

Capítulo 3

SI SUPIERON ALGUNAS ARTES LIBERALES O CIENCIAS, Y CUÁLES Y CON QUÉ PERFECCIÓN

Por faltarles, como veremos después, a estos bisayas, repúblicas y política, les faltaron también las artes liberales que son el lustre de ellas, y sin ellas se llaman, y con razón, las naciones aun más populosas, bárbaras. Por tales calificaron los romanos a los que vivían antiguamente en nuestra España, que llamaban bárbaros, por la falta que en aquellos siglos había de las ciencias y artes liberales, que tanto después la han ennoblecido y aventajado a todas las del mundo (acábelo de tragar o no, la envidia) siendo hoy maestra de todas las ciencias, la que antes sabía alguna.

Por esta causa, los naturales de estas islas, no por falta de ingenios y habilidad, que no les faltan, como veremos en su lugar, tuvieron pocas noticias y menos ciencias, porque les faltaron maestros que se las enseñan, cuidando sólo de buscar lo necesario para la vida humana, esto es, para la parte animal, que sólo busca el sustento, vestido, habitación, comodidad y descanso, que, en teniendo esto tal cual, vivían contentos, olvidando así del todo la parte superior y racional, que, *pecudum more*¹, apenas conocían o diferenciaban de los otros animales y fieras.

Chapter 3

CONCERNING THEIR FAMILIARITY WITH SOME OF THE LIBERAL ARTS OR SCIENCES; WHICH [THESE WERE] AND WITH WHAT EXPERTISE [DID THEY KNOW THEM]

Just as these Bisayans were wanting in government and in social organization, as we shall see later, so too were they wanting in the Liberal Arts which would add to their prestige. Now, without these, even the more populous nations are called uncivilized – and reasonably enough. For this is how the Romans classified those who lived in our Spain in ancient times and whom they called barbarians. For, in those centuries, they lacked the sciences and liberal arts which so ennobled her in later times and placed her far ahead of all [the nations] of the world willing or not, envy must swallow this truth once and for all. As a result of this precisely, today she is the mistress of all sciences – she who, in former times, was hardly familiar with any of them.

For this reason, the natives of these islands had little information and even less knowledge regarding these matters, not because of a lack of talented people or ability – for in this they are not wanting, as we shall see in its place, – but because they did not have teachers who might have instructed them. [Rather], they were only preoccupied with seeking those things which are necessary for human life; that is whatever pertains to the bodily nature which, in turn, only yearns for food, clothing, shelter, comfort and rest. Once they have had all this to a sufficient degree, they lived contentedly forgetting altogether the superior and more rational aspect which, *pecudum more*¹ they hardly knew or even troubled to distinguish from [the life of] other animals or wild beasts.

Con todo, dejando la agricultura, de que trataremos después, como forzosa y necesaria para lograr los esquilmos de la tierra y gozar de sus frutos, en que todos vivían ocupados, y lo demás que aprendieron de otras ciencias liberales, y lo poco que de esto supieron fue en orden a la dicha agricultura, o para sus navegaciones por mar, de que usaron siempre, aunque unos más que otros; y para uno y otro eran necesarios algunos principios astronómicos tocantes a los cielos, planetas y sus influjos, distinguiendo de sus aspectos y conjunciones, aunque *grosso modo*², lo que les era necesario para distinguir los tiempos, para prevenir las coyunturas a propósito, y sus siembras y plantas, lo borrascoso o templado de los tiempos para sus navegaciones, que de las noticias de uno y otro se valían para hacerlo con algún acierto.

Así que, aunque no tuvieron maestros que los enseñaran, ni letrados que lo pudieron hacer, sabemos que en lo tocante al cielo y su curso, a los planetas y sus influjos, sabían algo que, o la tradición de sus mayores, o la experiencia de los tiempos, les fue comunicando. Así que en lo tocante a la esfera, rotundidad de los orbes, su materia y calidades, ignoraban lo más; alcanzaron con todo del movimiento del sol, a quien llaman *adlaw*³, y significa también el día; y de los varios aspectos de la luna, a quien llaman, *bulan*⁴; y con el mismo nombre llaman al mes. Y de uno y otro planeta señalaron el año que, aunque no con la puntualidad que el nuestro, verdaderamente hacían su cómputo equivalente que llaman, *taon*⁵, que es lo mismo que año o cosecha, porque de una cosecha hasta otra comenzaban y fenecían sus años. Y contaban los suyos por las cosechas que habían pasado, de modo que *napolo can taun*, son “diez años,” y *caruhaan, can taun*, veinte. Y así en lo demás; que, si bien tienen otra palabra propia, que es *tuig*⁶, con que contaban también años, pero era el cómputo, o número, de los meses, que de cosecha a cosecha contaban once o doce, definidos

All in all, leaving aside their agriculture, which we shall discuss later, as indispensable and necessary in order to assure oneself of the produce of the land and to enjoy its fruits, – about this all kept themselves busy; about the rest, what to wear, where to dwell and how to support themselves – they certainly did have their mechanical arts, but aside from this there was little that they learned about the other liberal sciences. The meager knowledge that they did acquire about any of these was directed toward agriculture or navigation; of the latter they made constant use, although some more than others. For one and the other, some astronomical principles pertaining to the skies, the planets and their influences were a necessity; based on their appearances and positions, they had made their judgments but in a rather *grosso modo*,² in order to determine the seasons and to take advantage, in advance, of the proper time for sowing and planting and of the tranquil or stormy weather for sailing. They made use of the knowledge of both with a reasonable measure of success.

Therefore, although they did not have teachers who may have instructed them, nor scholars who may have informed them, we do know that whatever pertains to the heavens and its course, to the planets and their influences, they have known something, either from tradition of their ancestors or from the experience that time passed on to them. And so, whatever pertains to the sphere and the roundness of the earth, its matter and qualities, they were ignorant of these to a great degree. Yet, they did know about the movement of the sun, which they call *adlaw*³ meaning ‘a day’; [they also knew] about the various changes of the moon, which they call *bulan*⁴ – the same word also means ‘a month’. They also figured out, from one heavenly body or the other [i. e. the sun and moon] the span of time called ‘a year’, although not with our preciseness. Yet, they made an equivalent computation and they called it *taun*,⁵ which is the same as ‘year’ or ‘harvest’. Their years began and ended from one harvest to another. They reckoned their [years] by the [number of] past harvests, in such a manner that *napulu kan taun* means ‘ten years’, and *karuhaan kan taun* means ‘twenty years’, and so on with the rest. Aside from this one, they have another proper word which is *tuig*,⁶ by which they determined the years (without taking into consideration or enumeration of the months). Today, however, they mistake it for the

