

An Ethnographic Description of the Province of Zambales (Temperaments, Customs, and Rites of its People)

Father Vicente de Salazar, the author of the following ethnographic description of the inhabitants of Zambales, was a native of Ocaña, in the province of Toledo, Spain. He joined the Dominican Order in the famous convent of San Pablo de Valladolid, where he excelled his co-novices and classmates for his virtue and his talent.

At the age of thirty and already a priest, he transferred to the Dominican Province of Our Lady of the Rosary of the Philippines, leaving behind in various convents of the province of Spain a reputation for being a zealous apostle and an eloquent preacher.

Together with thirty-six fellow Dominicans, he sailed from Spain on July 15, 1725, arriving in Veracruz, Mexico, on September 20. After a brief stint in the city of Mexico, he embarked in the port of Acapulco, bound for the Philippines, on whose shores he set foot on April 5, 1727. During the trip across two oceans, he taught Moral Theology to the younger religious of his missionary band.

In Manila, he was a professor of Dogmatic Theology, the Rector and Chancellor of the University of Santo Tomas, Socius and Secretary to the Father Provincial, and, due to his reputation for being a good preacher, was named Preacher General by one of the Provincial Chapters. That this much-coveted title was well-deserved was shown by the fact that he converted to a better Christian life a number of Spaniards who had been until then quite remiss in the fulfillment of their religious duties.

Besides the above-mentioned offices, he was entrusted with several others like Prior of Santo Domingo, Vicar Provincial, Deffinitor, Director of the Third Dominican Order (Lay Dominicans), "Presidente" (Rector) of San Juan de Letran College, Vicar of Santa Catalina, Vicar of Dagupan, and last but not least, a missionary among the recently converted people of Dupax in the valley of Ituy (Nueva Vizcaya). From here, he was summoned by his Creator whom he had served so well to receive the reward of his labors on June 19, 1754.

Father Salazar authored the following books:

1. *Historia de la Provincia de el [sic] Santtísimo Rosario de Philipinas, China y Tunking, de el Sagrado Orden de Predicadores, tercera parte, 1669-1700* (Manila: Imprenta del Colegio y Universidad de Santo Tomás, 1742). (Compuesto por el R. P. Vicente de Salazar, Rector del Colegio de Santo Tomás de la Ciudad de Manila y Chancelario de su Universidad; Dedícase a la soberana Reina de los Angeles María Santísima en su Milagrosa Imagen de la Iglesia de Santo Domingo de dicha Ciudad de Manila; Impresa en la Imprenta de dicho Colegio y Universidad de Santo Tomás de la misma ciudad, año de 1742) — Although this book is less valuable from the historical point of view than that written by Father Diego de Aduarte, it is in no way inferior to the second and fourth authored by Frs. Baltasar de Santa Cruz and Domingo Collantes, respectively, and even excels them by the elegance of its style.

2. *Relación del Martirio de los VV. PP. y Siervos de Dios Fr. Francisco Gil de Federich y Fr. Mateo Alonso Leziniana, Religiosos Dominicos en el Reyno de Tun-kin* (Manila, 1746).

3. *Sermón fúnebre de F. José del Rosario*, predicado por el P. Vicente de Salazar, Rector del Colegio de Santo Tomás de Manila y Cancelario de su Universidad, a la Orden Tercera de Santo Domingo (el D. Francisco Carriedo, Prior de la misma Tercera Orden, Manila, 1742) - In the Archives of the University of Santo Tomas there is a copy of this sermon which was reprinted in Zaragoza in 1743 by Jose Fort and further enriched with an engraved portrait of the Ven. Father Jose del Rosario.

