el vendabal que llaman *abagat*, y las brisas, o lestes, que llaman *amihan*, y a sus principios *sibua* — dejaban de trabajar, algunos nueve días, otros menos, porque en tiempo de aquel viento no les diese enfermedades graves, que pensaban que vienen con ellos y se van; y, aunque es indubitable en todas partes, y en estas más, que, según los vientos, son más y mayores los achaques, como dijimos del Norte, etc. . no miraban tanto a esto — pues suele ser acá la causa de las dolencias, la interpolación de los vientos, mudándose de repente de frío en cálido y al revés — sino a la mayor fuerza de ellos; y así es cosa averiguada, y lo he notado yo algunas veces que, viniendo un *baguio*, que llaman acá y en otras partes huracanes, que son tan recios y grandes, como ya dijimos, suelen irse o acabarse algunas dolencias que tenían a muchos en las camas, y eran medio pestes, y aun pestes graves; porque la violencia de dicho *baguio* barre y saca todo contagio y viento pestilencial; y así he oído yo no pocas veces, en tiempos semejantes, a los más viejos y prácticos de por acá, que dicen cuando hay semejantes dolencias: “esto durará hasta que venga el *baguio*, que él lo limpiará todo”, y la experiencia lo ha mostrado suceder así; y esta es una de las causas mayores porque por acá no son las pestes tan grandes ni duran tanto como en otras partes del mundo, porque estos *baguios* las limpian, y purifican los aires, teniendo esto de bueno entre los muchos males que causan.

say, that otherwise they would fall sick. It is the same reaction in the case of lightning; all this stems from fear.

Then again, they understood and thought that the earthquake, called *linog*, was caused by a certain woman shaking her unusually large breasts. Since they took this earthquake very seriously, they refrained from work for eight days. And in experiencing some great tremor they would utter in their tongue: "Fevers, colds and all diseases go away from us together with the tremors"! They believed, it seems, that all these illnesses would disperse with the passing earthquake. In like manner, when the prevailing wind sets in over here — the seasonal winds generally speaking are: the southwesterly or known as *habagat*; the northeasterlies which are called here the *amihan*, or in its initial stages as *sibua* — some put aside their work for nine days, other less. And all of this is done so that during the period of that wind they would not be afflicted with severe diseases which they believed came together with the winds, and also leave along with them. Nonetheless, it cannot be doubted that everywhere, especially here, the diseases are greater and more prevalent as a result of the winds coming from the north, etc. They were not so concerned here about the changing of the winds from cold to hot and vice-versa, but with their great ferocity! It is a well-known fact — and I myself witnessed it sometimes — that when a *baguio* strikes as they call it here (for in other places they are known as hurricanes, which are very fierce and violent winds, as we have already stated), it customarily eliminates or terminates some diseases which confined many to their beds and were like moderate epidemics and even serious ones. The violence of the said *baguios* sweeps away and carried along with it every contagious and pestilential air. That it was so, I heard it not a few times, in similar circumstances, from the eldest and most experienced individuals here who speak thus when there are such diseases: "This will last until the *baguio* comes and then it will clean-up everything". And experience has proven to us that it is so. This is one of the major reasons why there are no such extensive pestilences over here, nor do they last as long as in other places in the world. It is because these *baguios* cleanse and purify the air, producing this good effect in spite of many evils that it causes.

No sólo a estas cosas de que tanto dependen los tiempos y sus calidades, — y parece hay algún fundamento; — pero a las que no tienen alguno, temían y hacían estos *paglehes*.

De los hombres hacían *paglehe* al *tambalan*, que es médico o curandero u hombre que tiene conocimiento de hierbas; pues, en pasando por su casa, y más si subía a ella, cesaban de obra, y en todo aquel día no trabajaban, porque decían que se les hincharían los cuerpos; y lo malo es que tal vez sucedía esto, ocasionándolo el dicho herbolario o el demonio, y permitiéndolo Dios por sus altos fines.

