

Alcina's *Historia* (1668): Fertility of the Islands and Kinds of Meals

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AN INTRODUCTION

The *Philippiniana Sacra*, its editor and the contributors take great joy in resuming the publication of Francisco Ignacio Alcina's invaluable manuscript *Historia de las Islas e Indios Bisayas... 1668*.

The Alcina manuscript was written in two parts: **Part One** in *Four Books*; **Part Two** in *Five Books*. Much of Part Two is fragmentary and whatever has survived its destruction has been published already in transcript, translation and some chapters in annotation in the journal *Philippiniana Sacra* beginning with Volume XIV, No. 41 (1979).

Only the introductory portions of the manuscript and sixteen selected chapters of Part One, however, have been published in the *Philippiniana Sacra* beginning with Volume XIX, No. 55 (1984).

Presently, we shall begin publishing regularly in every issue a Spanish transcript and a preliminary English translation of Part One, *Book 1, Chapter 6* (the first five chapters were already published) and move on methodically to the very end of the manuscript. Lucio Gutiérrez, O.P., and Cantius J. Kobak, O.F.M., will prepare the manuscript transcripts and translations without, however, any annotations for the time being. Making a transcript of the manuscript text alone and attempting a readable translation is an awesome undertaking in itself.

For the first *Two Books* of Alcina's Part One, we shall utilize as a basis one of the four extant copies of the original; namely, "*Copia Museo Naval*." The other existing copies are: "*Copia del Palacio Real*," the only complete text with all *Four Books*; the "*Copia de San Cugat*" and "*Copia Lenox*." The original of Alcina, it seems, has perished; both *Part One* and *Part Two*.

This "*Copia Museo Naval*" in *Two Books* has been published in its entirety as a photo-copy in 1974 by Ma. Louisa Martin-Meras and Ma. Dolores Higuera, collaborators of the *Instituto Histórico de Marina*, under the title: *LA HISTORIA DE LAS ISLAS E INDIOS VISAYAS DEL PADRE ALCINA...1668*. This transcript or copy was discovered in the *Museo Naval* among the documentation of the *Depósito Hidrográfico*, and papers of the Malaspina Expedition. We are comparing and correcting this "*Copia Naval*" against the Spanish transcript of the "*Copia del Palacio Real*" or the "*Muñoz Text*" as it is also known, transcribed by the now defunct *Philippine Studies Program of Chicago University*.

We owe a tribute of deepest gratitude and appreciation to our now deceased professional historian of Santo Tomas University and the Philippines, Fr. Pablo Fernández, O.P., with whom Fr. Cantius J. Kobak, O.F.M., collaborated earlier on the *Alcina Project* for the incredible number of corrections made on each folio of the manuscript of the "*Copia del Palacio Real*." On an average, each folio (which comprises two pages) necessitated about 140 corrections. All four books comprise some 101 chapters with a total of 752 folios or better 1,504 pages in all. Father Pablo Fernández patiently worked on the correction of the text for some three years for Fr Kobak. Notwithstanding this accomplishment, the present writers are making even further contributions. Fr Lucio Gutiérrez, O.P., has revised once again the Alcina's original Spanish. He has made a great effort to come out with a critical text of Alcina, going over it page by page, line by line and word by word.

One of our objectives and purposes in this undertaking is to bring to our readers an awareness of the tremendous contribution made by this 17th century Jesuit missionary to Philippine-Bisayan flora, fauna, climatology along with meticulous, rich and truly exhaustive folkloric, ethnological descriptions.

Perhaps, the publication of this invaluable manuscript will stir up new interest among Filipino scholars of history and culture to study and appreciate the great natural wealth of the Philippine Archipelago and the richness of its regional culture as it was in mid-XVII Century Bisayan Region.

Alcina: The Person and his Evangelization Thrust

So as to appreciate more fully Alcina's grand contribution to history and culture, let us look briefly at his person, his missionary

thrust and his published and unpublished material through the eyes of our two scholars, Ma. Luisa Martin-Meras and Ma. Dolores Higuera.

Biographical data concerning Francisco Ignacio Alcina is extremely minimal; most of what we know about him comes from his own writings sprinkled here and there on the pages or folios of his *Historia... 1668*. One single, brief outside source comes to us from the Jesuit historian, Murillo Velarde who wrote a two part history of the Jesuits in the Philippines from 1616-1716 and published it in Manila in 1749.

Alcina himself tells us that he was born in Gandía on February 21, 1610. He joined the Jesuits in the Province of Aragón at the age of 14 on February 15, 1624. We know nothing about his life in Spain except when he was embarking for the Philippines on April 19, 1631. He arrived to Manila as a theologian, together with a Jesuit companion, Rafael de Bonafre, on May 6, 1632. He made his final profession of vows on February 15, 1643. He dedicated some 35 years of his life and energies as a missionary in the Bisayan Islands. The last year or two of his life were spent in Manila where he died on July 30, 1674.

We are given an excellent insight to Alcina's spirit of evangelization especially from one of his well-penned reports on the *Status of the Bisayan Missions in Mid-17th Century*, sent to Rome to Fr. Juan Marin, S.J., and dated June 24, 1660. As a result of his wide experience and extensive knowledge he proposed some needed reforms in the procedure of evangelization. This interesting document was published in *Philippiniana Sacra*, Vol. XIII, No.39 (1979), 498-553.

Part of his program of evangelization was an effort to introduce better methods of agriculture, take the economy into account, introduce stable communities, promote social interaction, preparation and publishing of devotional manuals for the Bisayans and grammars and 'Vocabularios' so as to aid the newly-assigned missionaries in their task of evangelization. He also made demands that the government officials foment and promote the spread of the Gospel as demanded by the kings of Spain. He also urged the Jesuit missionaries to live a simple life-style in accord with their religious profession.

Alcina's Published Works and Manuscripts

The published and unpublished works of Alcina always reflected a character which was essentially missiological and with the sole purpose of enrooting the Christian faith in the hearts of the natives.

And so with that purpose he wrote and published various sermons, lives of saints in the Bisayan language. One of the more popular titles was "*Manual de Devoción y ejercicios cristianos para instrucción de los hermanos bisayas congregantes de las congregaciones de la Virgen María Señora Nuestra,*" reprinted in Manila in 1703.

Another is: "*Casos raros de la confesión e instrucción para bien morir. En IV libros,*" Manila, 1673.

Some of Alcina's manuscript material which no longer can be located anywhere is as follows:

- "*Vocabulario en folio en dos partes. La primera comienza por el español con lo que le corresponde en bisaya. La segunda comienza por Bisaya y luego su significación en español.*"

- "*Atajo para el Cielo. La devoción de María Sanctísima, con muchos ejemplos notables. Los más de ellos de indios.*" En Bisaya.

- "*Thesoro en dos tomos de toda la Lengua bisaya en que se ajustan casi 20 mil palabras en toda su extensión, etc.*"

- "*Las buenas Pascuas: Christo que nace, etc., con otros misterios de la vida de Christo. Fiesta del Corpus y su ocurrencia, con otros sanctos o titulares de las Iglesias.*" En Bisaya.

- "*Semana Sancta Christo que padece con 24 sermones de toda ella, desde el Domingo de Ramos hasta el Sábado Sancto inclusive con el texto de la Pasión sacado de los 4 Evangelistas.*" En Bisaya.

- "*Sintaxis práctica en dos partes. La primera contiene los modos más exquisitos y selectos, con la traducción de muchos lugares de escritura difíciles de acomodar en esta lengua. La 2a. comparaciones y semejanzas propias de esta lengua notables por su elegancia.*"

- "*Libros de los Novísimos.*"

In conclusion, we may add here Father Pablo Fernández's earlier observations regarding the copy of the Alcina manuscript:

"Concerning the manuscript and its author, it would be well to add to the survey article of Cantius Kobak, found in the preceding number of "*Philippiniana Sacra,*" that the manuscript is not the original of Alcina, but rather a fair transcript made by a Filipino 'amanuensis' or secretary. This native scribe was more versed in calligraphy than in the language of Cervantes, judging from the

number of errors — all of little consequence — noted here and there. He was not all too faithful in copying from the original as we can detect from cited classical quotations or those from Sacred Scripture. His weakness in Spanish is clearly manifested by the frequent repetition, among others, of the words “*assi al*,” which should actually read ‘*hacia el*.’”

“The literary style of Father Alcina, which must have been proper and acceptable for his age, is rather awkward and strange-sounding to the modern ear. Some of his chief peculiarities, from my point of view, are the following: illogical if not reckless punctuation, lengthy paragraphs, excessive hyperbaton, numerous pious or philosophical reflections, which were fashionable in his day but now are a distraction to the flow of thought and a seemingly great waste of words and space; there are also numerous obsolete words and expressions with frequent digressions.”