After having presented to our readers the preceding brief biographical sketch of the life and writings of Father Vicente de Salazar, there remains, to round off our Introduction, for us to add an equally brief summary of the work of the Dominican Order in Zambales. It is as follows:

The Dominican apostolate in this province endured for only three and a half decades (1676-1712). The first move towards this end was made in the year 1676 by the *alcalde mayor* of Pampanga, Francisco de Tejada, and a military officer named Alonso Fernández Pacheco, and the first focus of attention was an area known as Buquil. These two men invited the inhabitants there to become Christians. The natives accepted the idea on condition that the Dominicans be the ones to minister to them.¹

Having been informed of this preliminary work, Governor-General Manuel de León asked Fray Felipe Pardo, provincial of the Dominican Order, to send missionaries to Buquil and to the neighboring areas. The provincial, on his part assigned Fray Pedro Alarcón and Fray Domingo de Escalera to Buquil and Fray Domingo Pérez to Balacbac. Alarcón and Escalera grouped the natives of Buquil into a small settlement, which they named "Nuestra Señora de Atocha," and began the work of catechizing and baptizing. Pérez, on the other hand, visited Balacbac, which was situated just on the other side of the mountain ranges of Abucay (in Bataan), of which he was the pastor. There he gathered some indios into a compact community and baptized nine whom he considered ready, and then went back to Abucay, bringing along with him five other converts. One of them - a nephew of a pagan priest — appeared more intelligent than the rest. So Fray Pérez taught him how to read and write.²

These enthusiastic activities, however, were abruptly terminated early the following year, because, after the death of de León in April 1677, the Recollect Provincial complained to Fray Felipe Pardo, protesting the recently-deceased governor-general's action of having brought the Dominicans into the territory which had been under the care of the Recollect Order for seventy years. For the sake of peace, Friar Felipe recalled his three missionaries from Zambales.³

¹Vicente de Salazar, O.P. *Historia de la Provincia de el [sic] Santísimo Rosario de Philipinas, China y Tunking, de el Sagrado Orden de Predicadores, Tercera parte 1669-1770* (Manila: Imprenta del Colegio y Universidad de Santo Tomás, 1742), p. 131; and Hilario María Ocio, O.P., *Reseña Biográfica de los religiosos de la provincia del Santísimo Rosario de Filipinas desde su fundación hasta nuestros días, primera parte, 1587-1650* (Manila: Establecimiento Tipográfico del Real Colegio de Santo Tomás, 1891), p. 487.

²Salazar, *ibid.*, pp. 131-2, *ibid.*, pp. 487-9; and Honorio Muñoz, O.P., *Un héroe dominico montañés en Filipinas*, Publicaciones del Centro de Estudios Montañeses, Editorial Cantabria, S.A. - Santander, 1951, pp. 11 & 15.

³Salazar, *ibid.*; and Muñoz, *ibid.*, pp. 11 & 15.

In 1678 a new governor-general, Juan de Vargas Hurtado, arrived in the Philippines. He carried a royal cedula of Charles II authorizing him to remove the secular clergy from Mindoro and place that island under one of the religious orders found in the Philippines. Hurtado contacted the Recollects. He proposed to them that they leave Zambales in order to take over Mindoro. They accepted the proposal. So, he sent the Recollects to Mindoro.⁴

Earlier than this event and shortly after his arrival in the country, the governor-general had been approached by the people of Buquil who expressed their wish to have the Dominicans return. He then informed the Dominicans of the above-mentioned proposed transfer and invited them to resume their apostolate among the Zambales. The Dominicans accepted the invitation. Consequently, on 11 May 1679, upon the request of Governor-General Hurtado, Archbishop Felipe Pardo (the former provincial) issued a document granting to the Order of Friars Preachers the spiritual authority and ecclesiastical jurisdiction over Zambales. Ten friars were then sent to this mission field by the new provincial, Baltazar de Santa Cruz.⁵

According to Father Ocio, they received or founded during their stay in Zambales the following towns or settlements: Bolinao (which had already been administered by the Dominicans in the closing years of the 16th century), Agno, Masingloc, Nuevo Toledo, Mariveles, Corregidor, Alalang or Paynaven (Iba today), Caccaben (founded in 1704), Bagac, Morong, and Subic (this one was formerly founded by the Recollect Fathers but was non-existent in 1679, and restored by the Dominicans), Cabangan, Marihumo, Nalsoc, and Balcag.⁶

The official date of termination of the Dominican apostolate in this province was 29 October 1712. On that day, Zambales was formally returned to the Recollects.⁷

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⁴Salazar, *ibid.*, p. 133; Ocio, *ibid.*, pp. 489-90; and MS in AUST, Libros, Tom. 69, fol. 131 & 133.