Cuando va el herrero a trabajar a sus casas, que suele ser cerca del tiempo de las rozas y *caingin*, dejan de trabajar y tejer, porque dicen que si no, los puercos comerán las sementeras. Nunca he podido entender qué conveniencia tengan con el herrero los puercos del monte.

Lo mismo sucedía y por la misma causa cuando subió algún huésped a su casa, que llaman *dumoroong*, o si alquilaba algún peón para trabajar, que el primer día cuando llega, y el último cuando se va, deja de trabajar por temor de los puercos, que de otra manera, dicen, se los comerán los frutos que tienen plantados y de que se sustentan. Y en esto de los puercos tienen un sinnúmero de abusos y supersticiones, y todas de temor no les coman las sementeras.

Cuando uno soñó que le coge un caimán, en todo aquel día no baja de su casa, ni va al río o mar, porque teme será el sueño verdadero; y en esto particular de los sueños, o buenos o malos, tienen muchas más supersticiones que suelen contar en España las viejas, creyendo mucho en ellos, teniendo por verdadero lo que sueñan; y esta es una de las más ordinarias materias de sus conversaciones y pláticas, contándose sus sueños y alegando de otros tiempos sucesos prósperos y adversos, sucedidos así como los soñaron; y no cuesta poco en las confesiones el darles a entender la falacia y engaños que en esto hay, y cuán sin funda-

These [Bisayans] feared and performed these *paglehes* not only as a result of these circumstances of weather and its conditions — there seems to be some basis for this — but also in regard to other matters which had no foundation at all.

In deference to some, they performed the *paglehe* to the *tambalan*, who was a medicine-man, a healer or a man who was knowledgeable in the use of herbs. Whenever he passed their houses, and especially if he came in, they stopped work and did not toil during that day because, they said, if they did, their bodies would become swollen. What is more terrible is the fact that sometimes this actually happened; per chance, brought about by the 'herbolario' or satan himself with the permissive will of God bound-up with some exalted purpose.

Whenever the smith goes to their houses, customarily during the season of the clearing of the fields or the *caingin*, they would also cease working and weaving because otherwise the wild boars will destroy the planted fields. I have never been able to understand what connection the smith had with the wild boars.

It was their same reaction and for the same reasons when a guest arrived at their house whom they called *dumaroong*. If some peasant is hired to work, he must not labour on the first day of his arrival nor on the last day of his departure, otherwise, the wild pigs will devour the crops which are meant for their sustenance. Concerning this matter of the wild hogs, they have a limitless number of abuses and superstitions, and all spring from the fear that their crops will be eaten up by them.

When someone dreamed that a crocodile seized him, such a person did not go down from his house during that entire day, nor would he go to the river or to the sea, because he feared that the dream may come true. Now, in this matter of dreams, be they good or bad, they have many more superstitions than the old women in Spain are accustomed to recount. [These Bisayans] too give much credence to these dreams, thinking what they dream will certainly come true. This is one of the most frequent topics in their discussions and conversations. Mutually, they relate their dreams and recall the prosperous or adverse happenings of by-gone days which took place exactly as they saw them in their dreams. And it is no small task when they make their confessions, to convince them about the fallacy and deceits that are found

mento creen en ellos; y así, por no alargar y porque mucho de ello es como aun en Europa se cree, lo dejo de contar.

De los animales y cantos de aves y lagartijas son sin número sus observancias y *paglehes*. Si cantó el *corocoro*, que es cierta especie de palomas pequeñas, o el *limocon* que es como tórtola, la lagartija que llaman *tagutu*, y otra multitud de varios animalejos; si, al bajar de la casa, estornudó alguno de ellos, o al pasar por otra, oye estornudo; por cualquiera cosa de estas se vuelven atrás, o de la misma escalera o del camino, aunque hayan andado mucho, y tal vez de muy lejos y cerca del término donde iban; porque todo aquello (sea esto o lo otro) dicen que son avisos de la desgracia que les sucederá si prosiguen en sus intentos, sucediéndoles no pocas veces volverse *re incoepta* y cansándose en valde, porque una vez uno, otra vez otro animal o ave, cantó o gritó; y en esto son casi generales y comunes estos miedos; y los tienen tan creídos que apenas se les puede persuadir lo contrario, alegando muchas ocasiones y lances en que sucedieron infortunios, muy acaso, como suelen suceder, que atribuyen ellos a no haber creído al aviso del ave, etc.