o pasados, y que llamaban, *tuig*, aunque hoy lo confunden ya con el año, no era “año” sólo sino “tiempo indefinido”; porque entre ellos significa la dicha palabra lo mismo que entre nosotros “tiempo”; de modo que, además de la distinción vulgar de días y noches – aunque les faltaban la de semanas con distinción de días, lunes, martes, etc., que nunca hasta nuestra venida lo distinguieron, y menos el domingo, que ya ahora, a nuestro modo, diferencian y llaman como nosotros – tenían la de los meses, que comenzaban a contar desde el primer día, que llaman ellos *gimata sa bulan*, que quiere decir, “cuando comienza la luna a abrir los ojos,” hasta que fenecía totalmente su luz, que llamaban *dulom*, que es oscuridad, o *pagcabadom*, que quiere decir: “que se perdió la luna.” Y corresponden a nuestra luna nueva el principio, y a la conjunción el fin, llamando juntamente al primer cuarto de la luna *udto*, porque sale entonces a mediodía, y se ve en el zénit cuando anochece, que es el lugar que tiene el sol a medio día, que también llaman *udto-na*, *an adlaw*, que es decir, “esta el sol en el zénit.”

Dayaw llaman a la luna llena, que es decir, “que tiene ya su rueda completa y no le falta cosa.” Y también significa *dayaw*, “alabanza,” porque todo lo cumplido y lleno es digno de ella; al 3^o, 4^o, 6, 22 llaman *umudto sa dulom* que quiere decir, que llegó ya medias su luz con las tinieblas y que tiene tanto de uno como de otro. Y aunque estos cuatro cuartos son los más celebrados para todos los días de la luna, desde su primera luz hasta que la pierde totalmente tienen para cada día su nombre propio; de modo que, como nosotros dividimos en cuatro semanas comúnmente el mes, y la luna en sus cuatro cuartos, repitiendo una semana los días de la otra, ellos diferenciaban en su antigüedad; ahora ya siguen nuestro modo todo el mes con nombres distintos, según lo excedido o menguado de la luna y cada año volvían a repetir las doce lunas, etc.⁷

Para las horas del día, por no tener relojes ni otra señal con que contarlas, tenían sus distinciones con que diferenciaban las horas desde el amanecer hasta las doce nuestras, que ellos llamaban *udto*, por la razón que dijimos, y desde él hasta las

[word] year, but it was not a 'year' but only an indefinite period of time. Among them the word has the same meaning as among us, that is, 'time'. In addition to the commonly accepted distinction of days and nights, – they did not, however, have [the division] into weeks with its particular names for the days such as Monday, Tuesday, etc. These they never distinguished until after our arrival, or even the Sunday. Nowadays, they already make the distinction, as we do, and refer to it as we do. They did have names for the months and they began calculating the first day with the phrase *gimata sa bulan*, which means 'when the moon begins to open its eyes'; when all semblance of its light is totally gone, they called it *dulum*, that is 'darkness' or *pagkadulum*, which is to say, 'the moon got lost'. Its beginnings correspond to our new moon and its last phase [to our full moon]. [They] call the first quarter of the moon *udtu*, because it appears at noon and is seen at its zenith when dusk sets in. This is the position the sun has at noon, which they call *adtu-na an adlaw*, which means to say 'the sun has reached its zenith'.

The full moon they called *dayaw*, which means that 'it went a full circle and nothing is lacking'; it also means 'praise' – and certainly, all that is complete and full is worthy of it. The third, fourth and the twenty-second they call *umudtu sa dulum*, which means that 'its light and darkness are equally proportionate and that it has as much of the one as of the other'. Although these four quarters are the most commonly accepted for all the days of the moon, from its first light until it loses it altogether, they have for each day its proper name. While we commonly divide the month into four weeks and the moon into its four quarters, repeating each week the days of the previous one, they did not do the same in their antiquity. At present, they are following our procedure regarding the months and their respective names according to the waxing or waning of the moon, repeating the twelve moons yearly, etc.⁷

Concerning the hours of the day, since they did not have clocks nor any other instrument to reckon such, they did have their own computations by means of which they distinguished the hours from the dawn until twelve [noon] as ours, and which they called *udtu*, for reasons already mentioned. Likewise, they followed

*Avemarías*⁸ nuestras, o puestas del sol; y, porque se vea como aun sin horas se pueden contar las del día, y ellos las contaban, las pondré aquí para los curiosos, y aun para los que saben esta lengua, que pocos sabrán este su cómputo de horas.

Al amanecer llamaban *manangbanag*, que es “el alborear puntualmente”; al salir del sol *nasirac-na*, que quiere decir que “ya echa rayos de luz”; desde las siete hasta las ocho de la mañana llamaban: *nabajad-na*, que quiere decir que “ya se va levantando el sol”; *iguritlog-na*, hora a las 9, poco más o menos; que es el tiempo de poner las gallinas sus huevos; *makalululu*, decían a las diez de la mañana, porque, al levantar el brazo para señalar al sol, se bajaban las ajorcas, o de oro o de otra materia, que solían traer en las muñecas; a las once decían *nagambag-na sa udtuhan*, que quiere decir que “con un salto llegará a mediodía,” y al mediodía llamaban *udto*, como decimos.

A la una después de mediodía, decían *palis-na*, porque declina ya hacia el poniente; *ligas-na*, a las dos, porque ya es la distancia mayor; *tunga-na sa iraya*, a las tres, y era tanto como que ya tenía la mitad del camino hacia el ocaso; *humalag-na*, cuando ya iba declinando hacia abajo, y es como a las cuatro de la tarde; y a las cinco, *natupung-na sa lubi* que quiere decir que “le falta para ponerse lo que tiene de alto una palma”; *apu-na*, cuando ya se va escurriendo, y le llamaban también *nasalir sir-na*, porque empareja con las cumbres de los montes; *natunod-na*, cuando se pone y pierde de vista, que es lo mismo que *hiedioja*; y, cuando ya los crepúsculos nocturnos son pocos, le llamaban *igsirino* que es como decir que “es tiempo de preguntar quién es al que va y viene, porque no se puede conocer por la vista.”

Estas son, o eran las horas del día entre estos naturales; que contaban catorce desde el amanecer, o alborear, hasta que oscurecía la noche; y entonces comenzaban a valerse de la luna para contar las horas de la noche.

De lo cual sacarán los curiosos que quizás no habrán reparado todos en ello, que aun sin reloj se pueden contar todas la horas de día y noche como las contaban estos naturales.

procedure from this until the *Ave Marias*⁸ or the setting of the sun. Thus, it may be seen how, even without numbering the hours, those of the daytime may be reckoned as they calculated theirs.