⁵Salazar, *ibid.*, Ocio, *ibid.*,; and MS, *ibid.*

⁶Ocio, *Monumento Dominicano*, MS in the UST Archives, Section "Provincia," (Uncatalogued), pp. 64-75.

⁷Ocio, *Reseña*, pp. 494-500.

Descripcion de la Provincia de Zambales (Genios, Costumbres y Usos de sus Indios)

Corre la provincia de Zambales de sur a norte, a las espaldas de la de la Pampanga, desde la bocana de la bahía de Manila hasta la provincia de Pangasinan. Tiene de longitud como cuarenta leguas; su latitud es muy corta por bañarla de una banda el mar, y estar por la otra cercada de sierras muy altas que la dividen de la provincia de la Pampanga. Es casi toda ella tierra muy quebrada, llena de montes ásperos e inaccesibles; y, aunque hay a trechos algunos valles o campiñas donde tienen su habitación estos indios, pero hay muy poca comunicación de unas a otras, porque la costa del mar es muy brava y en más de la mitad del año no puede navegarse.

Por tierra no tiene menos dificultad dicha comunicación, por haberse de hacer por montes muy agrios, llenos de enemigos. Y esta es la principal causa y motivo de la poca policía de estos indios, y de no haberse podido jamás conquistar entera y perfectamente, así en lo temporal como en lo espiritual, porque, habiendo tanta distancia de unos parajes a otros, y siendo la comunicación de ellos tan dificultosa, ni los alcaldes los podían tener sujetos ni los ministros podían tenerlos arreglados.

En cada paraje de estos solían vivir diez, veinte o treinta familias, que venían a ser todas de una parentela, las cuales no era fácil juntar con las de otra por las guerras que solía haber entre unos y otros, y,

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The province of Zambales stretches from south to north, behind that of Pampanga, from the mouth of the Manila Bay to the province of Pangasinan. It is about forty leagues long and narrow in its width, inasmuch as it is bathed on one side by the sea and delimited on the other by the high mountain ranges which separate it from Pampanga. Almost all of it is a very broken land, crisscrossed by rugged and inaccessible mountains; and, although here and there are some valleys or stretches of flat land in which the natives built their abodes, yet, the communication among them is insignificant, due to the fact that the sea is very rough and closed to navigation for more than half a year.

Such communication is not less difficult overland, since it is necessary to travel over very steep mountains, plagued with enemies, this being the main reason for the limited social life of these natives and their not having been completely and perfectly subdued in the temporal as well as in the spiritual order. This may be attributed to the fact that the places being so distant from one another and communication among them so difficult, neither could the Alcaldes keep them under subjection nor could the missionaries have them properly settled.

In each of these places, there used to live ten, twenty, or thirty families, all related by blood, whom it was found difficult to group together with others due to the petty wars that they used to wage with one another, and also because they were so scattered and disunited that they could be governed and subdued only with difficulty.

estando tan dispersos y desavenidos, mal podían gobernarse y sujetarse.

Además, que eran tan bárbaros y montaraces, que no sabían de obediencia y sujeción, ni reconocían superior alguno. Solo tenían un poco de respeto a los ancianos, cuando juntos estos en su modo de Consejo, determinaban y establecían algún punto; pero de particular a particular ninguno era capaz de mandar a otro, porque cada cual se tenía por más que su vecino.

El modo que tenían de gobernarse era el miedo; y así el que deseaba ser más respetado, procuraba hacerse más temido, cortando cuantas cabezas podía para hacerse temer de los demás, y el que más en esto era extremado, era más venerado de todos; y, como el deseo de honra y estimación es tan natural e innato en el hombre, como aquí no se reconocía otra nobleza que el atrevimiento y valentía, en todos ellos reinaba el apetito de matar y cortar cabezas, para ser por esta vía honrados y estimados, y así hacían de ello tanta vanidad que traían algunas divisas o señales para que todos conociesen las muertes que habían hecho.