En sus siembras y cosechas, en las labores de las mantas, en sus cazas y pescas ya apuntamos algo, como del *balio* también, y otros *pangasas*; que de todo tenían miedo y huían, y apenas hay acción humana, aun ni de las forzosas de la naturaleza, a que no tuviesen estorbos por miedos sin traza ni fundamento.

Si ponía la gallina el huevo con la cáscara blanda, como sucede, y si acaso ella se comía alguno de sus huevos, todo eran temores, y la mataban luego y echaban lejos de su casa.

Si alguna perra paría todos los hijos hembras, los mataban, y lo mismo de las puercas cuando paren todas hembras. En los perros y su casa es un laberinto lo que observaban.

in them and how groundless is their belief in them. Hence, in order not to prolong [the narrative] and since a good deal of it is similar to what they also believe there in Europe, I will not continue reporting this.

Their observances and *paglehes* regarding the animals, the singing of the birds, and small lizards are numerous. If the *corocoro* sang, which is a kind of small dove, or the *limocon*, which is like a turtle-dove, or the small lizard, which they call *tugutu* and a multitude of various small animals; if when going down from the house somebody sneezed, or on walking past another's house he hears someone sneezing, it is enough for one, for any of these reasons, to retrace his steps back upstairs or down the road even though he may have travelled far and was just about at his destination. They believe that all these, be it one or the other, are warnings of the misfortune that awaits them if they persist in going their way. And so it happens to them, not a few times, that they must return — *re incoepta* — and begin all over again from where they had started, tiring themselves uselessly simply because first one and again another animal or bird shrieked. In this regard, their fears are almost common and widespread; they hold so firmly to these things that hardly can they be convinced of the contrary. They bring forward many situations and cases in which misfortunes took place simply because they failed to heed the warning sounds of the birds, etc.

In their sowings and harvests, in their weaving of blankets, in their hunting and fishing we have already mentioned something, as for example, about the *balio* and the other *pangasas*. Somehow, they were afraid of all these things and avoided at all. There is hardly any human action, even the unavoidable ones of nature, in which they were unable to see some obstacle, all stemming from their unreasonable and unfounded fears.

If a hen laid an egg with a soft shell, as it happens or if, perhaps, she ate one of her eggs, all this brought about fear and they killed it and threw it out of its coup.

If any she-dog gave birth to all female puppies, they would kill them; the same if a sow gave birth to females exclusively. About their dogs and their manner of hunting, there is a whole complicated web of observances.

Si cogen puercos, tienen supersticiones en dar y a quién; si no cogen puercos, otra multitud de ellas, y remedios hasta hacer paganitos por los perros al *balatic*, que es un ballestón con que matan puercos; a las redes con que los cogen, que llaman *batung*, hacen sus supersticiones y *paglehes*, dejando (de) trabajar las mujeres en casa cuando van los hombres a cazar o pescar; que yo no me puedo persuadir sino que la innata flojedad de los bisayas les dictaba trazas para no trabajar, y no echaban de ver que todo lo pagaban sus vientres, pues, no trabajando; no tenían qué comer ni lo demás necesario.

En sus casas, cuando las hacen nuevas, tienen no pocas supersticiones. Si los postes, que llaman *harigue*, tienen nudos; los dejan, porque es *macababalo*, que quiere decir “que enviudará el dueño de la casa”. En el atar de las casas y su maderaje; en el cubrir con las hojas de palmas que llaman *pawod*, que sirven en lugar de tejas, y en casi todo tienen de estos *paglehes*, porque si no, dicen que morirán; y suelen no pocas veces, después de haberse cansado en hacer sus casas, dejarlas, porque a la mujer u otro de ella se le antojó que un palo estaba mal puesto u otro mal atado, y que enfermarían luego, y cansarse en hacer otra de nuevo.

