

Descripcion De Los Pueblos De Basay, Balangigan Y Guiuan En 1668

CAPITULO 24

DE LOS OTROS DOS PUEBLOS QUE, SIGUIENDO LA
COSTA HACIA EL SUR, HAY EN ESTA ISLA,
MÁS INMEDIATOS A ESTE

Dejando un pueblo mediterráneo, que se llamó *Magtaon* que, por lo lejos en medio de los montes y áspero de ellos, aunque fue célebre en su antigüedad y muy rico y poblado, como se ve hoy en las reliquias, no de edificios sino de sepulturas (en que se halla mucho oro y otras vasijas de valor) y, por lo apartado del comercio, se ha dejado y juntado sus moradores, unos al de Calviga, otros al de Borongan, y aun alguno al de *Basay*, trataremos de este, que es el más cercano a Calviga, y tanto que por el monte van de las sementeras del uno a las del otro en menos de ocho horas o diez los que caminan bien, y es como hijuela de este mayor y que le desagua no poco de su arroz y otros frutos de que carecen.

DEL PUEBLO DE BASAY

Pertenece este pueblo a la residencia de *Dagami* (aunque está en esta isla de Samar e Ibabao, como también los de Balangiga y Guiguan, de que trataremos después). Dista por mar de Calviga unas quince o más leguas, y está en una ensenada que hace esta isla después del estrecho o embocadero de San Juanillo, o de *Sampuetan*, con que, aunque por mar está distante, por tierra está

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CHAPTER 24

CONCERNING THE OTHER TWO TOWNS FOUND ON THIS ISLAND ALONG THE COAST MOVING SOUTHWARD, THAT IS, NEARER TO THIS ONE

We shall not treat the interior town named Magtaon which has been abandoned and its inhabitants incorporated to Calbiga, Borongan and a few to Basay. [The reason for the dismantling of the town] was due to its location deep in the interior, amidst steep mountains. In ancient time, it was a well-known town, heavily populated and quite prosperous as can be seen today from what is extant; that is, not the ruins of buildings, but the burial places in which much gold and other valuable earthenware jars are discovered. [Another reason why this town was abandoned] was the fact that it was so out of the way. We shall, therefore, treat the town which is nearest Calbiga; as a matter of fact, it is so near that those who walk rapidly go over the hills from this town to the fields of the other. What more, that town is like a dependency of this one, for it imports much of its rice and other produce of the land which they themselves are unable to raise.

CONCERNING THE TOWN OF BASAY

This town belongs to the Residence of Dagami even though it is located on this Island of Samar and Ibabao — it is the same with the towns of Balangigan and Guiuan, which we shall treat later. It is about fifteen or more leagues by sea from the town of Calbiga and is located in a cove which this island forms together with the Strait of San Juanillo or Sampuetan. Reaching the town

cerca, por participar de los mismos montes; que a la parte del Poniente está Calviga y hacia el Sur Basay.

Es pueblo pequeño y que, cuando más se alarga, llegará a doscientos tributos. Es poco fértil de arroz, aunque abundante de *gabis* o *gabeyes*, por estar situado al lado de un río que tiene muchos pantanos, y en ellos se suelen plantar los *gabis* (aunque no son tan buenos ni sabrosos, por lo aguanoso del suelo, como los que se plantan en tierra de migajón, aunque siempre quieren agua).

Es también muy abundante la ensenada y barra del río, donde está el pueblo, de marisco. Hay muchos ostrones y ostras, y otros muchos géneros porque las bajamares de allí (como en Paranas y en la barra de Calviga) son grandes, y se explaya mucho el lodazal donde se crían estas almejas. Hay abundancia de pescado, en especial de *bagres*, que se cogen en gran cantidad, y son el refugio del hambre (que este pueblo la suele tener grande cuando los *gabis*, que es su mayor y mejor sustento, se malogra), y así el marisco y pescado es su refugio.

También suele ser abundante este pueblo de cera, por estar cerca de las vertientes de los montes más mediterráneos de esta isla y a lo opuesto de Ibabao; y así, cuando no hay *baguios*, o malos tiempos, que matan las abejas o destruyen las flores, se halla mucha cera en ellos, de que gozan los naturales de este pueblo; los de Calviga, por estar por el monte tan cerca, como dijimos arriba; y casi toda la gente de este pueblo, aunque pequeño, son las hormigas que se sustentan y acarrean el arroz de Calviga.

Su principio en la fe fue casi junto con los de Samar; que, aunque ya no es Samar donde está el pueblo, por la cercanía participó presto, y es una visita harto menos trabajosa que otras la de este pueblo y del de Palo (que están casi fronteros uno de otro, aunque el de Palo en la isla de Leyte como diremos después, y este en la de Samar), y así por tener menos que navegar, y no mucho que administrar, suelen ser estos dos pueblos competente ministerio para los más viejos o más flacos; que es fuerza haya de todo y para todos, y que se vayan acomodando, según las fuerzas

by way of sea is much more distant than by land. Both towns have common mountains, Calbiga lies a little more to the north while Basay lies closer towards the south.

It is a small town, but when its population swells to its capacity it may reach about two hundred tributaries. It produces little rice; however, it abounds in *gabis* or *gabeyes* for it is situated along a river on whose banks there are many swamps. It is in these swamps that these *gabis* are usually planted, however, they are not as tasty and delicious as those which are planted in loose soil.

The cove and the sand-bar of the river, where the town is situated, also abounds in mollusks. There is a fine quantity of large oysters and many other kinds of mussels, because the tide area is very extensive, just like in Paranas and near the sandbars of Calbiga, where these shell-fish thrive in such muddy areas. Fish are quite abundant and especially the *bagres* which they catch in large quantities. Since this town is often gravely plagued with hunger whenever the *gabis*, their largest and best source of food, are damaged, these mollusks and fish are their redemption. This town also abounds in wax, for it is situated near the watersheds and mountainous region of the island and opposite of Ibabao. Whenever there are no typhoons or bad storms, for these destroy the bees and the flowers, the natives of this town profit greatly in gathering the wax. The people of Calbiga also gather this wax since they are so near it or just over the mountains as we have already mentioned. All the people of this town, even though it is small, are like ants who feed on and transport the rice of Calbiga.

These people embraced the faith almost at the same time as the people in other parts of Samar. Although the town is no longer in Samar, it soon benefitted from being near it; as a *visita* this town is much less difficult to administer than other *visitas*. The same is true about Palo. These two towns almost have common boundaries, although Palo is located on the Island of Leyte and this one on Samar. Therefore, since the distance by sea is shorter and the number of people to minister to is smaller, these two towns are an ideal assignment for those advanced in age or those in poor health. It is imperative that there be available assignments such as these for those who are in some way incapacitated and obligations which would suit their strength and ability

y poder, al trabajo del ministerio, que sólo sabe lo que es quien lo pasa, y ha pasado treinta y cuatro años, como yo y al presente, aunque entrado en los sesenta de edad, administro más de setecientos tributos.

Del pueblo, pues, de Basay, que, por la comunicación de sus moradores con los de Calviga, tengo más noticias (aunque no le he visitado) que de otros, diré dos cosas especiales, dejando las ordinarias y comunes, por no repetir; que, como esta gente es toda una, sus cosas son muy conformes.

La primera es que habiendo sido este pueblo muy infestado de los caimanes, que no han sido pocos los que han acabado en sus garras y ellos estaban tales que aun hasta bajo de la cocina del Padre se solían salir de noche, y tal vez se llevaban puercos y otros animales, deseando uno de los Padres ministros (que vivió en él, y de Palo, muchos años, por ser hombre achacoso), buscar algún remedio sobrenatural, pues los naturales no bastaban, estando junto una vez todo el pueblo, les propuso que eligiesen un abogado delante de Dios, que los amparase y defendiese de aquellas bestias carniceras que tanto daño les hacían y tan sin remedio; que escogiesen varios santos y los pusiesen en sus papelitos doblados, igualmente en una urna y, el que la suerte les diese, fuese su abogado contra estas fieras, y se le hiciese cada año una fiesta solemne.