Y como entre nosotros se usa por cortesía, cuando nos hablamos unos a otros, no pronunciar el nombre de otro a secas, sino dándole el título de Señor, Amigo, Compadre o Camarada, así entre ellos era gran descortesía el pronunciar solo el nombre del otro sin añadir el de mi compañero, o cómplice, en tal muerte. Enseñanlos desde niños a ser sanguinolentos, y así el padre que tiene algún caudal, compra para este efecto un esclavo de los negros que hay en aquellos montes, y, amarrándole delante de sus hijos, hace que estos le tiren sus flechas, ayudándoles también los mayores a quitar la vida a aquel miserable, haciendo en él cruel carnicería para enseñar a sus hijos a ser crueles. Para ellos cualquier función de éstas es como fiesta de toros, o cañas, y así tienen puesta en ello su felicidad, su mayor contento y alegría.

Cuando se les muere algún pariente, sea muerte violenta o natural, se ponen un paño negro en la cabeza, en señal de luto; y no se le pueden quitar hasta que hayan hecho alguna muerte, y así procuran cuanto antes hacerla, para desechar de sí la tristeza del luto, porque todo el tiempo que andan con él, no pueden cantar ni bailar, ni tocar sus instrumentos músicos y ni asistir a funciones alegres y festivas.

Como son muchos los que mueren por muerte natural o violenta, y cada muerte se redime con otra violenta para quitar el luto, y esta segunda con otra para el mismo efecto, son muchas cada día las muertes

Besides, they were so savage and wild as not to have the remotest idea of obedience and subjection, much less any recognition of a superior. They only paid a little respect to their elders when, gathered in council according to their custom, they decreed or established some practice; but, in their dealings with one another, nobody was capable to lording it over another, since each one considered himself superior to his fellow beings.

Their mode of governance was rooted in fear, and, as a consequence, he who wished to be more respected, endeavoured to make himself most feared, cutting off as many heads as he could. He who was most successful in this was the most respected of all. As the desire for honor and esteem is so natural to, and innate in a man, and no other type of nobility than that of daring and courage was recognized, consequently, all of them were dominated by the appetite of killing and head-cutting, so as to be in this way more honored and esteemed. As a result, they took so much pride in this that they used to bear some emblems or marks, so that all might know the number of killings that they had made.

And just as we prefix our names with "mister," "friend," "godfather," and "comrade," so too, among them it was a sign of disrespect to pronounce another's name without adding to it the words "my companion" or "my accomplice in such a killing." Thus, they are taught, while still children, to be future murderers. To this end, the parent who possesses some material wealth, purchases for such a purpose a slave from among the Negros who live in those thickets and, tying him in the presence of his children, makes them shoot him with their arrows, the elders also helping to deprive such a wretched one of his life by covering him with wounds. In such a manner, they teach their children to be cruel. For them, any affair of this sort is like the bullfight for us and it is a source of great excitement and even happiness.

When a relative dies, either violently or from a natural cause, they put a black cloth on their heads as an expression of mourning and do not take it off until they have killed somebody. In this way, they try to use someone else's death to shake off from themselves the sadness of the mourning, inasmuch as while they wear the black cloth, they cannot sing, or dance, or play their musical instruments, or be present at merry and joyful festivals.

Since those who die, either from a natural death or a violent one are quite numerous, and each death is avenged with another of the same sort in order to put off the mourning, and this latter death still with

violentas que hay de una a otra parte, y apenas este se acaba de quitar el luto por haber cortado una cabeza (lo cual se hace con gran solemnidad, juntándose toda la parentela comiendo y bebiendo hasta embriagarse), cuando los parientes del otro difunto procuran vengar su muerte con otra, con que ellos quiten su luto, y le vuelven a poner en estos otros.

Es verdad que el que hace alguna muerte suele redimirla a costa de oro, o plata, o dando algún esclavo, o negrillo, para que le maten los parientes del difunto, y él quede seguro de la vida. Y a esta redención, o paga, suele contribuir toda la parentela, para asegurarse todos ellos, y así entre ellos suele apreciarse mucho el tener parentela muy dilatada. Y con todo esto, estila una barbaridad muy repugnante a la naturaleza y es que sólo quieren tener un hijo y una hija, a los demás que les van naciendo, los matan; y así por esto, como por las muertes violentas que ejecutan, nunca llegan a multiplicarse, como las demás provincias de estas Islas.