They call daybreak *managbanag*, which means 'to dawn exactly'; the rising of the sun is known as *nasirak-na*, which means 'it already throws rays of light'; seven to eight in the morning is *nabahad-na* (as perhaps), *bagat* which means that 'the sun is already coming up'; *igiritlug-na*, the hour of nine or approximately the time when the 'hens are laying their eggs'; *makalululo*, refers to ten o'clock in the morning, because when they raised the arm to point to the sun, their bracelets – either of gold or of any other material which they used to wear on their wrists – slid down; the eleventh hour they called *nagambag-na sa udtuhan*, which means that 'with just one more leap it will reach noon time'; high-noon, they called *udto*, as we have already stated.

For one o'clock in the afternoon they said, *palis-na*, because it begins inclining towards the west; two o'clock is *ligas-na*, because the distance is already greater; three o'clock is *tunga-na sa iraya*, and this is so because it was half-way towards its setting; *humalag-na* when it was already declining downwards, and that is about four in the afternoon; five o'clock is *natupung-na sa lubi*, which means that 'to set down, it is lacking only the height of a coconut tree'; *apu-na*, means that it is already sinking – here they also called it *nasalid sid-na*, because it becomes level with the summits of the mountains; *natunud-na* means that it had sunk and had gone out of sight which is the same as *hikdiuha*; when the nocturnal twilights were brief, they called it *igsirino*, meaning to say: "it is time to ask, who is coming or who goes there?" because it is difficult to tell due to the lack of light.

Such are, or were, the hours of the day among these natives, who enumerated fourteen hours from dawn or daybreak until dusk. Then they began to make use of the moon in naming the evening [and night] hours.

The curious may now come to realize what they have not taken notice of previously; namely, that even without a clock, all the hours of the day and night can be known from the manner in which the natives computed them.

Fuera del conocimiento de estos “príncipes” de la noche y del día, conocían los más de los planetas, pues tienen los nombres con que los distinguen a seis de ellos, cuando no de los siete. Distinguían también varias de las figuras astronómicas que distinguen nuestros astrólogos, y, aunque no con los nombres de los animales que ellos, mandando la eclíptica con nombres y figuras de cuadrúpedos y animales inmundos, poco decentes todas para el cielo, con otros que acomodan, o a otros animales de por acá, o a otros instrumentos y cosas de que usan, atribuyendo a cada figura más o menos estrellas; noticias que, a mi ver, les quedaron a sus antepasados de algunos de los caldeos o hebreos, como verdadero.

Para las siembras y disponer con tiempo las rozas y limpiar sus sementeras (el modo veremos después) se valían en unas partes de las Cabrillas y su movimiento, y las llaman *murucpuroc*, que quiere decir “hervidero de aves.” Y en algunas partes, porque no en todas, es el tiempo de aguas o secas, a un mismo tiempo siembran cuando están las Cabrillas en el zénit y en otras esperan a una de sus figuras que llaman *balatic*,⁹ y son las estrellas que llamamos el Carro, que, según están de enhiestas o caídas, las señalan la sazón. Otros siguen al crucero cuando está derecho, y a esta figura llaman *butiti*, que es cierto pez de que ya dijimos en su lugar, a quien dicen remedan dichas estrellas. Y la experiencia les ha mostrado el yerro o acierto de sus cosechas según se descuidan o atienden la elección de las constelaciones o estrellas, a cuyo movimiento siguen para lograr mejor sus cosechas.

Estas son las mayores noticias que he hallado entre ellos de lo tocante a estrellas, las más adquiridas por la experiencia, aunque sus nombres y diferencias heredados de padres a hijos, porque ni tienen ni tuvieron jamás escrituras donde pueden leer, ni aprender algo de esto, sino sólo de lo que oyen a los viejos y

Aside from the knowledge of these two celestial bodies, they were acquainted with most of the planets because they had given names to at least six of them, if not the seven. They were also acquainted with several of the constellations which our astronomers know; however, they do not give them the names that [our astronomers] do – who address the ecliptic with names and figures of four-legged, unclean animals, all so little decent [to be named for the] heavens. The natives, instead, call them with other names and after other animals over here or after other instruments or things which they use here, attributing to each figure a greater or a lesser [number of] stars. In my opinion, this is a knowledge which their forefathers inherited from some Chaldeans or Hebrews, as we shall see when we come to discuss the knowledge that these Bisayans had about the truth.

In clearing the ground of brambles and in cleaning the fields for planting – about the procedure we shall speak later – they observed, in some places, the Pleiades and their movements and they called them *murupuru* which means ‘a flock of birds’. And in some places, but not in all of them, during the rainy or dry season, they sow at the same time when the Pleiades are at their zenith; in other places, they wait for one of its figures, which they call *balatic*;⁹ those are the stars which we call “the Great Bear”. They point to their influences upon the harvest, depending on how high or how low [they are situated] in the sky. Others follow the Cross [i.e. the Southern Cross] when it is straight up, and they call this figure, a *butiti*, which is a certain fish about which we have already spoken in its place which, so they say, that the said stars resemble. Experience has pointed out to them the success or failure of their crops, depending upon their attentiveness or negligence in reading the constellations or stars, whose course they watch in order to obtain better harvests.

This is the best information that I have found among them regarding the stars; most of it came to them from experience, although their names and kinds were passed on from father to son. They do not have, nor did they ever have, writings where they could read or learn something about this, but only what they had heard from the elderly and they, in turn, passed it on to one another. What I have found to be more reliable information or

unos a otros se comunican. En lo que yo he hallado mejores noticias o experiencias (que hijas son de ellas las que con aciertos previenen) es en los tiempos o temporales de aguaceros o tempestades grandes de huracanes, o *baguios*, que verdaderamente algunos las previenen y pronostican con mucho acierto.

Diré algo de lo que en esta parte he experimentado en algunos de ellos, de los más viejos, y atento a quienes, además de las noticias heredadas de sus mayores, las experiencias y sucesos de muchos años ha sacado maestros en esta facultad con notable acierto, para cuya prueba solía yo algunas veces, al principio de las aguas o lluvias, que, como hemos dicho varias veces, son por acá el invierno, llamar a algunos de los ancianos y de mayores experiencias, y les preguntaba cuántas avenidas había de haber aquel año, cuantas tempestades de agua y viento, y si habría o no *baguios*.