Vinieron con ello, y, escogidos, puestos no pocos en la urna, mandó el Padre, después de haberlo encomendado a Dios todos, para que los diese el que fuese más a propósito.

Se escogió un niño sin malicia, y, mandándole santiguar, sacó, y, leído el papelito, salió San Mateo Apóstol. Volvióse a doblar y poner en la urna, y otras dos veces consecutivas salió el mismo Apóstol. Escogióse por tal; dióse principio a su invocación con una fiesta solemne, con tan buen suceso que, después acá, que ha ya doce años, o cerca de ellos, no se ha llevado el caimán persona alguna, y, con andar muchos en el río como antes, ya no hacen presa en las personas, aunque sí en los perros y otros animales.

in the ministry. Matters such as these can only be understood by those who live here or have lived here for some thirty-four years, as I have. Presently, although I am already passed sixty years of age, I administer more than seven hundred tributes.

About the town of Basay which is in such close communication with the inhabitants of Calbiga, I am better informed than about many others even though I have not visited either of them. I shall make two special observations about this town leaving aside the ordinary and commonplace matters so as not to become repetitious, because as a whole these people agree on everything quite well.

The first observation about this town is that it was terribly infested with crocodiles and those that have perished in their grip were not a few. These beasts were so daring that even at night they would creep under the kitchen of the Fathers carrying-off pigs and other domestic animals. One of the Father ministers of this town and of Palo, who laboured here for many years due to his illness, began searching for some supernatural means whereby to eliminate this menace, for all natural means were futile. On one occasion, when all the people were gathered in town, he proposed that they should choose an advocate before God who would protect and defend them from those carnivorous beasts which caused so much harm to everyone. They would be asked to choose several names of saints, write them on paper, fold them and place them into an urn. The one whose name would be drawn by lot would be named their patron against these fierce creatures and that every year a solemn *fiesta* would be held in his honor.

All agreed to the proposal; having selected a number of names of saints, they placed them into the urn and together prayed that God would give them a most fitting advocate.

An innocent lad was chosen to draw the lot. He was ordered to bless himself and draw one paper from the urn. When the lot was read, the name of Saint Matthew the Apostle came up. The paper was then folded again and returned to the urn. On two consecutive draws the same Apostle surfaced. Hence, he was chosen as the patron against this scourge. The people called upon him by means of a solemn celebration with such excellent results that ever since — it is already twelve years — not a single person has been carried-off by the crocodiles. Although many of them are found swimming in the rivers as before, they no longer snatch

Con que se ve manifiestamente la particular protección de este glorioso Apóstol, confirmado por tantos años, y que durará mientras durare el acudir con nuestras oraciones y súplicas a quien tan bien las recibe.

Sea la segunda, de una imagen de Nuestra Señora que está en una ermita de este pueblo, el rostro y manos de marfil, a la cual ha perdonado el enemigo camucón dos veces que ha robado este pueblo, y, con haberse llavado siempre aun hasta los paños que están en las rejas de los confesonarios (tan ratero como esto es) y los clavos menores que pueden arrancar, y ser de estima y valor el marfil entre ellos, aun más que entre estos naturales, ni una vez ni otra han llegado a esta santa Imagen, guardándose ella misma de tan sacrílegos y rateros enemigos, que no puede ser sino que, con especial providencia, la defiende Dios, o pone en ella algún respeto o veneración, tal que ni aun los enemigos de la fe se atreven a despreciarla; y así con razón la tienen algunos de los ministros por milagrosa y la veneran con especial devoción, y a uno de ellos oí yo decir con toda seriedad, que no había pedido cosa a aquella tal imagen que no la hubiese alcanzado, y en la última vez que dio el enemigo en dicho pueblo, con particular instinto de esta Señora se partió este ministro de noche de dicho pueblo, sin querer esperar a la mañana, que era muy connatural; y, partido dicho Padre, al amanecer dio el enemigo en él, sin que antes se supiese que estaba el enemigo tan cerca (pues no había habido aviso alguno); y, aunque robó no sólo lo de dicha iglesia, sino de otras, algunas preseas de plata, como viril, custodia, incensario, etc. (que había llevado dicho ministro, prestado de otros pueblos), y alguna gente de la que se había quedado en él, con todo se escapó el Padre y pasó aquella noche (según después se supo) por delante los enemigos, y bien cerca de ellos, sin ser seguido, aunque fue sentido de ellos, y el mismo Padre lo atribuyó a la dicha Imagen de la cual se fue a despedir cuando se partía, con ser de noche; señal clara del cuidado en defender a su ministro; que a no suceder muchas de estas manutenencias divinas, y en muchas ocasiones, es cierto que fueran muchos más los que dieran

persons but only dogs and other animals. And so the protection of this glorious Apostle is very evident and confirmed by so many years of tranquility. This security will, perhaps, last and endure as long as we invoke his protection through our prayers and petitions which he receives so well.

The second [observation] concerns the image of Our Lady, whose face and hands are made of ivory and which is found in the hermitage of this town. Somehow the Camucon has spared this image on two occasions when he raided this town. Constantly, this enemy has carried off even the very confessional curtains (so rapacious is he) and whatever nails he would manage to pull out. Notwithstanding the fact that ivory is greatly valued and appreciated by them, even more than by our natives, yet on no occasion has he dared to lay hands on this holy image. Perhaps, the image protected itself from such sacrilegious and predatory enemy. Or it seems that God protects it with some special providence or endows it with some virtue or power that not even the enemy of the faith dares to profane it. Understandably enough, some of the ministers consider it miraculous and venerate it with special devotion. I heard one of them say, in all earnestness, that he had not asked anything from that image that he did not obtain. The last time that the enemy attacked the town, the minister by some special inspiration from this image was urged to leave the said town during the night and not wait till morning as it would be most proper. At daybreak, the enemy fell upon the town without anyone knowing that he was so near, for no warning had been given. He plundered not only what belonged to the church, but also some other precious items of silver like the lunette, monstrance, censer, etc. which the minister borrowed from another town, and took them along. They also captured some of the people who were unable to escape from the town. Yet, the Father escaped during that night and, as it was learned afterwards, he passed the enemy during his departure from the town and was very near them; but they did not pursue him although they were much aware who he was. The Father himself attributed this narrow escape to the said image which he visited prior to his escape. Certainly, this must have been a clear sign of her protective concern for her ministers. Were it not for all these divine interventions on so many occasions certainly, many more of us would have fallen into

en sus manos, pues, como experimentamos, sólo Dios nos guardó, no otro alguno.

DEL PUEBLO DE BALANGIGAN

Está este pueblo unas cinco hasta seis leguas del de Basay, navegando hacia el Sur hasta una punta que se llama Capines, que en tiempo de vendabales es muy mala por estar descubierta a ellos, y estar casi enfrente del estrecho que hacen la isla de Leyte y la de Mindanao.

Está esta punta como tres leguas, o poco más, de Basay; y dista de ella el pueblo de Balangigan algo más de dos, torciendo el rumbo hacia el Sureste; y por esta causa en tiempo de brisas es también peligroso el dar la vuelta a esta punta por ser las brisas, y más el Sureste casi por la proa y levantar muchos mares, y más cuando se oponen la corriente y la brisas; riesgo muy ordinario en casi todas las puntas que hay en estas Islas, pues todas ellas están hacia los vientos como a las corrientes que, siéndolo favorables por el un lado, suelen ser por el otro totalmente al opuesto.