Para celebrar sus matrimonios, no se atiende a la voluntad de los contrayentes, porque (como también se usa en China) suelen casarlos sus padres desde niños, aunque esto se entiende cuanto a los esponsales, o palabra y trato de casamiento, que nunca se llegan a juntar hasta que se haya celebrado el matrimonio con la solemnidad y ceremonias a su usanza.

Las mujeres casadas son fieles por miedo, porque si alguna es sorprendida en adulterio, tiene el marido licencia para matarla o para entregarla a sus parientes, para que la maten, sacando el dote que la dio cuando se casó con ella, porque aquí el varón dota a la mujer, lo cual es común en todos estos indios; pero aquí hay una especialidad, y es que sólo dota a su mujer, sino también a todos sus parientes, y de todos ellos cobra lo que les dio, si halla falta de fidelidad en ella, y así suelen ser cuentos estos muy ruidosos, de que se suelen seguir muchas muertes; y por eso no sólo el marido sino todos los parientes de la mujer celan la guarda de su fidelidad.

También hay grande cautela en las doncellas, y se castiga rigurosamente cualquier acceso que no sea entre casados. Si se hace preñada alguna doncella, la hacen sus parientes que manifieste el cómplice, y si no se casan los dos, los matan a entrambos.

another for the same purpose, it follows that the violent deaths perpetrated every day on both sides are many; and barely has someone put off his mourning by having chopped a head -this is done with great solemnity, with the relatives gathering together and drinking until they get tipsy - when the relatives of the one murdered try to avenge his death with another, so as to put off their mourning and pass it over to the other side.

It is true that he who makes a death often redeems it with gold or silver or by turning over some slave or Negrito, so that the relatives of the one murdered may kill him and the murderer may save his life. In order to ward off any risk, all the relatives contribute to this ransom or payment and, as a result, they take pride in having many relatives. In spite of this, they have a practice which is very repugnant to nature, and it consists in wishing to have only one son and one daughter, killing the others at the time of their birth. And so, due to this, and also because of the violent deaths that they make, they do not multiply as the rest of these Islands do.

In the celebration of their marriages, they do not mind the will of the contracting parties because (as in China) the parents contract marriages for their children while they are still infants, although this is to be understood in reference to the betrothals or promises of marriage. Yet, they do not get together until after the marriage has been held in the midst of the usual solemnity and ceremonies.

Due to fear, married women are faithful, since, if any is found to have committed adultery, the husband is authorized to kill her or to deliver her to her relatives so that they may kill her and take back the dowry that was given to her when they were married, for here, the man gives the dowry to the woman. This is a common practice among all these natives, but with a difference, namely, that he not only endows his bride, but her relatives too. And if he finds her to be unfaithful, he claims back all that he gave them. From all these, there originate not a few complications, from which many deaths often follow. Due to this, not only the husband, but also all her relatives most diligently watch after the married woman's fidelity.

Young unmarried women are extremely careful about this and any extramarital relationship is most rigorously punished. If a damsel becomes pregnant, her relatives compel her to disclose the accomplice; and unless the two get married, they are both put to death.

Cuando han de enterrar algún difunto, no estilan el amortajarle, sino revestirle lo más bien que pueden; y si es principal, le ponen dos vestidos, y el oro, plata, o alhajas que tiene, se reparte entre sus parientes, en presencia del mismo cadáver, y la parte que al difunto toca, la entierran con su mismo cuerpo, metiendo también algunas comidillas, como viático para su camino.

Y en algunas partes (aunque esto no es tan cierto) dicen que suelen enterrar también algún esclavo del difunto, para que le acompañe.