“It is due to some of these factors that the task of transcribing this work into typewritten Spanish and modern orthography becomes a very painful and difficult undertaking. To render the translation with as much clarity as possible, we have taken some liberty in adding, suppressing and changing certain letters, syllables and even words, which were manifest errors of the ‘amanuensis.’ We have followed the same policy regarding the orthography; that is, the punctuation and the use of capital and small letters which, according to modern standards, would be somewhat odd and even misleading.” [*Philippiniana Sacra*, Vol. XIV, no. 41 (May-August, 1979), 351-352].

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Capítulo 6*

TRATASE EN ESPECIAL DE LA FERTILIDAD DE ESTAS YSLAS

Al sol llamaron algunos filósofos “Padre del Universo”; otros “Vida del Mundo” por fomentar con sus rayos, alentar con su calor y avivar o vivificar con su influjo. Conste siempre interrumpido nunca a todos los vivientes; y si él, en sentir del Príncipe de la filosofía, Aristóteles, influye inmediato y concurre prolífico aun a la generación del hombre, príncipe de los vivientes, cabeza de los animales y dueño del universo, cuánto más al más común y menos noble vulgo de los demás vivientes. Y si ésto se verifica en todo el mundo, pienso que mucho más en esta inferior parte de él, donde el sol, con sus rayos, sin asistencia de otro calor materno, natural o instrumental, aplicado o extrínseco da vida —dejando a los árboles, plantas, hierbas y semillas de que es causa única— a muchos animales, aves y peces, que como veremos, dejados de sus padres los empolla, vivifica, da ser y saca a la común luz de sus rayos solo con el fogoso de ellos y vigoroso de su calor vital o vivificador.

A este planeta pues (aunque lo contrario digan los antiguos y mal informados) deben especialmente estas islas su fecundidad, que quizás es, si no la mayor, de las mayores del mundo, pues dejando a un lado su perpetuo verdor, todas los meses se renueva con nuevos pimpollos, se viste de verdes hojas y hermosa en flores y sazona en frutos; que nada de ésto falta jamás, sucediéndose unos a otros así en los que cultiva el arte como en los que la naturaleza espontánea produce, que son tantos, tan varios, tan sabrosos y sazonados algunos (aunque agrestes) que no ceden a los muy cultivados. Y es tanto lo que corresponde al moderado trabajo de los labradores (que acá todos los indios lo son, aunque a su

*Alcina's *Historia de las Islas e Indios de Bisayas: 1668*. Part One, Book 1.

Chapter 6

CONCERNING A SPECIAL DISCUSSION ABOUT THE FERTILITY OF THESE ISLANDS

Certain philosophers call the sun 'the Father of the Universe'; others refer to it as 'the life of the world' because its rays stimulate, its heat animate and its power give life. It is obvious that it never ceases to shine upon all living things. And if in the judgment of Aristotle, the Prince of Philosophy, the sun directly influences and generously assists to the generation of man, the prince of the living, the first among the animal kingdom and the master of the universe, how much more so does it affect these ordinary and less noble creatures among the living. And if this is true the world-over, how much more so in this lower region, where the sun, with its rays and without any assistance of another kind of maternal power, natural or instrumental, applied, or extrinsic, gives life—leaving out the trees, plants, herbs and seeds, of which it is the single cause—to many animals, birds and fish. These, as we will see, abandoned by their parents yet are hatched, brought to life, endowed with being and become fruitful by the ordinary light of the sun's rays. This is accomplished solely by its warmth and through the power of its vital and life-giving heat.

Whatever the ancients and those who may be poorly informed say, it is to this planet sun that these islands owe their fertility. It is perhaps, if not *the* most fertile at least *one* of the most fertile of the world. Aside from its perpetual verdure, every month of the year there are new shoots covered with green leaves, adorned with flowers and garnished with fruits. There is no absence of these at any time; it is just one variety following another, be it under the art of cultivation or those which nature produces spontaneously. Which are so many, so varied, so tasty and full of flavor (although wild) that they are not less important as the cultivated. Hence, through the little effort exerted by the farmers (and here all the *Indios* are farmers, although they tend to be somewhat sluggish in their ways, work little and doing themselves violence) so

modo tardo, poco y casi violento) en las semillas que siembran, hortalizas que plantan, árboles, matas y plantas fructíferas que cultivan, que ponen duda al crédito y embargan a las veces el juicio. Diré lo que he visto por mis ojos, tocado por mis manos y alcanzado con las experiencias de más de treinta años que he vivido en estas islas, a que puede dar crédito sin recelo aun el más escrupuloso o formidoloso juicio de los que leyeren lo que aquí refiero.

El arroz, que es el sustento, como luego veremos, más ordinario, y el mejor que tienen estos indios que le [*sic*] sirve de pan, no solo a ellos, sino a los mismos europeos que vivimos entre ellos (que aunque con dificultad al principio —excepto a los que nacimos como yo en partes donde se cría y coge como en Valencia, o Gandía, donde yo nací— con el uso, con facilidad y con el tiempo aún con gusto lo usan) se da con tanta abundancia que no sólo da ciento por uno, como dicen algunos, sino a doscientos y trescientos por uno, y a veces a más, que es cosa increíble; en unas partes más que otras, y en unos años mejor que en otros, por las circunstancias varias de los tiempos; pues no hay duda que en unos años son más fértiles que otros, como unas tierras más que otras, aun siendo tal vez vecinas y continuas.

Diré lo que oí y vi en parte (y digo “en parte” porque lo vio por orden mía un español que vivía entonces en el pueblo donde sucedió, y lo refirió como quien lo había visto) que sembró una pobre mujer dos *gantás* que acá llaman —que son como *almud* en España, si no es lo mismo— que por ser pobre y viuda y sola no tuvo poder para labrar más tierra (que después veremos cómo lo hacen) ni fuerzas como tal, y sin ayuda de hijos que la pudiesen ayudar a labrarla, aunque sí por ser pequeños a comer de la labor de ella. Esta, después de haber comenzado a comer uno que llaman *pilipig* (que lo hacen cuando el arroz está ya totalmente granado, aunque blando, que tostándolo en una olla u otra que tal lo muelen —*pilar* llamamos por acá— blandamente lo bate para que despida su cáscara y queda el grano chato o achicado, aunque entero; esto comen de lo primero que cogen; así él no está sin otro condumio de que gustan aun los españoles y las españolas más; al fin como mujeres que gustan de zarandajas con que algunos, con más curiosidad y mejor gusto, suelen moler dicho *pilipig* mezclándolo con coco rayado y azúcar o miel, cuecen unos bollos y tortillas que son gustosos —valga esta

much is harvested from the seeds they sow, the vegetables they plant, the trees, shrubs and fruit-bearing plants which they cultivate, that it all seems incredible and oftentimes it is better to suspend judgment. I shall speak about what I have seen with my very eyes, touched with my own hands and gained from experience of more than thirty years that I have lived in these islands. I say this so that even the most scrupulous or the most hesitant who read what I state here may accept it without reservation.

Rice is the ordinary and best sustenance which these *Indios* have here and which serves as bread, as we shall see. It is such not only for them but also for the Europeans who live among them. The latter find difficulty in adjusting to such a diet of rice in the beginning, however, with routine, with urging and with time they begin to enjoy it. It is not so with such as myself who grew up in places where it is grown and harvested, as in Valencia or Gandía, my birthplace. The rice-yield is abundant here; not merely a hundred-to-one, as some people say, but two or three hundred-to-one; oftentimes even more, something indeed very incredible. In some regions the yield is greater than in others and some years better than others, due to the varying circumstances of climate. There are some years, undoubtedly, which are more productive than others. Some fields also may be more fertile than others even though they may be adjacent or even contiguous.

I shall speak about what I have heard and what I have seen in part. I state 'in part' because at my request a Spaniard who lived in the town where this took place, related it as one who had witnessed it all. A poor woman sowed two *gantas* of rice, as they are called here — something similar if not the same of an *almud* in Spain. Since she was poor, a widow and lived alone, she was unable to till more soil. (We shall see later how they do it). Furthermore, she neither had the strength nor the assistance of children whom she could depend on for help in the matter of cultivation. However, she did have little ones to care for with her work. This woman, after she had begun eating something they refer to as *pilipig* (this is something they prepare from the fully ripened rice which is still soft and which they toast in a pot or some other container. Next, they pound or hull the grain gently, flattening it and yet leaving it whole. They call this process *pilar*. As the first fruit of harvest they eat this *pilipig*, but not without another accompanying food. Even the Spanish men — and the Spanish women even more — take delight in it. Finally, since women enjoy such tid-bits, some with more gusto and better taste, they are accustomed to pound this *pilipig* and mix it with powdered cocoa and sugar or honey, and they bake it into a kind of

digresión tocante al *pilipig* para que se sepa de otra vez lo que es), y después de haber dado a otras pobres como ella algunas veces y puños para que comieran, cogió después que estuvo de sazón para ello cuarenta cestos, que son cuarenta *fanegas* de veinte y cinco *gantas* o *almudes*, que vienen a salir a más de quinientos por uno; y ésto no fue cosa milagrosa, aunque sí milagro de naturaleza, que muchas veces se repiten en estas islas, indicio claro de su fertilidad y abundancia.