No faltaba alguno que me solía responder de repente, porque ya lo tenía pensado. Otros pedían tiempo para mirar de noche las estrellas y hacer sus cómputos, que yo por ver su certidumbre, solía escribir con toda claridad, señalando cuantas avenidas y entre ellas las de mayor pujanza; cuántas tempestades de vientos, etc. Y a la verdad, que hallaba en alguno de ellos, en otros no tanto, que sin discrepar, sucedían después las que él me había dicho; las avenidas grandes y las menores, en que pocas veces se engañaban. En los *baguios* alguna vez no era tanto el acierto cuando lo miraban de lejos, pero cuatro o seis o hasta diez días antes, acertaban sin duda, sucediendo éstos el mismo día que ellos decían. Y no es de espantar que errasen algo, mirándolo de lejos, faltándolos a ellos la puntualidad en distinguir a los aspectos y conjunciones de los astros y la certidumbre de los números y sus cómputos, cuando vemos que nuestros astrólogos, con ser casi evidentes las ilaciones que de los fenómenos y aspectos se

experience (because those which forewarn with certainty are daughters of them) [i.e. knowledge acquired through experience] are those [pertaining] to the seasons or rainstorms and tempests – that is, the great typhoons called *bagyo*. And, as a mater of fact, some [of these natives] anticipate and foretell them with a high degree of accuracy.

I shall say something about this as I have learned it from the eldest among them, with due consideration for those whom – besides the experience inherited from their elders – their [personal] experiences and success of many years have made them masters in this undertaking with remarkable foresight. And in order to ascertain this, I used to call sometimes – at the start of the rainy season, which as we have noted several times is winter over here – from among some of those more advanced in years and greatly experienced. Then, I questioned them, how many floods would there be in that year, how many rainstorms, how many strong winds – and per chance, would there be any *bagyo*?

There was never a lack of someone who would answer me at once because he had already thought about it [long in advance]; other begged for time in order to observe the stars at night and draw up some calculations. And I, in order to see how reliable their [predictions] were, jotted down with precision the number of floods, which of them were to be the strongest, the number of storms, typhoons, etc. In truth, in one or another I found out that without discrepancy – still in just others a little less – the storms about which we had talked about actually occurred as he had predicted them. Briefly put: they are seldom mistaken about the greater or even smaller floods.

Concerning the *bagyo*, sometimes they were not so accurate when they made their predictions too far in advance, for these did not materialize. When, however, they made it four, six or ten days in advance, the events proved to be true and the *bagyo* took place on the exact date as anticipated. It is not surprising that they did err slightly, looking so far ahead, for they lacked the preciseness in distinguishing the aspects and conjunctions of the stars and the certitude of the numbers and their computation. For we see that even our astronomers, although their conclusions are scientifically deduced from the celestial phenomenon and the changes which

deducen con ciencia, y erran enormemente en sus almagres o pronósticos, como vemos cada año. Y es ciertísimo, a lo que yo he experimentado, que los viejos pláticos de por acá hablan con más acierto.

En lo tocante a las tempestades del mar, se hallan también algunos muy prevenidos y que suelen decir por lo menos tres o cuatro días antes la furia de los tiempos que amenazan, sin falta alguna, porque con la experiencia y advertencias de los vientos y temporales pasados se conocen, o ya por el aire ambiente, o ya por celajes, más o menos espesos o vacíos, o ya por el color de la luna y color del sol, que sucederá la tempestad. Y la experiencia comprueba con el efecto la verdad de las noticias.

Sucedíome ha no pocas veces, estando para embarcarme (ya he dicho que nuestras navegaciones son por acá continuas), decir el que iba por piloto, que ya era buen tiempo y podíamos partir, y avisar uno de los que iban para remar y atajarle, diciendo: que unos celajes, que él veía, amenazaban tormenta en breves horas, que sin duda nos alcanzaría si partíamos: y, mientras deliberábamos, más de dos veces alcanzarnos el temporal e impedirnos la partida, y con la detención librarnos de la tormenta.

Y otras veces, por no darles crédito, padecer mucho y escapar tal vez con grande peligro. Y así es muy grande yerro, o querer concluir presto (que la cólera española mata a muchos por acá muy en breve), por no seguir en las navegaciones el parecer de los pilotos indios, y más si son de los que conocidamente tienen experiencia, pues hasta ahora no sabemos que se hayan ahogado ni padecido naufragio los que siguen su dictamen y les dejan gobernar; y, por el contrario, sabemos que son no pocos los que por no hacerlo, no han parecido jamás y perecido para siempre.

Muchos casos pudiera referir en conformidad de esto, que dejo por no alargar esta materia. En otras ocasiones, según los

are so seemingly evident, err so grossly in their almanac and prognostications, as we see every year. It is very true, as far as my experience goes, that the seasoned elderly men over here speak with greater certainty.

When it comes to the sea-storms, there are also some who enjoy great expertise and who are able to forecast unmistakably, at least three or four days in advance, the fury of the approaching storms. Aided by the experience of the past typhoons and winds, they detect either by the condition of the air or by the many hued clouds in the sky. [They can also detect it] by the more or less heavy or light clouds, or by the color of the moon or the sun whether or not the storm will approach. Experience proves effectively the truth of these observations.

It has happened to me not a few times when I was ready to embark (I have already stated that sea-travel is almost continuous over here) that the one who was acting as pilot said that the weather was fine and we may begin; however, one who was at the oars uttered warning and contradicted him saying: that he noticed some light, swiftly moving clouds, an omen of an impending storm within a few hours and which would overtake us if we should put out to sea. While we were discussing [such matter] on more than two occasions, the storm caught us and prevented our departure. As a consequence of such a delay, we were spared from the storm.

At other times, for not minding [such advice] we suffered greatly and at times just about escaped from a grave danger. And so, it is a serious mistake [not to follow their advice] and do things hurriedly. The choleric Spanish temper kills many over here very quickly because they do not follow the opinion of the native pilots in their sea-travels. This is even more true if these pilots, in the opinion of all, come from among the ranks of those who are considered more experienced. Until now we do not know of anyone who has followed their judgment and entrusted to them full responsibility, and then suffers shipwreck. On the contrary, we are aware of not a few who failed to use their judgment, and were never seen again and perished forever.

To substantiate all this, I could mention a number of cases: however, I omit them so as not to prolong the matter. On other

casos que fuéremos refiriendo, se conocerá con evidencia la verdad de lo que en esta parte tengo apuntado, calificado con repetidas experiencias.

Pero, ya que tocamos este punto, tratemos acá de las noticias o ciencias que tuvieron del arte de marear, que es una de las que mejor lugar tiene entre las liberales y que llaman *Náutica*.

Cosa cierta es que estos indios vinieron acá embarcados, pues siendo islas todo esto, no pudieron venir de otra manera; si su venida acá fue con arte y de intento, buscando tierras que poblar, o si fue acaso echados de los vientos o tempestades, de que por acá hay frecuentes o impensados naufragios, ocasionando la pérdida de los navíos, que no pocas veces quedan hechos astillas a forzosas e impensadas agitaciones en tierra antes no conocida, ya dijimos que no es fácil de averiguar; pero tampoco se puede dudar que puestos ya en estos países, le fueron forzosas otras idas y venidas, por mar, a otras partes y tierras, o ya en orden a su aumento y procreación, buscando mujeres, si acaso no las trajeron a los principios, o ya por su conservación, comprando o conmutando (que éste era su modo antiguo) las semillas y géneros necesarios para su conservación y sustento. De que usaron de varias embarcaciones no hay duda. Y en otro lugar trataremos cuáles y de qué calidad eran y cómo las labraban, pues hasta hoy las labran de la misma manera y usan.