Aunque estos indios eran tan bárbaros, como queda dicho, no obstante tenían más culto y religión que los indios de las demás provincias. Había entre ellos supremo sacerdote, al cual llamaban *Bayoc*, solo el cual tenía facultad para consagrar a otros en sacerdotes, la cual consagración costaba mucho porque, además de los derechos del Summo Sacerdote que eran muy crecidos, se hacía la función con gran solemnidad y con un espléndido y abierto convite en que todo yente y viviente tenía licencia para emborracharse, no dejando salir a alguno de cuantos entraban, hasta que cayese en el suelo embriagado, y esto duraba siete días continuos, y acabados estos siete días, empezaban otros siete interpolados, y después otros siete de tercer en tercer día; y en medio de estas borracheras, el *Bayoc* nombraba al ordenado por sacerdote de tal o tal ídolo, recibidos sus derechos, mayores o menores, conforme a la jerarquía de los dioses, porque entre estos reconocían orden y superioridad.

Al más principal entre ellos llamaban *Malyari*. que quiere decir el poderoso y a este solo sacrificaba el *Bayoc*, o supremo sacerdote, que dijimos.

Hay otro ídolo que llaman *Acasi*, que compite su potestad con el *Malyari*, y así suelen cantar en sus sacrificios que, aunque es poderoso *Malyari*, la primacía se la lleva *Acasi*. Este sirve para los enfermos y para los trabajos de importancia.

Hay otro ídolo que llaman *Manglobat* que (dicen) aplaca a los airados, y así cuando alguno hace una muerte suele hacer sacrificios a este ídolo para que aplaque a los parientes del difunto y se componga el pleito con dineros, sin que llegue a correr sangre la venganza.

When they bury a deceased man, they do not shroud him, but attire him in the best possible way; and if he is a chief, they shroud him with two sets of clothes and distribute the gold, silver, and jewels that he possesses among his relatives in the presence of the corpse itself. This they do while they bury with his body the share that falls to him, putting also alongside a small portion of food to serve as a viaticum during his journey.

It is said that in some places, although I am not sure of this, they also bury a slave of the deceased to accompany him.

Although these natives were as savage as already stated, yet in worship and religion, they excelled the natives of the other provinces. There was among them a High Priest whom they called *Bayoc* and who alone had the power of consecrating other priests. Such a consecration was very costly because, besides the dues of the High Priest which were considerable, the celebration was carried out with great solemnity and in the midst of a splendid banquet during which every one, without any regard to his social position, was allowed to become drunk, and nobody of those who had entered was permitted to leave unless he had fallen to the ground, completely overpowered by the wine. This affair lasted continuously for several days, and when they were finished, they began another seven interpolated days, and after them, another seven every third day. In the midst of these carousals, the *Bayoc* appointed the newly-ordained priests to care for such or such an idol, but not without having received his dues, which were greater or lesser in proportion to the hierarchy of the gods, because they (the *Zambals*) recognized among themselves a hierarchical gradation.

The chieftest among them was known by the name of *Malyari*, which means "the powerful," and only to this one did the *Bayoc*, or High Priest, as we have called him, offer sacrifices.

They have another idol, named *Acasi*, who equals *Malyari* in power; and thus, in their sacrifices, they often sing that "although *Malyari* is powerful, *Acasi* enjoys a greater pre-eminence." They invoke the latter on behalf of the sick; the former, in their important undertakings.

There is another idol whom they call *Manglobat* who, so they say, placates the irate. And so, when someone commits a murder, he offers a sacrifice to this idol, so that he may bring to terms the relatives of the victim, and the quarrel may be resolved with money without reaching the point of bloody vengeance.

A otro ídolo llaman *Mangalagar*, que viene a ser como el ángel de Guarda, que acompaña a los hombres en todos sus peligros, y así cuando vienen de hacer alguna muerte, nunca entran en sus casas, sin hacer algún sacrificio a este ídolo en señal de agradecimiento por haberles librado de los peligros que suele acarrear semejante función.

Para sus cosechas de arroz tienen cinco ídolos: uno de ellos superior a los otros cuatro, porque es como Señor de los vientos y lluvias, y a éste llaman *Anito Tavo*. Otro tienen para que el arroz grane, y le llaman *Dumagan*. A otro llaman *Calasacas*, que lo hace madurar. Otro se llama *Calasocos*, quien (dicen), lo seca. Otro que lo libra cuando esta en flor de los vientos recios y huracanes, y a este llaman *Damolag*.