Añado lo que me sucedió a mi mismo aunque en otro pueblo; que por estar sin custodia decente para poder reservar el Santísimo, junté a los indios y los pedí hiciésemos de comunidad una sementera de dicho arroz para poder, con lo que se cogiese, ir juntando algo para dicho efecto; convidéles para ésto, dándoles de comer y beber con abundancia (que con esta sola parte se ayudan ellos entre sí con gusto y muy fácilmente, acudiendo aún más de los convidados). Labróse la tierra y dispúsose hasta la siembra en que se emplearon cien *gantas* o *almudes*, si bien interpolando algunos días para asegurar mejor su logro y poder después cogerlo mejor, no viniendo toda la cosecha junta. En cuatro veces se sembró todo, a veinte y cinco cada vez. La una se malogró porque la cogió la seca (que era lo que preveníamos, por suceder así muchas veces) y no granó casi nada. La otra, aunque granó más, fue poco. La que se logró mejor fueron las dos partes que venían a ser cincuenta *gantas*, que a su tiempo se cogieron quinientos cestos medidos (sin lo que se fue gastando en dicho *pilipig*, etc.). Vendidos a cuatro reales el cesto, montaron doscientos y cincuenta pesos, a que añadimos otros tantos y se mandó hacer en Manila una *custodia* capaz en que se encaja a sus tiempos su viril muy hermoso, con sus rayos, toda de plata dorada y esmaltado, que costó quinientos pesos. De estos dos casos (que pudiera contar muchos como ellos) se verá la fertilidad de esta tierra.

Añado más para sainete de este caso y de parte del que leyere, que cuando mandé hacer dicha custodia y viril de que envié su muestra pintada en un pliego de papel al Procurador General nuestro de Manila (que habíamos venido juntos de la Provincia de Aragón a ésta y habíamos sido connovicios en élla y siempre acá amigos) me respondió que aquella custodia y viril que pedía era bastante no sólo para indios, pero aun para una catedral de España; a que satisfice diciendo que el Santo

delicious cake or *tortilla*. This digression about *pilipig* was made so that one may know what it is), and having shared with other poor people as herself with handfuls at various times so that they too may eat, harvested some forty baskets which is about forty *fanegas* or twenty-five *gantas* or *almudes* each. All of this yielded more than five hundred to one. This was not a miraculous event but certainly a miracle of nature. And such is often repeated in these islands, again a clear proof of their fertility and abundance.

I shall add something that happened to me personally but in another town. Since I did not have a decent monstrance in which to reserve the Most Blessed Sacrament, I called the *Indios* together and asked them if we might cultivate a common field of such rice so as to be able to make from future harvests such a purchase. And so I convinced them by providing an abundance of food and drink. As a result they cooperated well among themselves with a lot of good will and even more people agreed to participate in the task than those originally invited. They cultivated the soil and prepared it for planting. They used-up about one hundred *gantas* or *almudes*, planting them at intervals of a few days apart, since this would assure them of success. In this way the crop would not ripen at the same time, thereby providing a better harvest. The seed was sown at four different times and with twenty-five *gantas* each time. The first field failed because of a draught, something we foresaw, as this happens oftentimes. As a result, almost nothing resulted from this field. The next one, even though it ripened, yielded very little. That which yielded most were the two other portions, where we had planted the fifty *gantas* and at harvest time they yielded five hundred well-measured sized baskets. This does not include what was used-up as *pilipig*, etc. These were sold at four *reales* per basket and amounted to two hundred and fifty pesos; to which we added an equal amount. And so from Manila I ordered that they make a big monstrance, to which, at the proper time, a very beautiful lunette, with its rays gilded with silver and enameled, is encased. The final costing was five hundred pesos. From these two examples, and I am able to recount many more, may be seen how fertile these islands are.

May I add as a greater clarification to this narrative, for the benefit of the reader, that when I ordered the said monstrance and lunette, I sent a drawing of it on a sheet of paper to our Procurator General in Manila. We had arrived together from the Province of Aragon where we were fellow novices. Here we have been close friends. He, however, replied that the monstrance and lunette that I had requested was suitable not only for the *Indios* but even for a cathedral in Spain. To this

Sacramento de los indios era tan bueno como el de los españoles, que tanta reverencia merecía acá y en parte más por haber comenzado más tarde y que sólo me pesaba no tener con qué hacerlas aún mejor y mayor para avivarles más la fe a los indios y moverlos a que hiciesen el aprecio que se debe a tan admirable Sacramento. Y así se hizo. Volvamos ya a nuestro hilo.

El *maíz* que acá llaman, tomando el nombre de los indios de la Nueva España (que en la antigua suelen llamar trigo de indios y en Valencia, *girsas*), aunque no es natural de estas islas, corresponde como si lo fuera (pues está ya connaturalizado con casi cien años de posesión desde que acá se trajo la primera vez) y aun mucho más que en México, su nativo suelo.

Raro es el pie (según he oído y vi) que hace en México tres o cuatro mazorcas y si alguno las hace no todas parejas. Y yo vi en un pueblo de estas islas llamado Calbiga[n] un pie solo (que para que lo viera me lo trajo un principal conocido) en que había habido (que al traerlo se cayeron algunas) quince mazorcas todas llenas y granadas, aunque menores cuanto más iban subiendo; cosa que causa maravilla. Y de esta manera hacen otros pies a diez o doce mazorcas: y algunas muy grandes.

Comen este maíz los indios, aunque con poco gusto, no en tortillas como en México, sino asado o cocido, y lo más común y más conforme a su gusto lo muelen en pedacillos menudos, como granos de arroz y menores y hacen de ellos *morisqueta*, que así se llama vulgarmente en todas estas islas el arroz cocido con agua, como decíamos arriba.

La etimología de esta palabra pone en su historia de estas islas el Padre Francisco Colin, diciendo que vale tanto como comida de moros, que ésta le pusieron los españoles recién llegados acá por ser ésta la comida ordinaria que comían los moros (cuales eran los indios de la isla de Manila que los Bisayas, como veremos, nunca fueron inficionados de este contagio). Llámamla los Bisayas *canun*, que es palabra genérica, o *tibugay* que es particular y propio del dicho arroz así cocido, aunque tiene otras muchas y de eso se sirve dicho *maíz* a falta de arroz.

Las otras raíces que les sirven de pan a los indios son muchas (trataremos después de ellas en particular). Para saber su fertilidad de

I responded saying that the Blessed Sacrament of the *Indios* was as worthy as that of the Spaniards; that it deserves as much reverence here and even more so because the ministry began here much later. I only had regrets that I did not have the means to order one even better and bigger so as to enliven the faith more deeply among the *Indios* here and inspire them to cultivate the proper esteem for such an Admirable Sacrament. And thus it was all done. Let us now return to the thread of our narrative.

Maize, as it is called here, received its name from the *indios* of New Spain. In Old Spain it is referred to as 'the wheat of the *Indios*'; in Valencia it is called *girgsa*. Although it is not indigenous to these islands, it is suited to them, as if it were. It has taken well to this climate since it is almost one hundred years of cultivation since it was first introduced here. Over here, it has taken to the climate better than in Mexico, its native soil.

As I have heard and have seen, rarely does a stalk in Mexico bear three or four ears; and if it does they are not equal in size. In a town of these islands called Calbigan, I have seen a single stalk, which a well-known *principal* brought me to see, on which there were fifteen ears (some had fallen off when carried), all full and large. Some of them were smaller as they were nearer the upper part; a sight which caused great wonder. In like manner, other stalks have ten or twelve ears and some rather large.

The *Indios* eat this maize but with little relish and not in *tortilla* style, like in Mexico, but rather toasted or boiled. The most suitable way for them is to grind it into tiny bits like grains of rice or smaller. Then they make from this a *morisqueta*, which is a term used in all these islands for rice cooked in water, as we have mentioned earlier.

The etymology of this word is treated by Father Francisco Colin in his history of these islands. He says that it means as much as a meal of the *Moros*. And that this name was given by the Spaniards shortly after they arrived here, since it was the ordinary kind of meal which they ate. These were the *Indios* coming from the Island of Manila. The Bisayans, as we will see, were never afflicted with this [religious] disease. The Bisayans call it *kanon* which is a general term, or better *tibugay*, which is the particular and proper term for cooked rice. The latter also has many other meanings. It is in this manner that they use *maize* whenever they lack rice.