Tampoco se puede negar que tuvieron en su antigüedad noticias y uso de la aguja de marear, aunque no muy antigua entre nosotros, y pudieron aprenderla de los chinos, que se sabe que usaban de ella muchos años antes que los españoles, como consta de las historias que repetidamente lo testifican, de aquel extendidísimo y poderoso imperio que señoreó con el beneficio, sin duda, de la aguja y cartas de marear los mares todos de la India Oriental y muchas de las más extendidas provincias de este mundo, que todas por acá antiguamente les pagaban parias y conocían por señores, pagándoles tributos y reconocido vasallaje.

occasions, in line with some of the cases which we will be narrating, the truth of what have thus far written will become more obvious and more fully confirmed through repeated experiences.

But since we have already mentioned, this subject, let us now say something about the knowledge or science which they possessed concerning the art of navigation; for it is this one that has the most important place among the liberal [arts] and which is called 'Art of Navigation'.

It is an established fact that these *natives* came here in boats and since all these are islands, they could not come in any other manner. Whether their coming here was a well-planned affair and intentionally [done] in quest of lands to settle herein, or whether, perhaps they were driven by winds or storms – which over here are the cause of frequent and sudden shipwreck, occasioning the loss of ships or piling up heaps of broken pieces due to the unavoidable and unforeseen changes of the weather in lands unknown until then – it is not easy to ascertain. Also, it cannot be doubted too that once they found themselves in these regions, they felt the urge to travel by sea to other parts or lands, either for reasons of increase or procreation – searching for women, presuming that they had not brought any in the beginning – or even for reasons of self-preservation, buying or bartering seeds and goods so necessary for maintenance and sustenance. This was their ancient practice. That they utilized several kinds of vessels cannot be doubted; elsewhere we shall discuss their types and quality and how they constructed them, because they build and use them in the same manner today.

There is also no denying that in ancient times they had knowledge about and did use the sea-compass; this is not even very old among us. Perhaps they have learned about it from the Chinese, about whom we are certain that they had employed it long before the Spaniards did. This is evident from the histories of the vast and powerful empire which repeatedly bears witness to it. There is no doubt, that with the aid of the sea-compass and nautical charts, they lorded over all the seas of Oriental India and over many of the widespread provinces of [this part of the] world. All these paid tributes to her and acknowledge her as master in recognition of their vassalage.

De estos chinos, sin duda, aprendieron los bisayas, – si ya algunos de ellos no son inmediatamente descendientes suyos – el uso de la aguja de marear, a que llaman *padaluman* en esta lengua; evidente testimonio de ser cosa suya antigua, pues le tenían nombre puesto, lo cual no suelen en las cosas modernas y que han aprendido de nosotros, que no son pocas; y aunque es verdad que el uso que ellos tenían de la aguja era sin carta ni rumbos, porque sus navegaciones eran casi siempre o entre islas o a una de estas, aun cuando atravesaban de unas a otras de las más distantes, era con toda prevención y prisa cuando navegaban de noche, causa porqué comúnmente traemos los Padres ministros agujones náuticos, por no derrotarse y perder el rumbo, como suele no pocas veces a los que van sin esa prevención. Y aun me ha sucedido no pocas veces, aun en navegaciones poco distantes, hallarnos, por habérseme olvidado, muy lejos de nuestro viaje; que, aunque siempre procuramos con la luz tomar tierra, no todas veces, ni los mares, ni los tiempos, ni los parajes de costas bravas y de muchos bajos, que son las más, dejan lograr la prevención. Y para estos lances les fue siempre, y es necesaria, la aguja; y, aunque las que ellos usan de hechura de chinos y muy distinta, en los rumbos o vientos, de las nuestras, son en bastantes cada día, de modo que ya entre estos naturales es y fue el uso de la aguja de navegar más antiguo que es entre nosotros, o pues algunos siglos antes la pudieron participar, como fue, sin duda, de los chinos, cuya pericia y arte náutica fue antes mucho mayor y más antigua que la nuestra, con mucha diferencia de años y aun de siglos.

En lo que exceden quizás estos indios (providencia muy especial de Dios) a todos los demás que navegan estas Islas, sean españoles o chinos, holandeses, o de cualquiera otra nación, es en el conocimiento acertado de todas las corrientes, grandes y gruesas, que ellas causan, de que ya tratamos. Y fuera casi imposible navegar estos mares sino con evidente riesgo y con muy frecuentes naufragios, como sucede, si Dios no les hubiera dado particular

The Bisayans, without doubt, learned about the use of the compass from the Chinese – perhaps some of them are even their immediate descendants – which they call *padulaman* in this language. The latter is clear testimony that it is something ancient among them since they have a name for it. This is not something which they normally do with things that are new or things which they have learned from us, which are not a few. It is also true that they utilized the mariner's compass without charts or routes because their navigations are almost always in the midst of the islands or towards some of these. Also, when they crossed from one to other more distant ones, they did so with extreme caution and somewhat hurriedly when sailing at night. And this is the reason why we, the Father ministers, commonly bring along large sea-compasses in order not to deviate from the course and so as not to lose our bearings. This does happen not infrequently to those who do not take such precautions. This has even happened to me a number of times on short voyages, when we forgot to take these along thus we ran off our course. Although when dawn appears, we always try to search or head for land but we are not always successful in achieving this because of the seas, the weather, the rugged coasts and shoals are all so contrary. Hence, that is the reason why they always needed, still do need, the mariner's compass. Although, those which they use are of Chinese make and very different [from ours] in regard to the directions and winds, nonetheless, they are good enough and experience has proven them and still proves them to be satisfactory. This mariner's compass among the Bisayans is much older than among us. Undoubtedly, they have been sharing it with the Chinese for centuries, whose skill and nautical art, in order of time, was much greater and much older than ours; perhaps, with a great interval of years or even centuries.

These natives surpass perhaps (and this is a very special providence of God), all the others who sail about these islands – be they Spaniards or Chinese, Dutch or those from any other nations of the world – in the certain knowledge about the large and powerful currents which these islands produce, and which we have already discussed. For it would be almost impossible to sail these seas without evident risks and very frequent shipwrecks, as it happens, if God would not have given them a peculiar instinct

instinto para saber escoger la sazón que ellos llaman *tuig*, sin la cual es cierto el naufragio, y con ella se asegura y abrevia. Y así, en parajes peligrosos, que no son pocos, procuran los españoles, aun en los galeones de mayor porte, llevar consigo algunos de estos indios pláticos, valiéndoles no pocas veces esta diligencia el lograr las vidas y haciendas, y su falta el perderlo todo; de que yo pudiera contar muchos casos y bien particulares; y, aunque a los principios les pagaban muy bien, y con razón, y ahora les dan tan poco que apenas se halla indio de razón que quiera exponerse a lance de que le maten o ahorquen, si no sale bien, pagándoles como les pagan tan mal.