De todos estos ídolos, por ser inferiores, hay muchos sacerdotes y sacerdotisas, porque cuesta muy poco el sacerdocio; pero del dios o anito *Acasi*, cuesta mucho el ser sacerdotes, y así son muy pocos; y del *Malyari*, por ser el superior hay sólo uno, que es el dicho *Bayoc*, quien no solo ordena a otros de sacerdotes, como queda dicho, sino que también administra su especie de bautismo, para lo cual le hace un gran sacrificio al ídolo *Malyari*, y después visten al bautizado a su modo, teniendo suelto el cabello, y a trechos de la melena tiene pendientes algunas piececillas de oro, y, estando el bautizado puesto en alto encima de alguna piedra, cercándola alrededor todos los parientes después de algunas ceremonias ridículas, lo bautiza el *Bayoc* con sangre de puerco, y, cortándole las extremidades de la melena, arroja a la rebatiña las piececillas de oro, que de ella estaban pendientes; y todos las cogen a porfía y las guardan por reliquia con grande estimación.

Mientras se celebra ese bautismo, están cantando los parientes algunas cantinelas, y tocan algunos instrumentos músicos, pero si es excesivo el rumor, arroja el *Bayoc* sobre sus cabezas un puñado de salvados, de polvo, o de arena, con lo cual ninguno se atreve a chistar. De estos bautizados hay pocos, porque son subidos los derechos del ministro que suelen llegar a ocho taes de oro.

El modo de sacrificar al *Malyari* es vestir su ídolo o figura, que hacen de cabeza de madera, y el cuerpo de paja, y poniéndole su altar y nicho, le encienden luminarias de brea, a falta de cera.

Another idol they name *Mangalagar*. This one is like a guardian angel who stays at the side of men in all their dangers and, as a result, when they are about to commit a murder, they never enter their houses without offering a sacrifice to this divinity as an expression of gratitude for having freed them from the risks that such affairs usually imply.

For their rice harvests, they have five idols, and one of them higher than the other four due to the fact that he is the lord of the winds and the rains. This one they call *Aniton Tavo*.

They have another idol for their rice, that it may fructify well, whom they call *Dumagan*. To another, they give the name of *Calasacas*, inasmuch as he makes it ripen. Still another bearing the name of *Calasocos*, makes it — as they say — become dry. Still another watches over it when it is flowering, protecting it from winds and typhoons. He is known by the name of *Damolog*.

For these idols which belong to a lower category, there are many priests and priestesses, inasmuch as such priesthood is easy to arrive at. On the other hand, for the god or anito *Acasi*, it is costly to become a priest, and therefore, his priests and priestesses are few. For the *Malyari*, who is the highest, there is only one, that is, the said *Bayoc*. He not only ordains the other priests, as already stated, but also administers a baptism of their own. To this end, they offer a sacrifice to *Malyari* and dress the one to be baptized after their own fashion, who, sporting his long hair loose, wears here and there, hanging from it, some little pieces of gold. Then, after performing some ridiculous ceremonies, the *Bayoc* baptizes him with the blood of the pig while the baptized person stands on a rock with all his relatives around him. Next to this, the *Bayoc* cuts the tips of his hair, casting all around the small pieces that were hanging from it, which are grabbed by the crowd, each trying to catch as many as he can in order to keep them as relics.

While the baptism is being administered, the relatives sing some songs, play some musical instruments. However, if the noise becomes excessive, the *Bayoc* scatters upon their heads a handful of brans, or dust, or sand, after which nobody dares to open his mouth. Those baptized in this manner are few, for the fees of the minister are high since they usually reach the amount of eight taes of gold.

The way of offering sacrifices to *Malyari* consists in dressing his image whose head is made of wood and the body of straw and, placing him on an altar or niche, they light before him candles of pitch, for lack of wax.