There are very many kinds of root-crops which the *Indios* utilize as bread and which we shall treat later in a particular way. In order to

común solo digo que son raíces como de ambos, que varias matas o arbustos echan bajo de la tierra que con nombre general y más conocido en España podemos llamar *batatas* o turmas de tierra. Haylas tan grandes y crecidas (sus nombres pondremos en otro lugar) que de unas que llaman *ubis* he visto yo algunas que pesarían muy largamente media arroba y aun más, que son doce libras o trece cada una. Y no dudo habrá alguna que llegará a ella: dejando una que llaman *palawan*, otra *talian* (de que hay muchas en *Aguan* [*sic*] [*Giwan?*] y sus isletas adyacentes) que pasarán [*sic*] a tres y cuatro arrobas, aun las muy grandes más, por hacer su pie como árboles cuando van dejando las hojas, que son como nuestras adargas en lo ancho y en la figura, aunque todo es meollo y comestible todo a su modo.

Los *plátanos*, que así los llaman en las islas occidentales los españoles (no sé por qué causa), y aquí llaman los indios *saguin*[*g*], son muchos y de muchos géneros, como veremos más abajo. Basta decir para su fertilidad que hay racimos (que ésa figura hace la fruta que ellos llaman *bulig*) tan grandes que pudieran algunas hacer pareja con el otro de la tierra de promisión, pues muchos de ellos necesitan de pértiga y de dos indios para cargarlos, que uno no pudiera. Y cada planta (que después describiremos cómo es) no echa más que un racimo y se muere luego, dejando varios retoños al pie que llaman *sajas*, que transplantados renuevan la especie y aumentan.

Y ya que tratamos de racimos, aunque en esta tierra no hay viñas ni parras sino algunas que traídas al principio, o de la India o de la China (donde las hay, aunque no usan sacar vino de ellas como en España) plantadas aquí han probado en algunas partes muy bien; y dan no sola una vez sino muchas al año.

Testigo soy de experiencia, pues planté por mis manos en Palapag, cabecera de Ibabao, un pie de dichas parras, que dejando su priesa en crecer y en bastecer, que en dos años se hizo tan grande como el molledo de un buen brazo —cosa que no hiciera en España en muchos— con sólo una poda (hecha también por mi mano, que los indios no saben) aunque yo enseñé a algunos a que las plantasen en sus sementeras y casas (que por acá se hace cuando acaban los nortes, que por ser el viento más frío y húmedo de estas islas, las hiela y es por fines de febrero o principios de marzo, casi como en España) y su cantidad de uvas tan dulces y bien

better understand the fertility of this place in general, I wish to say that there are root-crops of all sorts. The various bushes and shrubs that grow beneath the soil are best known in Spain by the general name of sweet-potato or truffles. There are some so large and well-developed (we shall give their names in another place) that I have seen some which they call *ube* and which weighed well over a half of an *arroba* or more; that is, about twelve or thirteen pounds each. I have no doubt that there are other kinds which can weigh one *arroba*, apart from the one known as *palawan*, and another called *talian*, of which there are many in Giwan and its neighboring islets and which may weigh up to three or four *arrobas* and the largest even more. The trunk looks like a tree that is shedding its leaves and resembles our *adargas* in width and shape. It is all pith and it is eatable in its own way.

Platanos as the Spaniards call them in the Western Islands (I do not know the reason) are called *saguing* by the *Indios* here. They are of many varieties and plentiful, as we shall see below. Suffice it to say in reference to their fertility that there are clusters—a shape which the fruit takes and which they call *bulig*—so large that some draw a parallel with those of the Promised Land. Many of these require a pole and two *indios* to carry them; one could not carry it alone. Each plant, (we shall describe later what it looks like) bears but one single cluster and then it dies leaving at its base various shoots or what they call *saha*. When these are transplanted they renew the species and grow.

Since we are speaking about clusters let us say this: there are no vineyards in this land nor grapevines except some that were brought in the beginnings either from India or China—where they are to be found, although they are not used for making wine as in Spain. In certain areas where these are planted they do very well and yield not once but several times a year.

I give testimony to this from experience for it is with my own hands that I planted a stalk of these vines in Palapag, a *cabecera* of Ibabaw. Allowing it to grow as fast as it would on its own resources, in two years it became as large as the fleshy part of a good-sized arm. Rarely does something like this happen in Spain. I did just one pruning with my own hands, since the *Indios* were not familiar with this procedure. However, I have taught some of them so that they have planted these vines around their fields and houses. This is done here when the northerlies stop blowing because during this season the wind is colder and humid and it causes freezing. The time for pruning is at the end of February or at the beginning of March, which is about the same as in Spain. There

sazonadas, que habiendo llegado en sazón que estaba con fruta unos Padres recién llegados de España, y comido una y muchas veces cuanto quisieron, dijeron ambos que eran tan buenas como las ordinarias de Castilla. Y hubo racimos que pesaban más de libra y media, que para acá es muchísimo.

Pero la maravilla mayor es lo que se sigue: que comenzando a comer de dichas uvas por San Juan, que eran las primeras que echaba la parra y en mayor cantidad, todos los meses hasta enero fue dando sus racimos, porque cada mes los echaba de nuevo, en los retoños o renuevos que iba echando (sin más diligencias que su fecundidad natural y el despuntarle los pámpanos más viciosos que iba echando). Con lo cual en todos los que echaba de nuevo menores iba echando sus racimos aunque menores también cuanto al tamaño, no cuanto a los enanos que eran siempre los mismos; solo advertí que los meses de noviembre y diciembre (por ser los que como en España son acá los de invierno, aunque sin el frío para los que sabemos aquéllos de allá bastante, empero para los indios que llegan a tiritar en ellos: y se valen de fuego para calentarse) así a los racimos, no ya tan blancos como principio sino más atezados y cárdenos, a modo de ciruelas invernizas de España y el sabor era algo áspero y agrio.

Esto cuanto a las parras, de que depongo como testigo de vista, para que sirva de clara prueba a la fertilidad de esta tierra.

También se dan por acá higueras. Y a mi ver ninguna fruta de por acá trasladada de España la Nueva o Vieja parece tanto en su gusto y dulzura a las de allá como los higos, que son blancos o algo colorados, grandes y dulces. Dan en breve, pues las he plantado yo y cogido fruta en menos de un año. Crecen poco comúnmente (aunque ya he visto uno de dos pies casi tan grandes como los medianos de España). Y duran también poco y más en partes húmedas, que se les pudre con facilidad la corteza del pie junto a la tierra, ya con el calor del sol ya con la humedad sobrada del pie, o ambos juntos, con que se muere presto. Pero el remedio es, en reparando en ello, cortar las ramas y más las cercanas al pie y las puntas de un palmo poco más de largo, volverlos a plantar, con que se renuevan dichas higueras con facilidad, pero necesitan de mucho cuidado cuando nuevas, porque un género de hormigas coloradas (que acá son muchas y pican muy bien) se las comen las cortezas y amanecen muertas. Hay también su modo de higos acá, de que más abajo se dirá, que son naturales.

was such an abundance of sweet and fine-flavored grapes from this grapevine that some *Padres*, who had arrived from Spain recently during the harvest season and had eaten this aplenty several times, said that these were as delicious as the ordinary kind in Castille. There were some clusters that weighed a pound and a half and which is rather large here.

The greater marvel is this: we began to eat grapes on Saint John's feast when the first and biggest vines began bearing fruit. Every month until January, they bore fruit continually with new sprouts and clusters. All of this developed without any other assistance than the natural fertility and the cutting-away of the vicious tendrils which continued to grow. Consequently, the new shoots that continued to grow became smaller, and the clusters that appeared also became smaller, but the grains remained the same. I have noticed, however, that during the months of November and December—which are comparable to winter in Spain but without the cold that we have well experienced in Spain, yet the *Indios* shiver with cold and make use of fires to warm themselves—the clusters of grapes as a result of the cold were not as white as in the beginning but darker and purple-like, resembling the winter plums of Spain. The taste too is somewhat sharper and more sour.

So much for the grapevines which I present as an eye-witness, so that it may serve again as a proof of the fertility of this land.

Fig trees are also found here and in my opinion there is no fruit transported from either New or Old Spain which seems so nearly comparable in taste and sweetness to those of both Spains as these figs. They are white and a bit reddish, large and sweet. They produce a yield in a rather short time. I have planted these figs and picked the fruit in less than a year. Normally, they are small; however, I have seen one or two trees that were almost as large as the medium-sized ones in Spain. These last for only a short time especially in humid weather. The bark nearest the ground rots easily either with the heat of the sun or excessive moisture or both together. And thus, the tree dies easily. The remedy for restoring such is as soon as one realizes to cut the branches nearest the base and the tips of the branches of more than a palm's length and plant them again. In this manner the fig trees are propagated rather easily. However, when they are young they need much attention because a species of red ants—which are so numerous here and bite severely—eat-away at the bark and cause the tree to die. There is also a native species of fig here which we will discuss below when we treat about the native plants.