El sitio de este pueblo es en la barra de un río que le da el nombre; y, aunque es pequeño y cuando es bajamar no se puede entrar en su barra por ser muy baja, cuando pleamar da lugar a que entre cualquiera de los embarcaciones ordinarias, que por acá se usan, de remo (aunque para bajeles algo grandes no es capaz).

Es muy infestado este río de caimanes, y tan diestros que suelen sacar de los embarcacioncillas que usan los indios, y aun de las mayores, el perro o gallo, u otros animales, y tal vez las personas, sin ser sentidos; que primero advierten la falta del hombre, o animal, que sientan al que hizo la presa; si bien, a las veces, la ven llevar sobre aguada en la boca o garras del caimán, sin remedio; y este es daño universal, y así es irremediable en todos los ríos donde hay pueblos.

Nunca fue pueblo numeroso este; y, aunque se juntaron tres o cuatro pueblecillos que había en la distancia que hay del uno al otro desde Basay, como eran cortos, ni uno ni otro crecían mucho. Tendrá cien tributos, poco más o menos, y son, con ser

their hands. We know from all this experience that only God watched over our safety and no one else.

CONCERNING THE TOWN OF BALANGIGAN

This town is about five or six leagues distance from Basay when sailing southwards as far as the Capines Point. During the southwesterly winds it is very dangerous to navigation since it is not well protected and faces the straits formed by the Islands of Leyte and Mindanao.

This point is situated about three leagues, or a little more, from Basay; the town of Balangigan is a little more than two leagues away, following the southeasterly direction. For this reason, during the season of the northeasterly winds it is also dangerous to round this point because these and even more the southeasterlies blow right into the prow forcing high waves into it. [This is even more calamitous] when the currents and the northeasterlies meet each other in opposition. [This is] a very frequent danger in almost all of such points found in these Islands since all of them are whipped by the winds and battered by the currents. While favourable on one side for navigation, they are just the opposite when one reaches the other side of these points.

The town is situated on a bar of a river which gave it its name. Although the river is small and during the low tide one cannot cross the bar, during the high tide it allows any boat of average tonnage. However, for ships of higher tonnage it is not deep enough. The vessels utilized here are usually equipped with oars.

This river is infested with crocodiles which are extremely clever in snatching often unnoticeably, dogs, cocks, other animals and even humans from the small boats the natives use, and even from the larger ones oftentimes. Often, one becomes aware of the treachery only when the person or the animal disappears from the boat. Frequently, however, the people in the boat see these being carried off helplessly over the waters in their mouths. This is indeed a widespread curse on the rivers where the towns are situated and for which there seems to be no remedy.

This town never had many inhabitants; it was created from three or four other existing small villages, none of which ever grew or prospered. All in all, the town has about a hundred tributaries and notwithstanding its modest population, it still falls

tan pocos, de dos encomenderos según estaban en la primera división de las encomiendas; y así, aunque después se ha ido juntando en un pueblo, se quedan divididos los tributos (y es tan general esto que pocos pueblos hay que no tengan esta medida, y algunos tiene tres y más dueños, aunque todos unidos en una iglesia y administrados por un ministro).

Es este pueblo visita del de Guiguan, que es mucho mayor, como veremos en el Capítulo siguiente. Es la atrevesía por el monte, desde este pueblo de Ibabao, de diez o doce leguas, pero el camino es malísimo por lo fragoso y espeso de árboles, de matorrales y bejucos, que son espesísimos, y por ser la mitad de él por un río todo de guijarros y piedras resbaladizas y rollizas, que mucho veces llega la cabeza más presto al suelo que los pies.

Contóme un español (hombre de verdad), a quien le fue forzoso pasarlo una vez, que no lo pasaría segunda, aunque le importara mucho; que más quería dar la vuelta embarcado (y hay cuatro veces más camino por mar que por tierra), porque en este camino se verifica más que en otros “no hay atajo sin trabajo.” Con todo esto, van y vienen los indios con tanta facilidad y por bien poca necesidad; que son en el monte gamos, y en los ríos anguilas.

De la cristiandad de este pueblo no tengo cosa especial que decir. Comenzó en la de Guiguan, por ser camino y paso (como veremos en el Capítulo siguiente).

Estos últimos años labró un ministro, aplicado a obras, la iglesia de este pueblo de cal y canto, con piedras de la mar, de la que ya hemos dicho que es muy a propósito para ser labrada (y de que juntamente se hace la cal); y de las mayores labró hasta retablo, todo de piedra que, aunque pequeño todo, según la capacidad del pueblo, fue obra digna de loa (por ser bien hecho), menos expuesta a baguios y huracanes que la de madera, aunque para los temblores es algo más dispuesta.

under the jurisdiction of two *encomenderos*, since these were organized in such fashion during the first division of the *encomiendas*. Even though, through the years, when these towns were slowly consolidated into one *pueblo*, the tributes remained divided. This is a rather common practice and there are a few towns where such a thing does not happen. Occasionally one finds a town with three or four *encomenderos* although all the people are usually united around one church and enjoy the administration of a single minister.

This town is a *visita* of Guiuan, a town which is much larger than any other here as we shall see in the succeeding chapter. To reach [Balangigan], from this town of Ibabao, one is compelled to walk about ten or twelve leagues over the mountains. The trail is extremely poor due to its steep terrain, impenetrable forests, heavy undergrowth and wide patches of *bejucos*. What more, half of the trail forces one to cross the river-bed abounding in pebbles and large slippery stones. This is so risky that oftentimes the hiker slips and hits the ground head-first.

A certain Spaniard, a man of integrity, who was once compelled to walk the trail assured me that never again would he venture to tread that path under any condition; that he preferred to go all the way around by boat even though the voyage by sea was some four times longer than overland. The adage "no hay atajo sin trabajo" applies much more to this particular trail than to any other situation. Notwithstanding all these obstacles, the natives come and go with ease and relative speed; they are like the mountain-bucks and river-eels.

Concerning the Christianization of this town, I do not have anything special to say. It must have occurred simultaneously with that of Guiuan, since it is in the vicinity and was perhaps used as a stop-over, as we shall see in the next chapter.

During these last years a certain minister, quite fond of building, constructed a church of mortar and stone for this town. The stone was extracted from the sea about which we have already spoken and stated that these may be polished quite fittingly and even utilized for making lime. Out of some of the largest stones, he made a *retablo*. Although the church is rather small it is able to accommodate all the people in town. The structure is well executed and because of stone, it is less vulnerable to 'baguios' and strong winds but, of course, not to earthquakes.

Está la iglesia juntamente a la orilla del río y de la mar, pues goza de la vista de esta sin estorbo, y, cuando la bajamar, no da lugar a entrar por el río. Se llega a la misma playa, que es de alguna comodidad, cuando la reventazón de las olas, como suele, no lo impide.

Es la invocación de esta iglesia del glorioso mártir español San Lorenzo, con cuyo patrocinio se ha conservado este pueblo casi siempre en un ser; que, aunque no ha crecido, tampoco se ha disminuido considerablemente; aumentándose sí en iglesia de piedra que pocos años ha se hizo para su mayor devoción y aumento de la fe.

Y, para alguna señal de sus efectos, concluiré este Capítulo con un caso (dejando otros antiguos) digno de reparo y señal clara de los efectos de la gracia. Es tan nuevo este caso que no ha ocho días, cuando esto escribo, pasó por mis manos; y fue así: vivió en la serranías que hay entre este pueblo y el de Guiguan (que son de las más ásperas de esta isla) un indio que tendrá al presente cuarenta años de edad, poco más a menos. Cogiéronle allí por noticias que se tenían de que vivía hecho *luuc*, que acá llaman, que es lo mismo que “cimarrón” o huido a los montes (en otro lugar trateremos de los que ha habido y hay en estas Islas).