Lo mismo hacen con las embarcaciones, como apuntamos ya, que, por los ñudos que suelen tener las tablas, dicen que será pesada, o que la cogerá el caimán al que fuere en tal *baloto*, y las dejan o deshacen.

Cuando se han de embarcar para viaje lejos, se suelen cortar los cabellos, y dejar dicho en su casa que no coman esto y lo otro hasta que ellos vuelvan; y á esto llaman *baláta*, que lo usan también cuando se apartan los que se quieren bien, o *in bonum* o *in malum*, concertándose que el uno no comerá esto o lo otro; que

If they trap any wild boar, they have superstitions about the way of sharing it with others; if they do not catch any, then they have a multitude of other beliefs and how to solve them to a point of making *paganitos* in favour of the dogs and that of the *balatic* (this is the large cross-bow with which they kill or trap wild pigs). They also perform their superstitious rites and *paglehes* for the hunting nets which they call *batung*. The women bring their work at home to a stop when the men go out hunting and fishing. I cannot but think that it is the innate indolence of the Bisayans which dictated the ways and means for not working. Yet, somehow they failed to realize that their stomachs had to suffer the consequences; for, by not working they did not have anything to eat or any other necessities.

They have not a few superstitions concerning their newly-constructed houses. If the posts, which they call *harigue*, have knots, they discard them for that implies *makababalo*; that is to say "that the owner of the house will become a widower". In the latching of the houses to their frames, in roofing them with palm leaves which they call *pawod* and which serve in place of shingles, in almost everything they have these *peglehes*. Otherwise, they say, that they would die. It is customary for them, oftentimes, that after having tired themselves in building their houses, they abandon them simply because the wife or another member of the household felt that some post was out of place or another was poorly latched and therefore they would surely fall ill at once. And hence, they tire themselves by building anew.

It is the same with their sea-craft, as we have already pointed out. Due to the knots that the boards usually have, they say that the vessel will be heavy, or that the enemy will seize it, or that it will sink at sea, or that a crocodile will snatch someone who might be in the *baloto*. Therefore, they discard or dismantle the whole thing.

Also, when the Bisayans embark upon long trips, they are accustomed to cut off their hair and leave word at home that they must not eat this or that particular food until they return. This [observance] they call *balata* and they also perform it when they are separated from those whom they love dearly, either *in bonum* or *in malum*. That is, they agree that one of them will not eat

no se bañará o untará los cabellos, y otras cosas a este modo, que observan con toda puntualidad.

En tiempo de langosta — que muchas veces hay tanta que cubre el sol — hacen *paglehe* porque no les coman las sementeras. No matan a las langostas algunos de ellos, antes procuran coger una de las mayores y la engalanan con oro y otras cuentecillas, y la sueltan en casa, y beben y comen largo, y le hacen fiesta a la langosta para que con esto las compañeras no se coman las sementeras.

Cuando florece el *laban*, de que ya dijimos o el *paralan*, en las isletas donde hay más abundancia de este bejuco, hacen un *paglehe* de los más solemnes y, suelen estar algunos días sin trabajar. El intento no es sólo para que se logre la flor; sino que no los salgan bubas, que ellos llaman *capatas*, ni les den calenturas; y por que no coja el marido a su mujer in *fraganti*; por que todas estas cosas dicen que trae consigo la flor del *laban* cuando florece mucho, y a la del *parasan* hacen mucha fiesta porque se logre y haya mucha cera.

Y, finalmente, en casi todas las cosas que sembraban para sus comidas: en la caña dulce, en el *buyo* y sus *manun*, en las ollas que hacen, y más cuando las queman, nadie se ha de acercar ni dar castañetada con la boca, porque se quiebran las ollas. Y apenas hay cosa en que no tengan sus *paglehes*, que dejo por no cansar más.