Valga un caso por mucho, que es reciente, y sucedió pocos meses ha, cuando escribo esto. Volví de la Nueva España a estas Islas un galeón, bien grande y capaz, y de los mayores que han andado esta carrera, llamado *La Concepcion*¹⁰.

Reconoció el cabo del Espíritu Santo¹¹ por agosto, día de San Bartolomé, cuando acá son los vendabales muy furiosos, y no lo eran poco en la sazón con que lo reconocieron. Hízome un despacho el que venía por cabo del galeón, porque estaba yo en el pueblo de Palapag, que está bien cerca de dicho cabo, dando la vuelta hacia el embocadero para saber qué nuevas había, porque, cuando ellos partieron de acá, se temía mucho alguna invasión de los chinos; que uno de sus piratas, llamado Pupuan, había enviado a amenazar estas Islas si no le pagaban vasallaje y tributo, con palabras arrogantes, fieras y descomedidas, con que causó no poco miedo en todos los españoles habitantes de ella; y en los indios, en los más fieles, recelo; y en los que no lo son tanto, gusto, esperando por este camino verse libres del pesado yugo, según dicen, de los españoles, de que en otro lugar trataremos. ¡Cuán al revés es en lo sustancial, aunque los accidentes que dan color a esta queja, no son pocos!

Hízolo mejor Nuestro Señor quitando la vida a dicho Pupuan o Cogsen, que estos dos nombre tenía, desesperadamente, pues

to know and to choose the opportune times, which they call *tuig*. Without the latter, shipwreck is certain and with it [sailing] is safer and quicker. The Spaniards, faced with such numerous dangers, make efforts to take along some of these experienced natives even aboard the galleons of the greatest tonnage. As a result of this precaution their lives and cargoes were preserved a number of times; otherwise all would be lost. About these matters I could give many examples and even some striking ones. Although in the beginnings they [i.e. the pilots] were well paid, rightly so, today they are given so little that hardly any native can be found who would be foolish enough to take the risk of being killed or hung for something that may not turn out well. [This is how] poorly they are paid [for their services].

Let one case, which is recent and which happened a few months ago, speak for the many as I write this. A galleon, very large and spacious, was returning from New Spain to these Islands. This was the *La Concepción*,¹⁰ one of the largest that has ever made this voyage.

She sighted the *Cabo del Espiritu Santo*¹¹ on Saint Bartholomew's Day in August, when the typhoons here are most severe, as was the case then. The one who came along as 'cabo' of the said galleon sent me word, since I was then in the town of Palapag, which is very near the said Cape. [At this time also] he turned toward the *embocadero* in order to learn some news about the planned invasion of the Chinese which was so greatly feared when they were leaving. One of these pirates, named Pupuan, had sent [an embassy] to these Islands, threatening with arrogant, fierce and disrespectful words, that they pay him vassalage and tribute. This brought about a great consternation among all the Spaniards who dwelt in the archipelago and distrust among the natives who were rather loyal and a sense of elation among those who were not. The latter figured that under such circumstances they might be freed from the heavy yoke, as they are wont to call it, of the Spaniards. This is a matter we shall discuss elsewhere. Oh, how different it is in reality! Although the unessentials which lend some color to this matter are not a few.

Our Lord turned it all for the better when He took the life of this Pupuan or Kogsen – for he was known by these two names –

dicen murió rabiando y comiéndose las carnes a bocados, la víspera de San Juan, del año de 1664 en la Isla Hermosa, que había quitado a los holandeses por fuerza de armas, matando no pocos y echándoles a todos de ella, como ellos habían echado a los españoles.

Como venían con estas ansias, o miedos, quisieron tomar lengua, y yo les avisé cómo podían pasar con seguridad, etc. Y, de paso, escribí al piloto mayor, que venía por cabo; avisándole que los tiempos estaban muy recios y entablados, y que juzgaba no podrían embocar; que en tal lance allí había puerto, donde se podrían recoger con seguridad, no fuese que los sucediese otra como la de la nao *San Francisco Javier*, que se perdió en Borongan.

Era este mismo el piloto que venía en ella entonces, y estuvo sentenciado a ahorcar, etc. Respondióme a lo marinero, poco a propósito, diciendo que allí no había puerto seguro, y otras cosas a este talle; y aunque forcejó por llegar al embocadero, y llegó a la isla de Viri bien cerca de él, donde estuvo a un tris perderse otra vez, hubo de arribar a la isla de Batag, que es donde está la una de las centinelas que en el paraje donde yo le avisaba se podía recoger entre la dicha isla y otra llamaba de Lauan, lugar donde pocos años antes habían estado seis naos holandesas; las cuatro de ellas bien grandes, y las dos menores, que habían venido a esperar la nao o naos que venían de Nueva España a estas Islas con el socorro.

Puesto el galeón al socaire, que llaman los marineros, de dicha isla, donde estaba algo defendido de los vendabales, me envió otro aviso, diciéndome como se creía obligado a recogerse donde yo le había escrito; pero, porque no sabía la canal ni el pasaje bien,

in a fit of insanity. They say, he died in a furious rage, eating his own flesh by the mouthfuls on the eve of the Feast of Saint John in the year 1664. [This happened] on the Island of Formosa, which he had taken from the Dutch by force of arms, killing not a few and driving them all out, just as they [the Dutch] had driven out the Spaniards.

Hence, when they came full of anxiety [i.e. those on the *Concepción*] or apprehension and wished to anchor, I notified them how they could safely accomplish this. By the way, I wrote to the chief pilot who came as 'cabo' warning him that the season was very stormy and that the winds had already set in; that in my judgment, they should not enter the *embocadero*. [And I mentioned] that in such an eventuality there was a harbor near there, where they could find shelter, otherwise another misfortune, such as occurred in Borongan to the galleon *San Francisco Javier*, may be repeated.

This individual was the same pilot who arrived with her [i.e. the *San Javier*] at that time; for that he was sentenced to die by hanging, etc. He answered me with a sailor's temper, little to the point, saying that it was not a safe harbor and other things of that sort. Then, although he tried hard to reach the *embocadero* and even came near the Island of Biri, which is very close to it, he found himself in danger of losing the ship and he was forced then to go near the Island of Batag, which is where one of the watchmen teams up with the one who is stationed at the Cape of *Espiritu Santo*. This is in the same place which I pointed out to him where he could find shelter; that is, situated between the said islet and another one called Lawang. [This is the same] place where some years ago six Dutch ships had anchored; four of them were very large, while the other two were smaller in size. [These] had come to waylay the galleon or galleons which were arriving from *Nueva España* to these Islands with the subsidy.