De otras hortalizas y plantas trataremos después, cuando en particular de las de la tierra, que son muchas.

Basta lo apuntado para conocer y entender la mucha fertilidad de estas islas, no solo en lo que ellas producen de suyo como propios y más connaturales a su suelo y cielo, con cuyo influjo crecen y fructifican; sino aun en las traídas de otras partes, que no son pocas dando todas ellas en abundancia (como veremos). Y tratando de [cada] una en particular por sus especies para que se hagan comprehensivas noticias de todas, y se alabe al que da el influjo mayor y mejor que todos, que es Dios. Pues como dijo San Pablo, “nequoqui plantat...” siendo tan universal bienhechor de todos los hombres y en todas las partes y climas, no con otro motivo sino de que le sirvamos siempre todos y donde quiera, como debemos. Ojalá acertáramos a hacerlo.

Con todo (porque se quede dicho) ya que tratamos de las uvas de España, digamos algo de las que da esta tierra (aunque son agrestes, ni se plantan ni se cultivan, sino que se nacen ellas de suyo). Muchas plantas hay que hacen su racimo como de uvas y se parecen a las parras silvestres de España, pero de todas ellas, la que llaman los indios *lica* es la que se llega más que otras.

Nacen estas cepas en los montes. Dánse en la isla de Cebú y de Otón, (a lo que yo he visto) con más abundancia que en otras. El sarmiento y cepa es como los de España, excepto que el pámpano es espinoso, como los renuevos o cogollos de las zarzamoras, si bien engrosando un poco pierden las espinas. Las uvas son negras, algo dulces pero ásperas al gusto. Hacen bien grandes racimos. Y, cuando sazoadas, engañan en el apetito de uvas.

Probó un hermano nuestro a ver qué salía exprimiéndolas y, como no se les hizo beneficio alguno, salió un moderado vinagre que, a no quedar tan áspero como quedó, pudiera servir. Y ésto baste de las uvas de acá, por no repetirlo en otro lugar, con las frutas propias.

About other vegetables and plants we shall treat later when we deal in detail about the great abundance that there is in this land.

Certainly, enough had been pointed-out to recognize and understand the tremendous fertility of these islands. And this is not merely for the kind of native plants they produce, which are most suited to the soil, the climate and the sky under which they grow and bear fruit, but also for all those numerous ones brought from other regions. These are many and all bear fruit in abundance, as we shall see. We shall discuss each one and its species in particular so that one may have a thorough knowledge about all this. May He be praised Who exerts the greatest and the best influence of all, namely, God! For as Saint Paul stated: "*Nequoqui plantat..*"¹, that is, being such Universal Benefactor of all peoples, in every region and climate, with no other motive but that we may serve Him always and everywhere as we should. Would that we might succeed in accomplishing this!

All in all, what remains to be said, now that we are treating about the grapevines of Spain, is to say something about those that this land yields. Although they are wild, neither planted nor cultivated, they sprout themselves. There are many plants which grow clusters like grapes similar to the wild vines of Spain, but out of all these the most similar is the one the *Indios* call *lica*.

These bushes spring-up in the forested regions, appearing more abundantly on the Islands of Cebu and Oton, as I have seen, rather than on others. The branches and the vine resemble those of Spain, except that the tendril is thorny and similar to the shoots or sprouts of the blackberry bush [*zarzamoras*]. As they grow larger, they lose their thorns. The grapes are black, a bit sweet but sharp to the taste. They develop large clusters and when ripe deceive one who is hungry to believe that it is grapes.

One of our Brothers experimented to see what would happen if he pressed these. Since he put nothing into it, he only derived a light vinegar which, had it not been so sharp as it was, it might have been found useful. This will suffice about these grapevines in these regions so as to avoid repetition in other places when discussing fruits proper to this land.

¹I Cor. 3:7 "So neither he who plants nor he who waters is anything, but only God, who makes things grow."

Capítulo 7*

RECOPILA TODAS LAS COMIDAS QUE SIRVEN DE PAN Y SUPLEN SU FALTA EN ESTAS ISLAS, QUE NUNCA LO CONOCIERON EN ANTIGÜEDAD

Bien dijo la eterna Verdad al tentador mentiroso que no es sólo el pan el que sustenta a los hombres. Tomando, pues, el pan del modo que se usa en toda Europa, o de trigo o de otros granos, y en el sentido que allá tiene esta palabra, es cierto que acá ni supieron de él ni lo usaron, supliendo Dios, gobernador tan atento y tan pródigo en sus súbditos, lo que hace sus veces y sirve de sustento más común y más general; que ésto en su mayor extensión significa el pan que pedimos cada día a Dios Nuestro Señor en la oracion divina del "Padre Nuestro" —que el que no lo pide, dudar se puede si es hombre que usa de razón y reconoce a la primera y universal causa de nuestra vida, por medio del sustento forzoso para su duración—, que lo da no sólo a los tales sino aún a los que ni le conocieron ni reconocen, como fueron estos indios en su antigüedad e infinidad de otros muchos que tenemos aquí por todas partes, pues a *quattuor ventis* estamos rodeados de naciones, ya políticas ya bárbaras, que nunca le conocieron ni conocen hasta hoy, esperando siempre quién se lo de a conocer.

Asentado, pues, que Dios, como da el frío según la ropa, da también la comida según la necesidad, y que en cada tierra lo dispuso tan acertadamente su divina Providencia que, según la calidad de la tierra, complexión de sus moradores y necesidad de su conservación, ofrece a todos liberalmente lo necesario, dando a los más pobres y que son para menos, o por falta de industria o por sobra de pereza, como les sucede a los bisayas, con más larga y liberal mano, no sólo lo que les basta sino

* Alcina's *Historia de las Islas e Indios de Bisayas...1668*. Part One, Book 1.

Chapter 7

CONCERNING A SUMMARY OF ALL KINDS OF MEALS WHICH THEY PREPARE AS 'BREAD' — SOMETHING THEY NEVER KNEW ABOUT IN THEIR ANTIQUITY

The Eternal Truth had put it well to the Deceptive Tempter when it stated that it is not bread alone that sustains us. Considering bread as the Europeans know it, as made of wheat or other grains, and in the sense this word 'bread' has there, it is certain that here they did not know it, nor did they use it. God, who is such an attentive and generous Governor of his subjects, has supplied them with something else which serves them as the most common and general means of sustenance. Hence, this, in the widest sense, is the meaning of the 'bread' for which we ask God, Our Lord, in the divine prayer "Our Father." Certainly, one who does not beg for it is doubtful whether he is a man with the use of reason since he fails to acknowledge and recognize the First and Universal Source of our life which continues to sustain our strength. He provides this 'bread' not only for those who believe in Him, but also for those who do not know Him or acknowledge Him. This may be true of these *Indios* in their antiquity and numerous others whom we have here and elsewhere. We are surrounded from all *four winds* by civilized and uncivilized peoples who have never known Him nor do they know Him today, but are always hoping that someone may reveal Him to them.

Perhaps we may presume that God who provides particular kind of clothing in the face of cold, also provides food according to one's environment and need. Divine Providence has disposed most opportunely in each place on earth that the needs will be taken care according to the quality of the soil, the make-up of the inhabitants and to maintain their well-being. Needs are proffered freely for all; especially for the poor and for those who are suited for so little as in the case of those who lack diligence or initiative, as is the case with the Bisayans. All these receive with a larger and a more liberal hand not merely what suffices

lo que les sobra, y mucho, como ha dado a estos pobres de todo lo temporal; aunque, si bien se mira, ricos y sobrados de todo lo necesario, pues contentándose con sólo lo que lo es y forzoso para la vida, les viene a sobrar todo lo que ni saben ni han sabido desear, o por cortedad de discurso o por falta de conocimiento, pues nunca desea la voluntad lo que le negaron las noticias del entendimiento.

Dijimos ya que el arroz, a que llaman *Palay* los indios y es el mismo que en Castilla, si bien con muchas diferencias de granos y colores, es el sustento primero, así en la estimación de estos naturales como en la nutrición y efectos de ella, y el que les causa más fuerzas y mejor disposición en el cuerpo, como más connatural a su compleción y más ordinario en estas partes; si bien, cuando es nuevo o recién cogido, por ser quizás demasíadamente cálido y sanguíneo, les causa muchas calenturas y cámaras de sangre, de modo que los meses de la cosecha comúnmente son los más malsanos, así por los soles que en su cogida, que es prolija, padecen, como por las calidades que dicho arroz nuevo influye, y a la causa los padres, y aun los principales de ellos que tienen más caudal, no lo comen sino uno o dos meses después de cogido.