Vengamos a los de las mujeres preñadas y sus partos e hijos; que no tenían menos supersticiones.

En sintiéndose una mujer preñada no come tortuga de la mar, ni galápago de la tierra, ni *pagi* o *raya*, ni gibia, ni cazoncillos u otro pez que no tengan escama, porque todos estos géneros, dicen, dificultan el parto.

Tampoco comen venado, por la misma causa, y algunos géneros de plátanos y otras comidas, porque dicen que dañan a la criatura dentro de la barriga, y aun tocar a algunas no quieren. Otras

this or that; that one will not bathe, nor anoint one's hair and other things of this sort which they observe with all exactness.

In times of locust-plagues — oftentimes these are so abundant that the sun is obscured — they also perform the *paglehes* so that these may not destroy their crops. Some of the Bisayans do not kill the locusts; rather, they try to catch one of the largest ones and deck it out with gold or other little beads and let it free at home. Next, they eat and drink abundantly and feast the said locust so that in view of this, its companions may not destroy the crops.

When the *laban*, about which we have already spoken, and the *parasan* are in bloom on the islets where these bamboos are in greater abundance, they perform a most solemn *paglehe* and customarily do not work for several days. Their purpose was not only that these plants come to full bloom, but that they themselves may not be plagued with buboes which they call *capatas*, nor contract a fever. Also, so that the husband may not catch his wife *in fraganti*. It is said among them, that when the *laban* blossoms fully it brings along all these things. And they pay honor to the *paraaan* by a great feast so that it may bear fruit and produce much wax.

Finally, in almost everything that they cultivated as a source of food, the sugar cane, the *buyo*, and their *mamun*; in their pottery that they fashion and more so when they fire them, no one must get near nor clack their tongue otherwise the pots will crack or break. There is scarcely a thing for which they do not have their *paglehes*. Here, I shall stop with all this lest it all become tiresome.

Let us now come to those [*paglehes*] concerning the pregnant women, deliveries and infants, for here too their superstitions were no less numerous.

When a woman finds herself pregnant she must not eat sea turtles, tortoise, nor *pagi* or ray-fish, *gibia*, sharks nor any other kinds of fish that have scales because these make the delivery difficult.

Then too, for the same reason, they should not eat venison and certain varieties of bananas and other foods, because they say that these cause harm to the foetus. In fact, they even shun to touch any of these. Other women wrap around their abdomen

se enroscan por la barriga tripas de gallina, y a esto llaman *timaliw*, que quiere decir "poner obstaculos al *baliw*", que ya dijimos que transforma o mata las gentes; y que, poniéndose la madre dichas tripas de gallina, le da virtud al niño contra el *baliw*, que no le hará mal.

En pariendo añaden más, dejando las supersticiones en el encubrir la sangre y otras cosas asquerosas de aquel caso. En saliendo las pares, que llaman *inulanan*, las ponían dentro de una olla y las colgaban en la rama de algún árbol en algunas partes; en otras las mandaban llevar a una isleta apartada a enterrar. Otros las entierran al pie de uno de los mayores *harigues* y que llegan hasta el caballete de la casa, y todos los de ella vacaban de trabajo tres días, o más, en honra del niño y de las pares.

Para que el ombligo, que llaman *posod*, se la caiga, hacían el mismo *paglehe* tres días, y al del niño lo enviaban lejos y mandaban coigar en un *nonoc*, porque saliese vigoroso y de fuerzas; al de la niña a otro árbol, llamado *pandan*, que hace la flor olorosa, porque con eso decían que se casaría algún gran principal con ella.

En los dichos tres días no comían almejas asadas, ni las abrían, porque decían que el niño se encogería o saldria desmeдрado; y, para remediar o atajar esto, cogían cangrejos, que se ponen colorados, u otro pescado, colorado de suyo, y de esto hacían *dasag*, que es *paganito* en honra del niño, y con esto decían sería fuerte y valiente.