Tenía en su compañía una mujercilla (que es la primera alhaja que buscan los tales y con que cargan, y, cuando no la tienen propia, hurtan las ajenas). Y a esta, que era muchacha, se la llevó con beneplácito de sus padres de ella, y aun ellos después les acompañaron al monte, donde les cogieron y trajeron a esta cabecera.

Había este (según los informes que se hicieron) vivido casi toda su vida en el monte, y, aunque le bautizaron niño, poco después le habían llevado sus padres consigo y criado en ellos (sin más noticias que saber que era cristiano, aunque vivían como infieles todos), y allí se le murieron padre y madre, que dicen los tenía guardados los huesos en una casilla que para esto hizo, y cerca de ella vivía él con la dicha manceba. Es de estatura mayor y casi filisteo monorelo [*sic*] como Polifemo, y el semblante algo

The church is located near the bank of a river and close to the sea-shore and can easily be spotted from the sea. At low-tide one cannot enter the river. The shore-line near the church is rather extensive and the approach can easily be made except when the sea is turbulent and wavy. The church is under the patronage of that glorious Spanish martyr, San Lorenzo. The *pueblo* has not made any substantial progress, aside from the stone church (which was built for the greater honor of that saint and for the increase of the faith); the population remained constant through the years — no considerable increase or decrease.

To demonstrate that the devotion to the Patron Saint is quite well cultivated, I shall conclude this chapter with an incident, leaving aside others which are less recent, worthy of note and perhaps a clear sign of the effects of grace. This occurrence is so recent that as I write this, it is not yet eight days that it was brought to my attention. The episode is as follows. There lived in these rugged mountains between Guiuan and this town a native who must be about forty years old at present. Some got hold of him because it was rumoured that he lived there as a *luuc*, as they term it here or a *cimarron*, meaning, "one who flees to the mountains." In another place, we shall treat such persons who were in these Islands and still are here to this day.

He had with himself a despicable woman — this seems to be the type of a 'pearl' for which such individuals search out and take along quite readily; if they do not possess one already, they do take or seduce someone else's. In this case, however, he took with himself a rather young woman but with the consent of her parents who even later followed both of them to the hills where they stayed until they were back to this *cabecera*.

According to an investigation that was made, it was learned that this fellow had lived in these hills most of his lifetime. Although he was baptized as an infant, soon afterwards his parents had taken him into the mountains where he grew up. The only thing known about him was that he was a Christian but together with his parents he lived as an infidel. It is also said that after his mother and father died, he kept their remains in a little hut which he built next to his own dwelling and where he cohabited with the said paramour. He was a rather tall man and almost like a giant, brownish in complexion as Polifemio [sic]; his face was somewhat fierce-looking — truly reflective of one who just

feroz y como criado entre breñas. Traído acá, estuvo y está hoy preso; pero en la prisión (que, después de tantos años de soltura, se le hace más trabajosa y penosa) adoleció, y de tan grave enfermedad que me lo trajeron a la iglesia los pocos días ha que dije para que le confesara; cosa difícil para tan cercano riesgo, y para tan antiguo olvido de Dios, de su santa fe y aun de su alma.

Diome mayor cuidado cuando le vi el rostro mortal, los ojos (o el uno, por mejor decir) anublado, y tal que mientras le disponía para confesarle, mandé aparejasen el santo óleo para administrárselo, como lo hice luego; pero (¿quién pondrá límite a las misericordias de Dios?) cuando entendí hallar una fiera silvestre, un gamo de los montes y un hombre incapaz, y recelaba más de su poca disposición, comenzó a confesarse con tanto sosiego y claridad, y con tan buenas señales de dolor y aparejo que lo admiré y me consolé no poco; y, entre otras cosas con que comenzó, fue con este razonamiento: “Padre, yo confieso que este mal y enfermedad que padezco, son castigo de Dios por mis pecados, y en especial porque dejé a Dios, a la Iglesia, a los Padres, y con esto la fe. Yo reconozco esta, y estimo este aviso que Dios me da, y vengo con deseo de confesarme bien y de pedir perdón a Dios y mudar de vida.”

Con este preámbulo, que me admiró, y más juzgándole yo tan cerca de la muerte, prosiguió con su confesión, muy a mi satisfacción y con no poca admiración mía (que sé cuán pocos son los que hacen el debido aprecio de este tan necesario sacramento, y más siendo, como este era, montaraz y cerril y sin enseñanza).

Quedé satisfecho y consolado, y di gracias a Dios; administré luego el santo óleo (porque me pareció que no llegaría a la mañana); si bien, aunque se me ofreció decirles que, si durase con vida, le trajeran para comulgar (que no me parecía incapaz del Viático quien tan bien se había confesado). No se lo dije a

emerged from the bush. When he was brought into the town, he was placed in prison and there he remained. While incarcerated, however, he fell seriously ill; for certainly, after so many, many years of absolute freedom, this imprisonment was a painful and a torturous experience. They brought him to church several days ago, as I have mentioned, so that I might hear his confession. This was an extremely difficult ordeal for the man in such a critical condition and for one who has been estranged for such a long time from God, from his holy Faith and even a stranger to his own soul.

My concern for him grew when I saw his face a deadly pale and one of his eyes clouded. And so when I was preparing him for confession, I gave orders to have the Holy Oils on hand, whence I gave him the last anointing immediately. But who should dare to place limits to the mercies of the Lord? At the moment when I was expecting to find a savage beast, a buck from the mountains so to say; an impossible man and fearful about his proper disposition, he began to confess with such composure and clarity, with such positive signs of sorrow and preparedness that I was filled with admiration and not a little consolation. Among other things with which he began, here is a sample of his reasoning: "Father, I acknowledge that this ailment and illness from which I suffer is a punishment of God for my sins and especially because I abandoned God, the church, the Fathers and with all this, the Faith. I admit this and I appreciate the warning given to me by God. I come with a desire of making a good confession, asking pardon from God and thereby changing my life."

And so with this type of an introduction which filled me with great surprise, for I thought him to be on the very brink of death, he went on making his confession to my great satisfaction and deepest admiration. For I am greatly aware how few are such who duly appreciate this so important a Sacrament, and even more so when it is an individual so fierce, hard-headed and without any instruction as this particular individual.

I was deeply relieved and greatly consoled and did give thanks to the Lord. Immediately I administered the last anointing for it seemed to me that he would not live till the next morning. Although it played upon my mind to tell the people to bring him to Holy Communion (for it did not seem to me that he who had made such a fine confession was incapable of receiving the

ellos, aunque sí entre mí: “dejemos obrar a Dios, que, si está este bien dispuesto, él pedirá que la traigan mañana para recibir al Señor de la vida.” Así sucedió; que por instarlo (y no fue poco que hallase quien le trajese la segunda vez para comulgar) le trajeron por la mañana. Bajé antes de la misa y se reconcilió con mucho acuerdo y distinción, algo despacio, de lo que se le había olvidado el día antes, y luego que le vi, me pareció de vida porque tenía ya el mirar alegre y el un ojo que le quedaba claro y como hombre sano.

Absolvíle segunda vez y dile en la misa el Viático con esperanzas muy ciertas de que Dios, o le daría salud (pues me pareció muy otro que el día antecedente) o le llevaría a su gloria, como sucedió en breve; que murió y quedó libre de dos cárceles, para hacer Dios con esto reseña de sus maravillas y misericordias sin número, que escogió o guardó entre las breñas a este salvaje (si así se puede decir en lo humano) para reducirle a cordero manso y uno de los de su rebaño, sacando de las piedras miel, y de los riscos durísimos óleo suave de su divina unción.