El *Bayoc* se viste de mujer y ata como las mujeres el cabello, aunque al mismo tiempo se ciñe sus armas, y tomando una lanza en la mano, hace con ella en la tierra tres hoyos, los cuales se llenan de vino, y vuelta a clavar la lanza en el suelo, comienza el *Bayoc* su sacrificio, teniendo en la mano un hoja de palma silvestre, y haciendo varios meneos ridículos, y temblando todo su cuerpo, haciendo también con los ojos muchos visajes, suele hablar algunas veces entre dientes, sin que nadie le entienda lo que dijo, y, después de pasado algun rato en estos ademanes, da dos golpes en la rodilla con la mano, en que tiene la hoja de palma y dice que él es el anito, a quien se hace aquel sacrificio.

Y en esto el que hace oficio de sacristán (que hasta en esto quiere el diablo remedar a Dios) propone la necesidad del que manda hacer el sacrificio y el *Bayoc* promete cumplir su deseo, y luego los circunstantes comienzan a cantar loores a *Malyari*, mientras dan de beber al *Bayoc* y a su Sacristán, y después de los dos beben los presentes; pero ninguno se atreve a beber ni comer nada de lo que se ha ofrecido, hasta que el *Bayoc* coma o beba, porque dicen, o creen, que se morirán si comen o beben antes de su anito, y comer o beber el anito, no es otra cosa que comer o beber el *Bayoc*.

Estos sacrificios cuestan mucho, y suele llevar por ellos el *Bayoc* diez o doce taes de oro de derechos.

Y estos sacrificios los suelen hacer por modo de honras por sus difuntos, para conseguir del *Malyari* que el alma del tal difunto se aparte de sus parientes que (dicen) siempre les sigue dicha alma mientras le hacen estas honras.

Otros varios géneros de sacrificios hacen, que fuera nunca acabar de referirlos, como también las muchas supersticiones y agueros que tienen en cantos de pájaros, sueños y otras cosas semejantes. Todo lo cual omitimos, porque basta lo que queda referido para que se eche de ver su ceguedad antigua, y las costumbres bárbaras con que antes se criaban, y de ésto se puede inferir el fruto que en ellos hicieron los ministros evangélicos con su predicación, doctrina y enseñanza.

The *Bayoc* puts on a womanly attire, and, tying his hair as women used to do, at the same time he girds himself with his weapons. Then, holding a spear in his hand, he opens with it three holes in the ground, which are filled with wine. The spear having been planted on the ground, the *Bayoc* begins the sacrifice, having in the meantime in his

hand a leaf of a wild palm and making several ridiculous contortions, with his body trembling all over. At the same time, he twists his eyes in an apparently angry mood, and between his teeth, he profers something in such a way that nobody may understand what he is saying. After having spent some time in this sort of gesturing, he strikes his knee twice with the hand with which he is holding the palm leaf and says that he is the anito in whose honor the sacrifice is being offered.

Meanwhile, he who acts as the sacristan - for even in this, the devil tries to mimic God — makes known the need of him who has asked the offering of the sacrifice, and the *Bayoc* promises to grant his wish. At once, those present begin to sing praises to *Malyari*, while offering a drink to the *Bayoc* and his sacristan. In imitation of them, the bystanders also drink. However, nobody dares to eat or drink of what has been offered until the *Bayoc* has eaten or drunk, in the belief, so they say, that they should not eat or drink ahead of the anito, for the eating or drinking of the anito is the same as the eating and drinking of the *Bayoc*.

These sacrifices are very costly, since the *Bayoc* charges ten or twelve taes of gold as fees.

It is their practice to offer these sacrifices as suffrages for their deceased in order to obtain from the *Malyari* the separation of the soul of the departed one from his relatives, whom, so they say, the soul follows until such offerings are made.

They make other various kinds of sacrifices, which we omit to mention here for the sake of brevity, and in addition they also have other superstitions and auguries that they believe in concerning the singing of birds, dreams and other similar matters, all of which we prefer not to mention, inasmuch as what has been said is enough to give an idea of their inveterate blindness and barbaric customs. From all of these, we may infer the many obstacles that the Evangelic preachers have had to reckon with in their preaching, doctrine, and instruction.

Historia de la Provincia . . .,

(Taken from: Vicente de Salazar, O.P., *Tercera Parte*, pp. 134-138)