También los suelen bañar, luego que nacen, con el agua de los cocos, que con eso dicen que no entordecen, y sin esta diligencia sí.

Nadie que tuviese vestido colorado podía llegar cerca del niño recién nacido hasta haber hecho la diligencia de los cangrejos; después podían.

El hombre o mujer que había de tener el niño recién nacido en brazos, no había de estar en pie, sino sentado, porque decían que causaba al niño flaqueza; y así se sientan primero que los

the entrails of a hen and call this *timaliw*, which means "to obstruct the power of the *baliw*" and which we have already said transforms or kills people. And so, if the pregnant woman puts on the entrails of the hen, she will safeguard the infant from the *baliw* so that it will not cause it any harm.

At the time of birth they add even more [observances] — let us omit those pertaining to the concealing of the blood and other unclean matter [or afterbirth]. When the afterbirth emerged and which they call *inulanan* in some regions, they placed it in a pot and strung it up in the branches of some tree. In other places, they ordered this afterbirth to be taken to an out-of-the-way islet to be buried there. Still others bury it at the foot of one of the largest *harigue* which touches the very ridge of the house. All the household stop work for three days or more in honor of the infant and its afterbirth.

Now, in order that the umbilical cord, which they call *posud*, may fall off readily they perform the same *paglehe* for three days. [The umbilical cord] of a male infant is sent-off to a far-away place and ordered hung upon a *nonoc* so that the child would grow healthy and strong. Now, that of the female infant would be ordered hung upon another kind of tree called the *pandan*, which bears a fragrant flower. As a result of this observance, they say, she would marry some great *datu*.

Also, during this said period of three days, they would not eat roasted clams nor would they open them because they said that the male child would shrink or remain a weakling. So as to remedy or prevent this, they caught crawfish which had already become red, or other naturally reddish fish. Then, out of these they performed the *dasag*, which is a *pag-anito* in honor of the infant boy and thus he would become valiant and strong.

What more, they were accustomed to bathe the newly-born in coconut water for without this observance, they said, it would become deaf.

Nobody who was wearing red clothing should come close to the newly-born until the precaution of the crawfish observance had been performed; afterwards they may get near.

The man or woman who had to hold the newly-born infant in their arms should not be standing but in a sitting posture, because, they said, that this would cause weakness in the baby. And;

tomen en brazos, que este es *paglehe* suyo inviolable, y de esta manera otras cosas largas de contar.

Acabaré este Capítulo con un caso que pasó en un pueblo de estos bisayas, y yo fui testigo. Habíase casado una principala de las grandes de por acá, ladina y entendida, porque se había criado en Cebu entre españoles. A pocos meses de casada se hizo preñada; y, como se había criado entre españoles, no creía ni observaba los *paglehes* que suelen las otras bisayas preñadas, y esto era causa de que tuviese voces y pleitos con su suegra, que no quería que tocase ni comiese, etc., de lo que ellos por acá huyen, y en su presencia lo guardaba así, aunque juzgaba que era cosa sin traza; y varias veces me contó a mi lo que le pasaba con su suegra y como la perseguía por esto; y una de ellas le dije yo sin pensar: “anda, que tu suegra quiere que paras algún monstruo pues no te deja hacer lo que las mujeres buenas cristianas hacen, y quieren que guardes sus *paglehes*.”

Salí profeta sin querer; porque, llegado el tiempo del parto, que le costó muchos dolores, y ella se previno en venir a parir al pueblo, que es lo que las demás bisayas excusan, y no quieren parir en él; quizás porque no se les impidan con la cercanía del Padre sus abusos, estuvo no pocas horas batallando con los dolores, y en la casa tenían prevenido todo recaudo para bautizar la criatura luego que naciera; pero no se logró esta diligencia porque nació muerta y de figura extraña; y así, luego que nació, la lavaron y me la trajeron a casa envuelta en un paño blanco todo el cuerpo desde el cuello a los pies. Salió muy bien hecho y formado, sin deformidad alguna. Era niña. En la cabeza parece se juntaron todas las deformidades, porque ni tenía forma humana, ni aun de bestia o pez, sino un agregado de todas.

therefore, they sit down before taking the infants in their arms — this is their indispensable *paglehe*. And so in this fashion there are other practices too lengthy to relate.