Sólo los que topamos estos casos por acá, sabemos el gusto que con ellos comunica Dios a sus ministros; y los sinsabores que endulzan de los tedios ordinarios uno u otro panal de estos que, sacados de los desiertos, nos trae Dios dentro de casa. ¡El sea bendito por todo!

CAPITULO 25

DEL PUEBLO DE GUIGUAN, EL ULTIMO DE ESTA ISLA, Y EL PRIMERO QUE RECONOCIERON LOS PRIMEROS DESCUBRIDORES

Está este pueblo de Guiguan que, según la significación de esta lengua bisaya, quiere decir “agua salobre”, porque *gigwanum* es lo mismo que fuente o pozo de agua algo salada, aunque para

Viaticum), I did not tell it to them. However, I thought to myself, 'Let us leave it in the hands of God, because if he is well disposed, he himself will make the request to receive the Lord of life.' And that is exactly what happened. Through his insistence they brought him in the following morning; and we may add, it was no small matter that he would find someone who would bring him there a second time. And so, I went down before the Mass and he made another confession although briefly, soundly, clearly and somewhat slowly about matters he had forgotten on the previous day. As soon as I caught glimpse of him, I knew immediately that he would continue living; he had a joyful spirit, the one eye that was left to him was sparkling and he had an appearance of a healthy man.

Again, I absolved him for the second time and gave him the Viaticum during the Mass. It was my earnest hope that God would either restore him to full health — for he seemed to me a man very different from the one of the previous day — or take him to Himself as it soon afterwards happened. And thus, he found himself freed from both prisons. Through this incident, God gave us a proof of his innumerable wonders and mercies; for He has watched over and selected from this mountain fastness this seemingly savage man — if we dare speak in such a human way — and transformed him into a meek lamb and numbered him among his flock. It is as if God drew honey from the stone and from the hardest rock, the soothing oil of this divine unction.

Only those of us who chance upon such incidents here become more aware of the sweetness that God communicates to his ministers, notwithstanding the displeasures of the daily tedium which are sweetened by one or another honey-comb of this sort and through which God draws us from the desert and leads us home. May He be blessed for everything!

CHAPTER 25

CONCERNING THE TOWN OF GUIUAN, THE LAST ONE OF THIS ISLAND AND THE FIRST ONE SIGHTED BY OUR EARLY DISCOVERERS

This town of Guiuan, which in Bisayan means 'salty water' is derived from [the word] *gigwanum* and means the same as 'spring' or 'a well' which is somewhat salty. [Notwithstanding its

ellos de beber. Porque en el punto donde está este pueblo, que ya dijimos es en lo último de esta isla hacia la parte del sur, y que entre ella y la isla de Mindanao está el embocadero por donde entró Magallanes (que fue el primero que llegó a estas Islas, yendo en busca de las del clavo), ha sido y fue paso por donde entraron acá los primeros españoles (y, aunque no llegaron a este puesto, sí a su vista, por tener muchos bajos cerca; imposibilitados, por esta causa, para que pudieran llegar a él, por no tener ni fuente ni río de agua dulce, sino algunos pozuelos que se hacen a mano y fácilmente en la arena, que son de la calidad dicha, la debieron dar este nombre en los principios).

Juntáronse en él no pocos pueblecillos, de la calidad que en otras partes hemos dicho, pues, desde el de Basay a este, hallo memoria de doce diferentes (cuyos nombres no pongo por evitar prolijidad); y desde este de Guiguan (que llamaban en su antigüedad Butag), aunque no estaba en el mismo paraje, hasta el de Borongan de la costa oriental, había también seis o siete pueblos, dejando otros de menor número, que eran como rancherías bien pequeñas; de modo que todos estos se redujeron a los tres dichos de Basay, Balangigan y Guiguan, y parte la de Borongan, y estos permanecen hasta hoy.

Tendrá este pueblo de trescientos a cuatrocientos tributantes, y ha sido uno de los que mejor se han conservado después de las primeras juntas o reducciones, por ser fecundas las mujeres de él y tener muchos hijos, que algunos lo atribuyen al mucho pescado y varios mariscos de que abundan, y es su ordinaria comida; y, como a la mar, cuya hija fue Venus, atribuyen fecundidad algunos, por esta causa se dice que lo es este pueblo, y que hay en él mucha abundancia de muchachos; y, si no hubiera viruelas (que de cuando en cuando se llevan la mayor parte de la gente menuda), fuera más numeroso y poblado de lo que es.

No se coge arroz en él, ni dos leguas o más alrededor, y así su ordinario sustento y más comun es de las raíces que ya dijimos en el Primer Libro que les sirven de pan; en especial abundan estas del *palawan*, que ya dijimos, que suele hacer el tronco y raíz (que

saltiness] this water is potable to them. The area where this town is [situated], as we have already stated, lies at the southernmost tip of this island. Between [this Island of Samar] and the Island of Mindanao lies the strait through which Magellan entered (who was the first to arrive to these Islands while in search of cloves). [This] had been the passageway through which the first Spaniards made their entry here (and although they did not reach this place, they were, [nonetheless] within sight of it), however, due to the fact that there were many sand-bars they were unable to reach it. This place must have received its name in the beginning from the fact that it did not have either a spring or a river of sweet water, but only some surface wells made readily in the sand merely with hands and are such, as [we have said].

A number of *rancherías*, the kind we have mentioned elsewhere, united themselves with this one. From the [hamlets] of Basay up to here, I found twelve recorded (its names I do not jot down here so as not to prolong [this]; from Guiuan (which they called *Butag* in the distant past) as far as Borongan on the eastern coast, which was not in the same place [originally], there were also about six or seven towns. [We] omit here others, less numerous, which were similar to the tiny hamlets. All of these joined themselves to the said three of Basay, Balangigan and Guiuan and a part of Borongan. [All] these are carrying-on in this way until today. This town [of Guiuan] may have from three to four hundred tributes. After its first merging or reduction, [this town] has been one of the more stable ones. Its women are very prolific and have many children; some attribute this to the abundance of fish and various shell-fish which are their common fare. And as Venus, the daughter of the sea, to whom some ascribe such fertility; so too for this reason it is said that [the people] in this town are so fertile. The town has a great number of boys in it; were it not for the small-pox which from time to time carries off the majority of the small ones, it would be even more populated than it [actually] is.

Rice is not cultivated here, not even within a distance of two leagues around it. And, therefore, their most ordinary and common sources of food is *taros* about which we made some mention already in Book One. These are a [kind of] substitute for bread. Most especially there abounds the so-called *palawan*, already

todo se come, y está a modo de tronco de árbol) rollizo, de la estatura de un hombre de alto, y algunos más y mayores que el muslo de un hombre grande, que, hecho piezas delgadas y soleado y seco al sol, se conserva muchos días. Es comida gustosa y de poco jugo, [ilegible] ayudado con unas pescadillas o mariscos les es de buen sustento y les conserva fuertes y robustos, y más fecundos que a otros de otros pueblos.

Y, aunque dijimos que no cogen arroz, como es verdad, con todo no son [ilegible] (en especial los principales y que tienen algún factor), los que menos carecen de él, antes algunos lo tienen todo el año, porque con sus continuas navegaciones, son las hormigas que acarrean el arroz de los otros pueblos, y, a trueque de cocos de que abundan mucho; de aceite, de que hacen gran cantidad; de sal y otros géneros, rescatan y compran sin dinero el arroz de los otros pueblos; con que tal vez suelen ellos tener más que los mismos que lo cogen.

Son también grandes marineros, y desde muy pequeños se acostumbran a las navegaciones de estas islas; y así suelen salir casi todos los del pueblo todos los años (y algunos dos veces y más al año), cargados de aceite y cocos que llevan a Manila, a Cebu, a Oton y otros partes donde hallan fácil salida.