Y porque digamos de una vez todo lo tocante al arroz, como del pan cotidiano y comida más ordinaria, dejando para otro lugar el modo de hacer las sementeras y de sembrarle, etc., comenzaremos acá desde su cosecha, cuando está ya de sazón para ser cogido, que ya dijimos que, estando aún verde aunque bien granado, cogen parte, aunque poca, para hacer el *pilipig* dicho.

No son pocas las supersticiones que usan en la cogida del arroz, y más cuando comienzan, de que diremos algo en otra parte. Basta decir aquí que no ha de ser varón el primero que comience a coger, y ha de ser en cierta cantidad y no más y en cierta hora, porque dicen que de otra manera es poco lo que crece.

Suelen cogerlo, después de hecha la salva dicha, las mujeres comúnmente, aunque también en algunas partes los hombres; si bien en otras no, aunque vean que se les pierde el arroz. ¡Tan observantes son como esto de sus supersticiones antiguas!

El modo de coger es de espiga en espiga, y para el efecto lleva la mujer en la mano un cuchillo, que llaman *sipol* en algunas partes y en

but even far more than they need. It is thus that He has given to these poor ones plenty of earthly goods, so that they appear enriched with a super abundance of everything. Contented only with the bare necessities of life, all else is superfluous for these people. The reason for this is because they do not know or simply do not care to know; this may be due either to their slowness in reasoning or their lack of it. Of course, the will never desires anything that the mind does not come to know.

We have already said that rice, which is the principal means of sustenance here and called *palay* by the *Indios*, is the same as in Castille but with many differences in grain and in color. It is the first nourishment in the appreciation of the natives and the one with the greatest nutritive effects. It is also the one that gives them greater strength and is most agreeable to their constitution and certainly very, very common in these regions. However, when it is newly or recently harvested and eaten, it causes a high fever or a blood-stool of sorts. The reason for this is perhaps that it is still quite warm and too reddish yet. The harvest months are the most unhealthy because of the burning sun to which they are exposed, the tediousness of the task and the consumption of the newly-harvested rice. The *Padres* and even the *Principales*, who have greater resources, do not eat it until about a month of two after it is harvested.

At this point, we wish to say everything about rice as their 'daily bread' and as the most common source of nourishment. In another place, we shall treat the method of preparing the fields, the manner of sowing them, etc. Let us, then, begin with the harvest-time or the season for cutting the crop. And so, as we have stated earlier, while the stalks are still green but fully-formed ears, they cut-down small amounts in order to prepare the so-called *pilipig*.

There are not a few superstitions associated with the rice-harvest especially at its beginning, as we shall relate later in its proper place. Suffice it to say here that it never be a male who begins the cutting; also, only a certain amount should be cut and at a fixed hour, otherwise, they say, the harvest will be poor.

Customarily the women do the harvesting after fulfilling the said usages. In some localities the men do engage themselves in the cutting; in other places they do not even if they risk loosing the crop. This is how observant they are as regard these ancient superstitions!

The method is by cutting the rice-ears one by one. To achieve this the women hold a knife, which they call *sipol* in some areas or in other

otras *dipang*, con que las va cortando; y, colgado del cuello, un cestillo en que las va metiendo.

Después que tienen cantidad lo asolean para que se ponga más duro y despida el grano con más facilidad. Luego tienden una como estera, que acá llaman *petate* y, encima de él, con los pies le van revolviendo, ya a un lado ya a otro, hasta que apartan el grano, quedando solo el buresjo (?); que de la paja no se cuidan, pues se queda en el campo y allí se pudre. Luego con unos como harneros, aunque menores y más fuertes que los nuestros, hechos de las cortezas de cañas, y tejidos muy espesos, con sus bordos de medio bejuco muy al propósito para el efecto, que llaman *nigos* (alhaja muy necesaria para limpiar el arroz antes y después de molido) lo aventan, apartando primero la paja y después los granos que no cuajaron del todo de los sólidos y buenos, y de esta manera lo guardan y suele durar dos y más años si está en parte seca y levantado del suelo, y siempre está sólido, fuerte y como recién cogido, y más si es bueno y de sequío, que mucho se planta en agua no salada.

Para hacer su comida, que ya dijimos llaman *tibugay*, lo solean otra vez muy bien, y estando seco, lo muelen. *Pilar* llaman acá los españoles y los bisayas *bayo*, y con dichos *nigos* apartan la corteza que llaman *opa*, y los salvados, a lo que se desmenuza, que llaman *tictic*, con tanta destreza y facilidad (es oficio éste de las mujeres), que espanta. Y lo que más es que, sin necesidad de cedazo ni otro instrumento, cuando muelen el arroz y lo convierten en harina, que llaman ellos *binocboc* (para otras comidillas que hacen con ella, mezcladas todas con carne de coco), con sólo el compás de los brazos apartan la harina; tan buena como son el mejor y más tupido cedazo, y los granzones, o lo más mal molidos, que vuelven a moler, llevando siempre, cuando los acriban o ahechan, el compás con el dedo índice de la mano derecha, o de la izquierda —las que usan de ella—, o ambas, dando un golpecillo en el bordo del dicho *nigo* con aire y con gracia; de modo que, sin molinos arroceros (como hay en el reino de Valencia para sólo descortezar el arroz), y sin otras muelas para molerlo y sacar la harina, saca una mujer bisaya en harto breve espacio, en un *luson*, que llaman y es un palo de más de braza de largo (y de dos, de las veces, o más, según quieren hacerlo), de palmo medio poco más a menos de ancho, y cuadrado, aunque por arriba le hacen más ancho, y uno y otro remate algo más alto y más delgado, en cuya superficie, dejando a un lado y otro un bordo más

areas *dipang*. Attached at their necks hang a basket into which they place the cuttings.

After a certain quantity of the harvest has been gathered, it is then placed in the sun for hardening and for drying so as to separate the grain from the stalk more readily. Next, they spread these ears of rice on a kind of a mat called a *petate* [banig] and walk on these up-and-down thereby separating the grain from the straw. This straw, in turn, is not retained but left on the fields to decay. And then, with something like a sifter—smaller and stronger than ours—called a *nigo*, they clean the rice. This *nigo*—a very necessary instrument to clean the rice before and after it is milled—is woven from the slats of bamboo with its rim tied-in with rattan. First they separate the straw and later the grains that did not mix with the strong and good ones. And thus, in this manner, they proceed to store the grain. If they store it above-ground and in a dry place, it will keep well for two years or more. This way, it will remain whole and firm as if recently harvested, more so if the rice is good and not planted in swamps. A great deal of it is planted in non-brackish water.

In order to prepare their meal which they call *tibugay*, as we have already said, they place the rice in the sun once again for drying it well before pounding it. The Spaniards call this process *pilar* and the Bisayans call it *bayo*. They separate the hulls called *opa*, with the *nigo*. The *liran* and what is powdered is called *tic-tic*.

The winnowing is done by the women with such dexterity and finesse that one can only marvel! Furthermore, when they mill the rice and turn it into flour, called *binocboc*, without sieve or any other instrument, they mix it with coconut-meat and have it as another kind of dish. Then too, with that same closely-meshed *nigo* they winnow the flour as well with only a motion of the hands and arms, as if done with the best sieve. The lumps or badly milled bits they winnow-out again with swinging arm-flourishes of the *nigo*, giving it a gentle blow and a graceful push of the right index-finger—or the left for those who are left-handed—, thereby ridding it of all chaff. And so, without any rice-mills—as they have in the Kingdom of Valencia solely for hulling—and without a mill-stone the Bisayan woman can prepare this flour in a short span of time in what is known here as a *lusong*. This is a log more than a *brazá* in length or twice as long or even more if they so wish, and a *palmo* and a half wide in a square-like shape. It is fashioned wider at the top while one end is also wider than the other and thicker. On its surface, which has a wide border, they make two, three or more round

alto, hacen dos o tres, o más hoyos redondos como de mortero nuestro. Y con un palo rollizo, como se coge del monte, que llaman *bayo* y sirve de mano, hace todo lo que en España necesita de molinos, y un *nigo*, como dijimos, todo lo que allá se hace con harneros o sondaras, y tan varios cedazos como allá usan. Y a este modo son todas sus cosas, todo fácil y poca costa.

Y, aunque del dicho arroz lo más común a todos en estas islas y el que sirve de pan cotidiano a los indios y españoles, y a otros que en ellas viven, es la *morisqueta* que llaman todos vulgarmente, la cual es muy blanca, hay también género de arroz que la hace colorada, y otro totalmente negra, que llaman *tapul*, género de que gustan más las mujeres y los españoles también, quizás por lo extraordinario.

Hacen también los indios otras comidillas, en especial cuando celebran algunas fiestas y convites, como en bodas, bautismos, etc., que tienen varios nombres, y les dan su color amarillo con azafrán de la tierra, y mezclan con carne de coco o con leche de él, que llaman *natic*, con miel o azúcar y otros ingredientes, unos antiguos suyos y otros que van aprendiendo de los españoles, de que algunos suelen gustar, aunque a mi nunca me han entrado ni yo a ellos.