As the galleon lay at anchor, where she was somewhat protected from the strong winds, he [i.e. the pilot] sent me another note telling me how he felt obliged to seek shelter there were I had suggested earlier in writing. Since he was not too well-acquainted with the Strait and its passage, even though he tarried

aunque había estado dando fondo en él, más había de 30 años en otra nave, mandó que le enviase un piloto práctico de los bajos y arrecifes, y cantidad de indios con embarcaciones menores que en caso de necesidad le remolcasen (y vaya por paréntesis que los holandeses estuvieron, como he dicho, en el mismo paraje; entraron y salieron, y cogieron algunos champanes de chinos y lo anduvieron y sondearon todo; y nuestros pilotos de acá no lo sabían).

Envié un principal, natural de dicha isla, y el más práctico de aquellos mares, aunque no quería por el miedo dicho, asegurándole un gran retorno y paga si metía la nao dentro y la aseguraba en el puerto, que es de los mejores que hay en estas Islas; y dispuse diez o doce embarcaciones, de las mayores de por acá, para que la ayudasen a remolcar o a poner las guías que en tales ocasiones se suelen.

Fue la gente, y con ellos dicho principal, que metió el galeón dentro con toda seguridad; porque la canal, aunque es algo estrecha, es muy fondeable, y aun más de lo que quisieran para mudar las guías, que con ciertas anclas que van mudando, quitando una y dejando caer antes otra, para asegurar no se lleve algún golpe de viento la nao, y más estando los arrecifes cerca.

Y, cuando esperaba el dicho un gran retorno por su trabajo y diligencia, que le costó un día y una noche, le dió dicho piloto mayor palo; y entonces supe yo cómo la otra vez que habían dado fondo allí dos naos, había dado el General cincuenta pesos al que la metió, y el almirante poco menos sin otros cabos, o interesados; que les dieron a diez, y a seis o ocho cada uno, según su voluntad; de modo que al indio piloto de la Capitana le había valido más de doscientos pesos, y todo poco para lo que importa asegurar una nao de tanto interés y tantas vidas como en ella vienen.

there in another ship more than thirty years before, he requested me that a pilot, who was very familiar with the shoals and reefs, should be sent to him together with a good number of natives to man some small-sized boats (which would tow the galleon) in case of necessity. And let it be said parenthetically, that the Dutch stayed in that same place, as I have said; they went in and out and captured some sampans of the Chinese and went about making soundings everywhere, and our pilots over here never knew anything about it).

I sent a chief, a native of the said island and the most experienced about those areas; since he was reluctant [to go] for fear what has been said, I assured him a very substantial reward and pay if he put in the galleon and secure it in the harbor, which is one of the best [we had] over here so that they may help in towing it or to post marking points, which are customary on such occasions.

The said chief went together with the men and they secured the galleon. The channel, although somewhat narrow, is well-suited for anchorage. It is even more suitable than they could wish for the changing of the markers or when they must change anchors; that is, they cannot remove the one before lowering another. This is so that a sudden gust of wind does not move the ship away – especially since the shoals are near.

So, when the chief was awaiting the generous reward for his labors and efforts, which took him a day and one night, the said chief pilot gave him a blow with a stick. Then I came to know how, when the other two galleons were anchored, the general gave fifty pesos to the one who secured them; while the admiral gave a little less. [Here we] do not include what the other officers or interested persons offered according to their generosity; that is, ten, eight or six pesos to each one of them. As a result, the native who piloted the *Capitana* had been rewarded with more than two hundred pesos. All this is very little if we consider how important it is to secure a vessel laden with such a wealth of merchandise and with so many lives, as this one was carrying.

Vino a mi desconsolado el dicho principal, diciendo lo que le habían dado, y yo le hube de regalar de mi parte por contentarle; pero no hubo remedio que a la salida quisiera volver, antes se escondió sin que pudiéramos hallarle mientras la nao se vió; y por esto traje este caso para que se vea cuán diferentes están todas las cosas, y que no sin razón se quejan algunas veces los indios por estas sinrazones, exponiendo tanto como vale una nao a que no se pierda por lo que no sé si diga vileza y miseria, o sí poca honra de semejantes cabos.

Puesta la nao en buen paraje, fui a ver el dicho piloto mayor, almirante y cabo de ella, y entonces me agradeció el consejo que antes había desestimado; y aun ocasionado, a no atender al bien común y servicio de ambas majestades y de los pobres pasajeros, a que le dejara en su majadería o grosería y me dijo que era uno de los mejores parajes y más seguros, y muy necesaria su noticia para casos semejantes, de cuantos había en estas Islas, alabando entonces – que vió el bien que le estaba – tanto más el aviso y diligencia mía cuanto la había antes menospreciado.

Estuvo en dicho lugar más de tres semanas, hasta que aplacó el viento recio, y los llevó Dios a Manila, que no fue poca dicha.

Esto cuanto a la habilidad y noticias de estos indios en sus mares; de los demás tocante a sus embarcaciones y su fábrica y gobierno de ellas, trataremos más abajo en el capítulo 8.

The aforementioned chief, then, came to me heartbroken and narrated what they had done to him; on my part, I had to present him with something to appease and quiet him. [However], when the galleon was ready to sail again, I could not prevail upon him to return [and guide it out]. He hid himself in such a manner that he could not be found as long as the galleon was in view. For this reason, I recalled this incident so that it may be seen how different everything is and why the natives complain – and rightly so – against such richly-laden vessels. All this is due, to what I may term, viciousness or greediness, or perhaps, more concretely, to a lack of honor among such ‘cabos.’

When the galleon was anchored safely, I went to see the said chief pilot, vice admiral and ‘cabo’ of the ship. He then thanked me for the advice which previously he so spurned even running the risk that I might have left him in his foolishness were it not for the common good or the assistance due to the poor passengers and the welfare of both majesties. He then mentioned that it was one of the finest and safest spots among those which are found in these Islands, and that it was extremely important to know about this when faced with similar situations. Realizing the tremendous favorable results, he was full of praise for my suggestions and concern, especially since he had belittled my advice at first.

He remained in the said place for more than three weeks until the strong winds subsided. Then God took him to Manila, which was no small blessing!

Let this suffice, as far as the skill and knowledge of the natives about their seas is concerned. About the other matters regarding their ships, its construction and piloting, we shall treat here below in chapter eight. □

Chapter 3

ANNOTATIONS

[1] *Pecudum more*. A Latin phrase which loosely translated means: ‘a herd mentality’, ‘animal custom’.