Testigo soy de vista que el año pasado de 1667 llegaron a estos pueblos de Catbalogan, de paso para Manila, tres caracoas cargadas de aceite, y la que menos cargaba pasaban de ciento y veinte tinajas de dicho licor (que siendo como son, una con otras, de a quince y a de dieciséis gantas y alguna de más) llevaba la menor casi dos mil gantas y la mayor doblado; que con este modo se sustentan y están los más ricos de cuantos pueblos hay por acá; porque su gasto es poco en las navegaciones y el provecho suele ser mucho, según la falta que a las veces hoy de aceite en los partes adonde llegan; pues rara vez es a menos de dos reales la ganta, que es cosa bien considerable para estos naturales que de suyo son pobres; y así estos son entre ellos los más ricos.

referred to above, which grows its root and trunk (all is edible and resembles a trunk of a tree) [very] large; [almost] equal in size to the stature of a tall man. Some are even wider than the thigh of a stout man. When sliced and dried in the sun, it will keep for many days. It is a very tasty nourishment and not very juicy; when taken along with some fish or shellfish, it makes a very satisfying meal; keeps them strong and robust and makes them even more prolific than [people] in other towns.

Even though, as we said, they do not cultivate rice, yet they do not suffer from lack of it (especially the *principales* and those who have someone to back them up). On the contrary, some of them have it [available] during the entire year. Because of their continuous sailing, they are like ants, bringing it in from other towns and exchanging it for coconuts, which are [very] abundant among them. They barter their oil, which they produce in great quantity and also their salt and other commodities, and thus they purchase rice without money from other towns. In this way they accumulate more rice than those who harvest it.

These people are also remarkable seafarers; from their very childhood they are accustomed to navigating these Islands. Almost every year the people of the town would put out to sea (some of them even two or three times annually), laden with oil and coconuts which they would carry to Manila, to Cebu, to Oton and elsewhere where would be easily sold.

In the past year of 1667, I myself have witnessed how there came to these towns of Catbalogan, on their way to Manila, three *caracoas* [heavily] loaded with oil [i.e. coconut]. The one, perhaps, which carried the least numbered one hundred and twenty jars of the said liquid (in their manner of measuring, it would amount to about fifteen or sixteen *gantas* to a jar, or just a little more). And so the smallest one of them all [i.e. *caracoas*] carried almost two thousand *gantas*; while the largest, double the amount. In this manner lived and supported itself the wealthiest town of all, which is found here [in these regions]. Their expenditure in sea-travel is insignificant, but their profit is often considerable. [This] also depends upon the shortage [of oil] in the places to which they arrive. Seldom is the price of a *ganta* [of oil] less than two *reales*, which is a considerable sum for these natives, who themselves are poor. And so, these are among the richest.

La abundancia de aceite que hacen en mucha cantidad, sale de los muchos cocos que tienen plantados y plantan continuamente, porque ven al ojo el provecho (ojalá que así lo hicieren todos los pueblos), pues en la isla de Solohan, que está en el embocadero que hace esta isla con la de Mindanao (aunque mucho más cerca de Guiguan que de la otra parte) hay tanta cantidad que, según dicen los que la han visto, parece toda un cocal, o sea un palmar, porque los cocos que se caen de las palmas, ellos de suyo se nacen y crecen, y, como no hay puercos que los coman ni llega gente que los hurte, porque sólo una vez al año se va a ella en tiempo de vendaval (que en el de las brisas es imposible) y están dos, o cuando mucho tres meses en ella, y entonces no van sino los que saben coger la coyuntura y sazón que ellos llaman *tuig* (sin la cual no se puede ni en dicho tiempo pasar), porque las corrientes los llevan a donde jamás se sabe de ellos, si la mar no se los sorbe (que es lo más ordinario, y es caso cuando no saben coger el *tuig*); en estos meses, que son de secas, recogen los cocos caídos, que son muchos, y cogen los demás que hay de sazón; y allí mismo hacen tanta cantidad de aceite que, a las veces, no lo pueden traer a sus casas y lo dejan de un año para otro (que si está en buenas vasijas lo hallan intacto), y con esto abundan de tanto aceite.

En esta misma isla, por las partes lodosas de ella, cogen gran cantidad de *palawan*, que también lo enjugan entonces y les sirve después de matalotaje para sus navegaciones y para sustento en sus casas; y, según dicen, sólo estas dos plantas y algunas *gabís* recogen en esta isla, que les es de mucho provecho como se ve por lo dicho.

Es esta isla de Solohan, como dejamos ya apuntado en otro lugar, la primera que de este archipiélago vio españoles por acá, porque a ella llegó el famoso Magallanes; y, según la tradición de estos naturales, estuvo surto, aunque por poco tiempo. Por estar rodeada de bajos no tiene puerto para estar navíos de alto bordo

The oil which they produce in a considerable quantity, is the result of the many coconut trees which they have planted and plant continually. They are deeply aware how profitable (would to God that all the towns did the same) [this venture is]. On the Island of Sulohan situated at the mouth of the strait which this island [i. e. Samar] forms with that of Mindanao (although much nearer to Guiuan than to the opposite side), there is such a quantity of them that, as those who have seen it report, it looks like a plantation or like a grove of palm trees. [The reason for this is] that the coconuts which drop from the palm-trees, sprout and grow by themselves; [what more] there are no pigs to eat them nor someone to steal them. [This] island can be reached only once a year; that is, during the south-westerly winds (during the season of the north-easterly winds, it is impossible). [When they do go there] they stay two or three months [at a time]; only those go there who know how to take advantage of the time and the season which they call *twig* (without which they cannot pass over even during that time), because the sea-currents carry them to where nothing would be known about them any longer. If the sea does not swallow them (which is a frequent occurrence, and this happens when they do not know how to take advantage of the *twig*). During these months that fall within the dry season, they harvest the fallen nuts which are abundant, and gather the others which are ripe. Right there on the spot, they make such a quantity of oil that they are unable to transport it home and so leave it for the following year. If it is placed in good jars, they find it well kept; in so doing this, they have a surplus of oil.

On this same island, in the more muddy places, they gather a large quantity of *palawan*, which they also dry and which serves them as food on their sea-travels and for home consumption. As they are wont to say, from the two above-mentioned and from the *gabis*, which they gather from this island, they derive great profit as can be seen from what has been said.

This Island of Sulohan, as we have pointed out in another place, was the first in this Archipelago which was sighted by the Spaniards over here. The famous Magellan arrived here; and according to the natives, he weighed anchor although for a short time only. Since it is surrounded with sandbars, it had no harbour where large ships might anchor for a time. Also the many

despacio en ella, y las muchas corrientes son impedimento para durar sobre el ferro (*sic.*); y así, a lo que juzgo, tomaron lengua del embocadero, en cuya boca esta dicha isla, y prosiguieron adelante; y, aunque esta fue la primera vez que llegaron a vista de Guiguan y estuvieron en Solohan (cuyos moradores están hoy en dicho pueblo) los navíos españoles, no fue la última vez, pues otras veces se vieron después y han visto y ven en nuestros días.

Llámanse esta isla Solohan, que quiere decir “lugar donde se pesca con fuego,” porque *Solo*, en esta lengua, es un manojo, o de carrizo o cañas machacadas, que amarran muy bien, y las encienden y hacen hachones del largor que quieren. Con estos hachones encendidos salen de noche a pescar entre los bajos o ca las playas. Cuando va la marea creciendo, suben con el agua los peces, y a la vista de la luz se encandilan y atontan, y entonces les dan con un cuchillo a zoquete y los matan; y porque en esta isla había comodidad para pescar de esta manera, y solían pescar los moradores de ella, por esto se llamó Solohan, y, por esta causa, pienso yo que llamaron los primeros españoles a la isla de Siquior (que está más adentro de la de Solohan algunas leguas y enfrente de la de Cebu y Siparai, o isla de Negros, en el mismo embocadero, aunque más cerca de la costa de Mindanao) isla de “Fuegos”, porque verían de noche muchos fuegos en ella, como es costumbre por acá, de muchos que saldrían a pescar con dichos hachones, que a las veces hacen una como procesión de luces prolongadas por la playa, que con la oscuridad se manifiestan más.