Añadiré, con todo, uno de que usamos los Padres que vivimos en estas misiones, que es nuestro pan ordinario. Y es que de la harina de dicho arroz que sacan al modo dicho los muchachos que nos sirven y están muy diestros en ello (al presente tengo yo un muchachuelo bisaya, que sirve de segundo cocinero o de ayudante del mayor, que no tendrá cuando mucho siete años, y lo hace muy bien y con mucha facilidad y limpieza), se hacen unos bollos pequeños que se amasan en unas como sartenes que acá llaman *caraha*, al fuego, mezclándoles en lugar de agua *tuba* (que es un zumo regalado que se saca de los cocos, como diremos en otra parte), o leche de vacas cuando las hay en los pueblos, o sacándola de la carne de los cocos, que es como leche de almendras; y aún a veces, a falta de todo lo dicho, con el agua que tienen y cría dentro de sí cada coco, como veremos cuando tratemos de ellos. De esta masa, templada al fuego que la pone como leuda, hacen unos bollos larguillos, llamados *tinapay* en lengua de los indios, que monta lo mismo que cosa amasada, o pan, que lo ensartan en un asador porque se tueste. Igualmente salen muy bien cocidos y de color de pan y aún en parte de mejor digestión cuando están aún calientes (como lo están siempre,

holes, resembling our mortars. A round pole which they procure from the forest serves as a pestle and is called here a *bayo*. Thus, with these implements together with the *nigo*, as we said, they accomplish all that is done there in Spain with the *harneros*, *sondaras* and the various *cedazos*. That is how everything is done here; with great ease and at little cost.

The kind of a rice-dish which is most common in all these islands is the popularly known as *morisqueta*. This serves as the 'daily bread' for the *Indios*, the Spaniards and for all others who live here. This type is very white while others are colored and still one that is totally black and called *tapul*. It is highly preferred by the women here and also the Spaniards, perhaps because it is so out of the ordinary.

The *Indios* also have other kinds of rice-dishes prepared especially when they celebrate certain *fiestas* and banquets such as weddings, baptisms, etc. All these preparations have their own particular names to which they also add a yellow coloring with local-native saffron. Some of these dishes are also mixed with coconut meat and milk, with honey or sugar and other ingredients and are known as *hatuc*. Certain such dishes go back to their ancient times; others came to them from the Spaniards. Now, these are delicious for some Spaniards, although I have never developed a taste for them.

Permit me to add to all these one which we, the *Padres* who live here in these missions, partake as our ordinary 'bread.' This is made from rice-flour which the boys who are at our service prepare in the usual manner and quite skillfully. Presently, I have a small Bisayan boy who prepares these dishes very well, with great expertise and cleanliness. He is not more than seven years in age and serves as an assistant to the cook or as a second cook. The preparation consists in making something like small cakes which they knead in a kind of frying-pan called *karaha* put to the fire. While it is over the fire, they mix-in *tuba* in place of water. Now, this *tuba* is a very delightful drink gathered from the coconut trees, as we will describe elsewhere. They might also use cow's milk if these animals are available in the towns. Oftentimes, they use coconut-milk or when all else is lacking, they use the water found inside the coconut, as we shall see when we treat about this matter. From this dough, heated over the fire, they also prepare rather large cakes called *tinapay* by the *Indios*. That term means something that is kneaded or 'bread'; they place these in rows on a spit for toasting. Equally they are well baked and their color like bread, and even to a degree tastier and more digestible when they are still hot (as

pues del asador mismo se saca para poner en la mesa) con que se suple el pan sin que se eche de menos.

Algunos hacen sus tortillas muy delgadas, y de más de un palmo de ancho, que, por ser mejor cocidas y más bien tostadas, parecen como las que se suelen hacer en España para colaciones en Cuaresma, en especial las monjas; y acá sin azucar ni miel, con sólo la *tuba* dicha, salen así los *tinapayes* como las tortillas muy dulces y sabrosas, por serlo ella naturalmente.

Otra propiedad tienen buena estos *tinapayes*, que no quiero pasarla en silencio, y es que con ellos (como en España con confites, nueces u otros mejunges), amansamos acá a los muchachos bisayas, que gustan mucho de ellos, y es en tanto grado que a los chiquillos de uno, dos y tres años que traen sus padres o sus madres en brazos, o andan ya por su pie, que acá de un año andan ya sueltamente; y al principio, como criados en sus sementeras, —que es lo mismo que en el desierto, pues están solas y apartadas unas de otras—, comúnmente están fieros y cerriles, que huyen del Padre como de una máscara en España. Los niños lloran y patean, y tal vez hacen vileza de miedo que tienen; en dándoles dos o tres veces *tinapay*, amansan, y, con la continuación, lo quedan tanto que se vienen los chiquillos bien pequeños, cuando están sus padres en el pueblo, a solas a casa del Padre a pedirle *tinapay*, y, en dándoselo se ríen y huelgan en ella, o se vuelven muy contentos, repitiendo las idas y venidas a casa del Padre muy frecuentemente; de modo que yo mandaba hacer más cantidad y los dejaba de comer comúnmente para guardárselos para ellos; con lo cual todos los días venían chiquillos a montones, que era para alabar a Dios, y quedan tan bien hallados con esto que, cuando los quieren volver sus padres a la sementera, suelen llorar más que antes cuando los comenzaban a traer el pueblo; y aunque niños, no se olvidan, pues, cuando volvemos a los pueblos (por andar, como veremos en la *Segunda Parte* acá, visitando siempre los Padres en continuo movimiento de unos pueblos a otros), en sabiendo que el Padre ha llegado al suyo, es tanta la priesa que dan los muchachos chiquillos por venir por el *tinapay* que, a puros lloros, obligan a sus padres a que vengan al pueblo y los traigan a ellos; que de otra manera se detuvieran mucho más; sirviendo ya de instrumento o impulso los niños tiernos, acariciados de los *tinapayes*, para que sus padres acudan más presto de lo que acudieran, si no fuera por ellos, a las iglesias y a los pueblos a ser enseñados,

they are always, because we take them from the spit to the table). In this way we find a substitute for bread. We even do not miss the bread.

Some of them make these *tortillas* rather thin and more than a *palmo* in width. Now, since these are better cooked and better toasted they are comparable to those customarily prepared in Spain by the nuns, in a special way for collation during Lent. And thus, without any sugar or honey but simply with tuba do these *tinapay* taste like the *tortillas* —naturally sweet and delicious.

There is another good thing about these *tinapay* which I do not want to pass-over in silence. Just like in Spain with the sugar-plums, walnuts and other treats, so here we offer this *tinapay* to “tame” the Bisayan children who love them very much. Children of one, two or three years of age especially are very fond of these. Their fathers and mothers often carry them in their arms, others walk alone —and here they walk alone at the age of one. These children at the beginning, since they are brought up in the fields —which is like to live in the wilderness, because the fields are far and away from each other—, normally are wild and untamed. They flee from the *Padre*, just like from those who wear a mask in Spain. The children cry and kick and perhaps show their temper because of fear. However, when they are given some *tinapay* about two or three times then they are pacified. And so as we continue to share this *tinapay* with them, they slowly are “tamed.” In time they become so fond of the *tinapay* that when their parents come into town, the children come themselves to the house of the *Padre* to ask for this *tinapay*. And when they receive it they laugh and rejoice so much so that they keep on returning over and over again to the house of the *Padre*. As a result, I ordered a larger quantity to be prepared for them and I even stopped eating mine so that the children may have more available. The children then came every day in large groups. May it all be for the greater glory of God. The children were so greatly pleased with all this that when it came time for the parents to return them to their fields, they would cry more loudly than they did when they were first brought to the town. Children certainly do not forget; when we would visit the villages and when they learned that the *Padre* had arrived, they would quickly run to us to get the *tinapay*. The *Padres* here are continually visiting one village after another, as we shall narrate in the *Second Part* of this work. And so with a lot of tears the children would beg their parents to go the town and take them along. As a result of all this, it even took less time for all the people to gather in town from their fields. Tender children, with love for the *tinapay*, were instrumental in getting their parents to come to the churches in towns for instruction even more

cumplíendose por este camino y con nuevo sentido aquello del Salmo: "*Ex ore infantium et lactantium, Deus perfecisti laudem...*"

Después del arroz tiene segundo lugar un género de grano que acá llaman *borona* o *dawa*. Es género de mijo, aunque más pequeño y de color más amarillejo. Beneficiase como el arroz y se da aún en tierra[s] más estériles, y que no son de pan llevar, como se dice, y en tanta abundancia que de un granillo, que es poco mayor que de mostaza, sale una mata que suele echar a veinte y más espigas o macollas, y tendrán a más de tres mil granos cada una; que es cosa indecible lo que rinde, y más presto que el arroz, pues, sembrándolo junto con él (como suelen, en las tierras que dan bien el arroz y sólo alrededor de las sementeras), grana y sazona y se coge mucho antes que él, y en algunas islas que dan mal, éste es el sustento ordinario, cocido con sola agua como dicho arroz, supliendo mejor que otro ningún grano de los que hay por acá, su falta, y siendo en algunas islas el sustento mejor y más ordinario mientras dura: y guisado también con el caldo de la olla es más sabroso y sirve como el farro de España y de escudilla espesa como otras de allá.