[2] *Grosso modo*. Again a Latin phrase meaning ‘in general’, ‘more or less’, ‘roughly speaking’.

[3] *Adlaw*. Or *arlaw*: Its first meaning is in reference to the sun; its secondary meaning is a reference to ‘a day’. Sánchez [1711], *op. cit.*

[4] *Bulan*. The primary meaning has reference to the moon; its secondary meaning is a reference to a month.

De la Rosa-Alcázar give an interesting entry about the diverse phases of the moon, according to a custom which originated in the *pueblo* of Borongan, on the eastern coast of Samar. Although rather lengthy, it is worthwhile to cite it here to show the richness of the Samar-Liñeyte Bisayan language.

Gimata: new moon – the first day.

Ikaduha nga hayag san bulan – second day.

Ikatulu nga hayag san bulan – third day.

Ikaupat nga hayag san bulan – fourth day.

Ikalima nga hayag san bulan – fifth day.

Ikaunun nga hayag san bulan – sixth day.

Ikawalu nga hayag san bulan, amu na an pagkaudtu san bulan. Eighth day, waxing quarter

Ikasiam nga hayag asan bulan, pagasulig santubig sa dagat, dagku an taub. Ninth day, increase of sea, high tide.

Ikapulu nga hayag sa bulan. Tenth day.

Ikapulu kag usa ka hayag san bulan, mala kinis an ngaran. Eleventh day, the moon will resemble a crab.

Ikapulu kag duha nga hayag san bulan, maraut an ngaran. Twelfth day, the moon does not show a good look.

Ikapulu kag tulu nga hayag san bulan, naghibaru an ngaran. Thirteenth day, the moon is seen quite well.

Ikapulu kag upat ka hayag san bulan, dugayun an ngaran. Fourteenth day, almost full moon.

Ikapulu kag lima nga hayag san bulan, an pagkadayun ó pagkabugus san bulan. Fifteenth day, full moon.

San tikan san pagkadayaw san bulan. After the full moon.

Siapa an katin san bulan, tinikangan san kadulum. Beginning or first day of the waning moon.

Ikaduha san katin an dulum. Second day of the waning moon.

Ikatulu sa katin an dulum. Third day of the waning moon.

Ika-pat san katin andulum. Fourth day of the waning moon.

Ikalima san katin san dulum. Fifth day of the waning moon.

Ikaunum san katin san dulum. Sixth day of the waning moon.

Ikapitu san katin san dulum. Seventh day of the waning moon.

Ikawalu san katin san dulum. Eighth day of the waning moon.

Ikasiam san katin an dulum. Ninth day of the waning moon.

Ikapulu san katin san dulum. Tenth day of the waning moon.

Ikapulu kag usa san katin san dulum. Eleventh day of the waning moon.

Ikapulu kag duha san katin san dulum. Twelfth day of the waning moon.

Ikapulu kag tulu san katin san dulum. Thirteenth day of the waning moon.

Ikapulu kag upat san katin san dulum. Fourteenth day of the waning moon.

Ikapulu kag lima san katin san dulum, amo ná pagkahanap san dulum.

Fifteenth day of the waning moon.

Gimata, pagmata san bulan. New moon.

Pagkaudtu san bulan. First quarter.

Pagkadaway, pagkabugus san bulan. Full moon.

Ikawalu san dulum. Last quarter.

Himatayun san bulan. Full moon.

In other towns I have heard the phases of the moon in this way:

Kilat: the first night the moon can be seen.

Gimata: moon of three or four days.

Balirig: moon of five or six days.

Udtu na an bulan: first quarter.

Lakat na an bulan: moon of ten to fifteen days.

Natupung na sin lubi, mapunu: near full moon.

Alimanguhay: very near full moon, similar to the crab.

Katin: when it comes as the sun sets.

Dugawun: near to full moon.

Dayaw, Pagkadaway, Pagkabugus: full moon.

Balunud: something of the last quarter.

Ungut: its darkness can be seen.

Sarumsum, sarumsumay: near the last quarter.

Dulum: last quarter.

Hilarum na an dulum: four to six days of the last quarter.

Simbang, malasumbang: moon of 28 to 29 days. De la Rosa-Alcázar [1914], *op. cit.*, pp. 62-63.

[5] *Taon. Taun.* The word simply means 'time' or 'a year'. Sánchez [1711], *op. cit.*

[6] *Tuig.* This word also means 'time' or that which completes a year. Also, the menstruation of women. *Tinuig, vel, tinutuig:* menstruation." *Ibid.*

In an extended entry we have this presentation: *Tuig*: year, time, seasons, epoch – opportunity, occasion, juncture to do something – to come, when the right time has come to a person/thing. De la Rosa-Alcázar [1914], *op. cit.*, p. 371.

[7] We have cited the intricacies of the Bisayan moon in annotation # 4.

[8] *Ave Marias*. This is a reference to the *Angelus*, a Scripture reference to the Conception of Christ in the Womb of Mary, recited by all when the church bells tolled at eventide.

[9] *Balatic. Balatik*. Is a large cross-bow, first and foremost; secondly “the seven stars which seen to have the figure of a cart.” De la Rosa-Alcázar [1914], *op. cit.*, p. 30.

Also as *balatikun, balatkun*. Trap or snare to catch wild pigs or other animals, even men. The entry gives an extremely lengthy description of these various traps; however, this is not the place for its discussion.

“*Balatik* refer to stars precisely in the form of a cross-bow. Sánchez [1711], *op. cit.*

[10] *La Concepcion*. The date of this event, which Alcina narrates, seemingly took place ca. 1664. The safe anchorage about which Father Alcina speaks is the channel near Palapag, between the Islands of Lawang and Batag, known as Kalumutan. One of these editors [Cantius Kobak] has done some archaeological diggings on both Batag Island and Kahayagan which yielded some rich Chinese porcelain, jars, jarlets and bowels going back to the 13th century.

There was an earlier galleon also named *Concepción* which measured 45 meters in length and 15 meters in breadth. She sailed from Manila with 400 passengers and crew.

In the midst of a mutiny, the *Concepción* was dismantled. Left to the mercy of the wind and currents and wrecked down Saipan’s southwest reef on September 20, 1638. In 1987, a team of international experts located and uncovered the richly laden galleon *Concepción*.

[11] *Cabo del Espiritu Santo*. A cape not far from Palapag and very visible to the incoming galleons. Also not far from the channel that separates Samar from Southern Luzon. This channel is known more popularly as the San Bernardino Strait between southern Luzon and Northern Samar; a treacherous one which swallowed up many people, ships and vessels. In the center of the channel is a small islet named San Bernardino which always had a pilot station. The channel was named after this islet.