Otra isla tiene este pueblo de Guiguan, aunque dada ya la vuelta a la punta que mira hacia el oriente, que se llama entre estos naturales Homonhon, y los españoles la llaman “isla encantada.” Fue muy célebre en su antigüedad esta isla, y dicen que solían de las partes más cercanas ir en romería a ella a rogar al *diwata* (que decían tenía en ella su asiento) para que les diese salud y buenos tiempos, etc., porque decían (y esto era común y muy creído en todo Ibabao, que hasta hoy lo refieren, y parece que no sin algún recelo o miedo; tan fijo se les quedó de sus ante-

[strong] currents are an obstacle for [ships] lying at anchor for a longer [period of time]. And thus, in my opinion, they proceeded towards the strait where at its mouth the said island is located and where they sailed onward. And although this was the first time that the Spanish ships came within view of Guiuan and passed by Sulohan (whose inhabitants live today in the said town), this was not the last [ship] because they have been seen later, at other times, as they are seen in our days.

This Island is called Sulohan, which means 'a place where they fish with the help of torches'. 'Sulo' in this language means a bundle of reeds or beaten canes which they bind well and set on fire. Large torches of any desired length are made. Provided with these torches, they go out fishing on the banks and seashores. When the tide rises the fish come up with it and at the sight of light, they are dazzled and stunned; [quickly] the fishermen strike them with *zoquete de cuchara* and kill them. Since on this island it was easy to fish in this manner and its inhabitants were accustomed to do so, it was called Sulohan for this reason. And for this reason, I believe, that the first Spaniards named the island *Siquior* (which is some leagues further in than Sulohan and facing those of Cebu and Siparay or the Island of Negros, at the mouth of the same strait, although closer to the coast of Mindanao), the 'Isla de Fuegos' simply because they saw so many fires on it. [For] it was customary here that many people would set out fishing [carrying] the said large torches, which at times seemed like a procession of endless lights along the seashore; [lights] in the midst of [so much] darkness appear much brighter.

Another island which belongs to this town of Guiuan and which is sighted only after having gone around the projection twice, which points towards the east, is the [Island] of Homonhon. It is called so by the natives and 'Isla Encantada' by the Spaniards. This island was a celebrated one in their olden times. They say that the people from nearby places would repair to it in pilgrimage to offer prayers to the *diwata* (who, as they said, had his abode there) so that he would grant them health, prosperous times, etc. They said (and this was common knowledge and [something] very much believed everywhere in Ibabao to such a degree, that they still pass down word about it up to our day. It seems [also] that there is no apprehension or [any] fear about

pasados) que en esta isla estaba Macapatag, hijo de Malaon, que, según ellos creen, era el mayor de los *dñwatas*, y como Júpiter de los romanos.

De este decían que era el dueño y dios de esta isla; y que, si no le pedían licencia antes, no podían sacar cosa de ella; porque, si sacaban agua (que la hay dulce y buena en aquella isla, aunque es pequeña) la hallaban salada como la de la mar; si leña seca, la hallaban verde y tan húmeda que no ardía; y así de otras cosas. Pero, en pidiéndole licencia (y esta consistía en cierto comedimiento y deprecación que hacían), se lograban las cosas que sacaban.

Veían, a más de esto, antes de llegar a la isla, casas y población y gente; y nada de esto hallaban en llegando; y por estas cosas los españoles la llaman hasta hoy la “isla encantada,” y son pocos los que se atreven a llegar a ella, en especial a hacer noche, porque dicen que, sin sentir, se hallan apartadas, y a las veces hundidas y llenas de agua las embarcaciones; y, aunque esto sucede alguna vez por descuido de no sacar el agua o por no agarrar sus anclas que llaman acá *sinipit*, u otras contingencias, lo atribuyen a este *diwata* y a que no quiere que estén en aquella su isla; y, cuando los primeros Padres llegaron a los pueblos de toda aquella costa hasta Catarman (que hubo peste o mortandad grande en ellos), la atribuían los indios a este Macapatag, y decían que él había dado la vuelta por aquella playa e inficionado los aires; y, porque les diese salud, le hacían muchos *pagamitos*; y no trabajaron poco los Padres, y más entonces (que no estaban tan diestros en la lengua) en desengañarles de este error, que aún dura hasta hoy en los más ignorantes.

A esta isla, pues, hallo tradición bien fundada que llegaron a los principios navíos españoles; cuáles sean, está la duda, porque Magallanes la dejó a mano derecha y pasó más de seis leguas de

it [i.e. to offer *pag-anitos*]; so deeply ingrained is this [which came to them] from their ancestors, that Macapatag, the Son of Malaon lived on this island and is considered the greatest of the *diwatas*, — Jupiter of the Romans.

Speaking about him [Macapatag] they said that he was the owner and god of this island. And unless they requested [his] permission before hand, they could not take anything from it. [For example] if they fetched water (that water there is sweet and potable, even though the island is very small) it would turn salty like sea-water; if they would [take] dry firewood, it would turn green and damp and they would be unable to burn it and so on and on with many other things. But upon requesting permission (and this consisted in a sort of obeisance and incantations which they would perform) whatever they would take from there, would prove useful.

We may still add this: they were sailing toward that island and nearing it, they were able to see the town, the houses and people, but upon arriving there they were unable to find anything. [It is] for these reasons that the Spaniards call it 'Isla Encantada'. Very few [and scarce] are they who muster enough courage to visit it, or even much less to spend a night [there]. They say that without anyone noticing it, the boats are found unmoored and at times under-water. [Of course], this happens now and then as a result of their negligence in emptying them or because their anchors did not catch bottom. This is something they call here *sinapit*; or for unknown reasons, they attribute this to the *diwata* and his displeasure for their stay on the island. When the first Fathers arrived to these towns, on this entire coast as far as Catarman (there was a plague with a high mortality) the natives attributed it to Macapatag. They said that he had gone around the coastlands and infected the atmosphere. In order to obtain health, they offered many *pag-anitos* to him. The Fathers expended no little toil and later even more (for they were not so [well] versed in the language) so as to make them aware of this error, which still endures to this day among the more unlettered ones.

I unearthed a well-founded tradition that the Spanish ships arrived to this island in the beginnings. About this, however, there remains some shadow of a doubt, because Magellan left it [Homonhon] at the right and by-passed it at a distance of more

ella, que tantas o algo más dista la de Solohan; y así, como ya apunté en otra parte, se puede presumir que la armada que vino después de la de Magallanes y salió del puerto de la Navidad el año 1542 a cargo de Ruiz López de Villalobos (que fue el segundo descubridor de estas Islas y el que las puso el nombre de Filipinas a contemplación del príncipe que entonces era de España y después fue su rey Felipe II) fue la que llegó y dio fondo en esta isla de Homonhon, por estar en paraje acomodado para ello, y la primera por aquel lado hacia el oriente (y si mi discurso vale algo) fue la primera misa que se dijo en estas islas de Pintados; aunque, como hemos dicho ya, los compañeros de Magallanes, que no sería sólo un sacerdote (en aquella primera salida y descubrimiento de tanto empeño), dijeron la primera misa que se sabe hubo en estas Islas todas, y se dijo en Butuan, que está en la costa de Mindanao; que fue la primera parte donde dieron fondo según se colige, pues después fueron a Cebu los navíos de Magallanes (aunque es cierto que en aquella isla se habían dicho otras muchas misas, aunque no quizá en esta banda que mira el norte, pues consta de la Bula de la canonización de San Francisco Javier que estuvo en la isla de Mindanao y en ella bautizó, entre otros muchos, tres reyes); y es cosa constante (según lo que dijimos ya en otra parte) que en la costa austral hubo iglesia antiguamente, y algunos vecinos portugueses en lo que llamamos ahora Sanguil Basal, donde es muy probable o cierto que estuvo San Francisco Javier.