Hay, fuera de la *borona*, otros granos que suplen, aunque no equivalen al arroz, como *batad*, *adlay* y otros que son género de "Panizo," si ya no es lo mismo el "*batad*" por ser ya negro, ya colorado, como el de España. Acá es muy duro y les cuesta mucho de moler *opilar*, y en el fuego tarda también mucho para ablandarse, de modo que se pueda comer, aunque nunca llega, ni de mucho, a estarlo ni la mitad que el arroz.

El *adlay* es blanquisco y larguillo, algo más blando, de poco jugo y menos sustancia, pero en tiempo de necesidad todo es bueno, pues como dice el refrán "a buen hambre no hay mal pan."

Suplen también mucho en estas ocasiones varios "géneros" que hay de fríjoles, que llaman *nantac*. Haylos blancos y de la hechura y tamaño de Castilla, que deben ser los mismos; haylos mayores y que hacen las bainas mucho más largas, que llaman *nantac sa sangley* (que así llaman acá a los chinos) por haber venido de allá dichos fríjoles. Son de color más colorados que las habas de Castilla. Estos son mucho mayores [*sic*] cuando verdes en baina, que cuando secos ya.

A otros llaman *balatong*. Son negros totalmente y son más gustosos. De estos *balatong* hay dos diferencias: los unos son pocc menores que

readily, than otherwise. Thus, in such a manner, but in a new sense are fulfilled the words of the Psalmist: "*Ex ore infantium et lactantium Deus perfecisti laudem...*"

Only second to rice in importance is a type of a grain known here as *borona* or *dawa*. It is a kind of a millet although a little smaller and yellowish in color. They use it as they do the rice and is produced on soil which is even more sterile and not too 'bread-bearing,' as they would put it. Nonetheless, this one produces in such abundance that from a small grain, which is just a bit larger than a mustard seed, emerges a plant which throws-out twenty or more ears or bunches [*macollas*"]. It will bear more than three thousand grains each. Its yield is incredible and grows more rapidly than rice itself, for planted mostly along the edges of the fields where the rice-crop is best, there it seeds and ripens and is harvested ahead of the rice. On some islands where the rice-crop is poor, this *borona* is the ordinary kind of sustenance. Like rice, it is also cooked only in water and is a better substitute than any other grain when rice is lacking. Still on other islands it is considered the best and most common food while it lasts. If cooked with the broth of the stew-pot it is extremely delicious and is like the barley and thick bowls of Spain.

Aside from *borona* there are other grains which they cultivate here but these do not compare with rice. These are *batad*, *adlay* and others which are a species of Indian corn, if not the same. The *batad* is sometimes black or reddish in color, just like in Spain. However, it is very tough and difficult to grind or crush. Even cooking finds it difficult to soften or make it palatable. When it comes to eating enjoyment, it can never compare with rice.

The *adlay* is whitish in color, somewhat longer and a bit softer; it has little marrow and is less nutritious. Of course, in times of need everything is good. Or as the saying goes: "For the hungry individual there is no bad bread."

On occasions they substitute for rice with various kinds of beans which they call here *nantac*. There are some white ones similar to those in Castille both in shape and in size and perhaps are the same. Also there are some larger ones with longer skills to which they refer as *nantac sa sangley*—this is how they refer to the Chinese here—, because that is from where these beans came from. These *nantac* are more reddish in color than those in Spain; they are better when green and in the pod rather than when dry.

Still another variety of beans they call *balatong*; these are completely black in color and more delicious. This *balatong* is of two kinds:

los fríjoles blancos, y de la misma manera su mata y hojas; otros hay como granos de pimienta al modo de lo que llaman en España “neguilla,” pero la hechura y gusto de fríjol. Las matas que los crían son como arbolillos o matorrales y las bainillas son mucho más cortas y tienen un género de vello, estando verdes. Otros hay que llaman *mongos*, que son más pequeños que este *balatong* pero de color verdisco, o algo pardillo, al modo de las lentejas. Sirven en lugar de ellas y son aún más gustosas. Estos son los más regalados de este género de fríjoles, de que tienen varias especies y diferentes, que no añado por no alargar, pues aún en las playas y monte suelen darse comestibles, aunque es menester conocerlos, porque hay algunos tan fuertes que medio emborrachan y atontan por un rato.

También los hay tan colorados como corales, aunque no se comen, unos grandecillos que llaman *bahay* y les sirven también de pesa para oro, que vale dos reales lo que pesa tanto como uno de ellos. Otros menores, que llaman *bangate*, con una peca negra en medio.

De unos y otros hacen sartas que de lejos parecen tan bien como los corales —y aún es más vivo el color—, con que se dan vueltas por el cuello y muñecas; si bien con el sudor se deslustran y pierden el color fácilmente, que a no ser eso tan bien hicieran su papel como los corales y a menos costa, pues no les cuesta más que ensartarlos.

Hay también otras frutillas como las dichas, aunque de otros colores pero muy tersos, que llaman *tigbi*, que son al modo de lo que llaman “lágrimas de David” en España, de que hacen sartas y cuentecillas; y, entre ellas, unas muy negras y duras que, agujereándolas, sirven de rosarios, poniéndoles otras mayores por “padre nuestros”; y parecen también como los rosarios de frutilla de Mexico; que todo se los ha dado Dios de balde.

Del maíz ya dijimos que, aunque es advenedizo, sirve también y suple al arroz, que lo guisan o cuecen con sola agua como a él: se da, como vimos, tan bien como si fuera natural. Gustan poco de él los indios, y así [no] siembran mucho [*sic*] y, cuando lo siembran (que es entre el arroz muy ralo por dar el maíz mucho más presto), más es el que comen verde aún, asándolo o cociéndolo, que el que muelen o *pilan*, aunque algunos,

the first is a bit smaller than the white beans and so are its leaves and the entire plant; the second resembles the seeds of the pepper plant like the one called *neguilla* in Spain but of a texture and a taste of beans. The plants on which these grow are like little shrubs or bushes; the pods are much shorter and have a kind of hairy cover when green. There are also other kinds of beans called *mongo*. These are smaller than the *balatong* but a dark-green or somewhat brownish and comparable to the lentils. These *mongo* beans are served in place of the *balatong* and are more tasty. These are the most delicate of the entire class of beans and they have a variety of species into which I shall not go, lest I prolong the discussion. Even the sea-shores and forests provide edibles; but one must be able to distinguish what can be eaten. Some of them are so powerful that they can half-intoxicate or numb one for a while.

Certain kinds of these beans are as hard as the corals, but cannot be eaten at all. They are quite-large and are called *bahay*: these are used as counterweights for determining the value of gold worth two *reales* — for that is how much one of them weighs. There are also some smaller ones called *bangate*, with a black spot at its center.

It is from an assortment of the latter and the others that they make strings of beads which from a distance show-up as well as the coral ones and even look more vivid. They twine these around their necks and wrists. However, due to perspiration these lose their color and luster quite easily. If it were not for this, these beans would serve the purpose as well as the seashells (coral). And all this at a lesser expense since it does not cost more to string them.

There are also here some small fruits resembling the above-mentioned but of different colors, very smooth and known as *tigbi*. These are similar to those called “tears of David” in Spain. Out of these they fashion beads and counters which are hard and mostly black in color. They bore holes into these for rosaries and using larger ones for the “Our Fathers.” Then too, these resemble the little rosaries of fruit in Mexico. Now, all this God had given them *gratis*.

Concerning the maize, we have already stated that even though it is of foreign origin, it serves and supplements the rice here. They cook or boil it only in water as with rice and serve it the same way. The *Indios* do not care for it very much; nor do they plant much of this maize. When they do, they plant it very thinly between the rice. It ripens more quickly. They prefer to eat it green, either by roasting or boiling, rather than by grinding or mashing it — although some, as I said, do it. About

como dije, lo suelen hacer. Es muy ordinario cogerlo dos veces al año, y aún yo lo he cogido tres veces muchos años.

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LUCIO GUTIÉRREZ, O.P.

18 de marzo, 1994

two crops a year are harvested; however, I was able to harvest a number of times, some three crops a year.

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LUCIO GUTIÉRREZ, O.P.

March 18, 1994