I shall end this Chapter with an incident that took place in a town of these Bisayas and where I was a witness. There was a *principala* who was one of the most prominent here; intelligent and very knowledgeable since she had grown up in Cebu among the Spaniards. After a few months of marriage she became pregnant; since she had grown up among the Spaniards she did not believe in nor observe the *paglehes* as other pregnant Bisayan women did. As a result of this attitude, she had altercations and quarrels with her mother-in-law who did not want her to comb her hair [during pregnancy], nor to touch or eat this and that food, etc., — all which they avoid here. In the presence of the mother-in-law, the woman was careful to do what was expected of her, but she was certain that it was all senseless. Several times she reported to me what happened to her regarding her mother-in-law and how she persecuted her on account of all this. On one occasion, I told her without any due reflection: "It seems to me that your mother-in-law wants you to give birth to some monster insofar as she does not allow you to do what the good Christian women do; rather she wants you to keep their *paglehes*."

And so, I became a prophet without knowing it because when the time for her delivery arrived — which was a very painful one — she prepared herself for such an eventuality by moving into the town. This was something the other Bisayan women tried to avoid, and did not wish to have their delivery in the *pueblo*, perhaps so that the observances may not be impeded by the presence or nearness of the Father. She spent not a few hours struggling with her birth pains; in her house they had everything prepared to baptize the baby upon delivery. However, this precaution was futile since it was a still-birth. It had a strange appearance. As soon as it was born they washed it and brought it to my house, with the entire body wrapped in a white cloth from neck to the feet. The entire body was well-shaped and without any deformity and it was a girl. All the deformities were limited to the head only; it had neither the form of a human, a beast nor a fish, but seeming combination of them all.

La cabeza era chata, sin cogote. Los cabellos que habían de estar en ella, estaban en las espaldas, porque todo corría de un parejo; sólo en el cuello adelgazaba. Los ojos los tenía encima de la que había de hacer de frente, muy salidos, y el uno a un lado y otro al otro; como las orejas, que no tenía; sino es dos agujeritos en lugar de ellas.

Tampoco tenía nariz, ni mejillas, ni barba sino un conjunto de todo. La boca era muy chiquita y redonda, y alrededor de ella tenía unas puntas o pelos gordos, semejantes a las barbas que tienen los *bagres*, y del mismo modo, sin quitar ni poner, carnosos y blandos, de modo que cuanto lo demás del cuerpo estaba bien hecho y proporcionado, estaba deforme la cabeza, y yo la hubiera hecho pintar porque fue figura rara y nunca vista, si hubiera tenido pintor a mano.

No se olvidó la madre de lo que yo le había dicho, porque luego que vio la criatura, comenzó a dar voces y decía: "Verdad ha salido lo que el Padre me dijo; y esto me he merecido yo por seguir vuestros *paglehes* mentirosos, etc."

The head was flat and without an occiput. The hair that should have been at the top was at the back; all was flat and slender at the neck. It had eyes over what should have been the forehead and very protruding ones; that is, one on one side and another on the opposite side. It did not have any ears except for the two holes in its places.

Neither did she have a nose, cheeks nor a chin but a gathering of all together. The mouth was very small and round and circling it some thick hair comparable to what the *bagres* have. Notwithstanding how well-proportioned the rest of the body was, the head was awfully deformed and shapeless. If I had a painter at hand, I would have had it painted since it was a rare sight and hardly ever seen before.

The mother did not forget what I had told her earlier, because as soon as she saw the baby, she began to scream aloud saying: "What the Father had told me, has come true; I have deserved this for following your deceitful *paglehes*, etc."