Y en esta isla de Homonhon lo es también que el que dijo la primera misa en ella y tomó, digámoslo así, la posesión de la fe y cristiandad fue el Padre Cosme de Torres, que vino en la armada de Villalobos por capellán de ella; y, aunque entonces no era aún de la Compañía, que después le recibió en ella San Francisco Javier (con el cual juzgo yo que se encontró la primera vez en el Sanguil Basal), aunque en el Maluco fue donde se quedó en compañía del dicho sacerdote y fue recibido en la de Jesús después en Goa, que con particular providencia parece dispuso Dios que tomase la posesión de este ministerio de Bisayas, tan propio de la Compañía;

than six leagues. Its distance from Sulohan is just about as many leagues or little more. And so, as I stated somewhere else, it can be presumed that the fleet which came after Magellan and which left the Port of Navidad in the year 1542 under the command of Ruiz López Villalobos (who was the second discoverer of these Islands and who named them Filipinas (in honor of the Prince of Spain and afterwards its King Philip II) was the one who arrived at and cast anchor near this Island of Homonhon. [This island] was a suitable place for their purpose and the first island from that side towards the East. (And, if my opinion has any value), it was there that the first Mass was offered in these Islands of the *Pintados*. Although, as we have already stated, the companions of Magellan, who were not only one priest (in that first undertaking and discovery so earnestly prepared) who said the first Mass, which as far as we know, was celebrated in all these islands. It was said in Butuan, which is located on the coast of Mindanao, the place where they dropped anchor as it can be concluded, since afterwards the ships of Magellan sailed on to Cebu. It is certain that on that Island [Mindanao] many other Masses had been celebrated, although not on this coast which points out to the North. [This] is clear from the *Bull of Canonization of St. Francis Xavier*, who was on this Island of Mindanao, and where he baptized among many others, three petty kings. It is an accepted fact (according to what we have stated elsewhere already) that on the southern coast there was a church in olden times and that some Portuguese lived there in what we now call *Sanguilbasal*. It is very probable or [rather] certain that St. Francis Xavier stayed there.

And it is also on this Island of Homonhon that the first to offer Mass there and one who took — let us put it this way — possession of it for the Faith and Christianity, was Father Cosme de Torres. He was in the fleet of Villalobos and its chaplain. [However], at that time, he was not yet a member of the Society [of Jesus]. It was later that St. Francis [Xavier] received him (whom he met, I believe, for the first time in Sanguilbasal). Although it was in the Moluccas where he had this priest as his companion; he was afterwards received [as a member into the Society] of Jesus in Goa. It seems so providential that he [Torres] should [eventually] take possession of the ministry in the Bisayas. What a tribute to the Society! Nor was it less providential to

y no fue menos providencia, para asegurar su buen logro, que fuese el primer acto positivo, y el primer sacrificio y triunfo de Cristo Crucificado en aquella isla, que parece la tenía (según lo que acabamos de decir) el demonio por posesión y casa suya, comenzándole a echar de ella y de estas otras (tantas y tan extendidas cuantas son todas las que habitan los bisayas), para que, quitado aquel primer estorbo y echado aquel enemigo de su casa, quedase más fácil, como lo quedó y ha mostrado la experiencia después, para extenderse por todas ellas, con tan poca oposición y contradicción, la fe cristiana, como la vemos hoy extendida por los Padres de la Compañía de Jesús, comenzado, según hemos dicho, esta obra uno que, aunque no lo era entonces, lo fue presto, y después co-apóstol del Japón con San Francisco Javier; de modo que podemos decir que por este pueblo de Guiguan comenzó la fe de los bisayas con el primer Sacrificio ofrecido tan cerca de él, y fue la primera piedra para lo mucho que después se ha obrado en todos.

No pienso que fue de estas de Villalobos, otra nao, sola, que vieron pasar por allí los indios de Guiguan y costear la isla de Manicani, que esta muy cerca del pueblo, y viven en ella algunos de los vecinos de él (que tienen también muchos cocos y agua dulce de donde la van a traer para su bebida los del pueblo), los cuales, como no tenían noticias ni cuenta de años, no saben decir qué año fue, ni cuántos después de la primera o segunda vez que vieron pasar la nao dicha.

Sólo refieren que, sin tomar tierra ni pararse, costeó la dicha isla y pasó de largo hacia la de Cebu; con que se colige que fue después cuando ya se sabía lo de Cebu, pues las naos de Villalobos no embocaron, ni entraron dentro de estas islas, sino que por la costa de Caraga subieron hacia el sur y, habiendo estado en la punta de Bagabang y en la costa del Sanguil, prosiguieron hacia Maluco donde se deshizo toda la armada, y apenas quedaron sino cual o cual de ella (con los religiosos agustinos que también venían con ellos), que todos volvieron por vía de la India a España, y sólo parece fue el fruto de esta venida el dejar en estas partes al

insure its good fortune that this was the first positive act; that is, the first sacrifice and triumph of Christ Crucified on that Island. Which it seems, (as we have mentioned) Satan held as his domain and abode. Beginning to expel him from it and from the others [islands] (as numerous and as wide-spread as are all those inhabited by the Bisayans) so that the first obstacle having been eliminated, that enemy was thrown out of his dwelling. [Due to this] it would become easier and it did become so, as experience had shown afterwards in the spreading of the Christian Faith everywhere with but little opposition and resistance. As we witness all this dissemination today by the Fathers of the Society of Jesus. All these labours initiated as we have said, by one who, although not one of them at the start, soon became one [a Jesuit] and a co-apostle in Japan together with St. Francis Xavier. All in all, we may say that with this town of Guiuan began the Faith of the Bisayans, with the first Sacrifice offered so near to it. It was [as if] the first [corner] stone [set in place] for the enormous good which would be wrought some time later.

It do not think that it was one of these ships of Villalobos or perhaps another which these *Indios* of Guiuan saw passing by and sailing toward the Island of Manicani, which is very close to the town where some of the inhabitants live (who are blessed with many coconut [trees] and fresh water from where the townspeople fetch it for drinking). [These] people are unfamiliar in recalling facts nor do [they have the ability] in reckoning time. They are unable to tell in what year [something] happened or how many [years elapsed] between the first and the second time that they saw the vessel passing by.

They only state that, without touching land or stopping, it coasted near the said island and went on towards that of Cebu. From this we may conclude that this happened after the settling [down] in Cebu was a known fact; because the ships of Villalobos did not steer their course towards it, nor [did they] enter these islands. But, sailing along the coast of Caraga, they proceeded southwards and, having touched land at the Cape of Bagabang and on the coast of Sanguil, they proceeded towards the Moluccas. There the fleet broke up so badly that hardly anything was left of it. All returned to Spain by way of India (including the Augustinian religious who went along with them). It seems that the only fruit of this undertaking was to leave behind on

dicho Padre Cosme de Torres para tanta gloria de Dios y fruto como hizo después en Japón.

Apenas, viniendo ya a lo particular de este pueblo, que de las cosas tocante a su fe diremos en el Capítulo siguiente, se habían juntado algunos de los pueblos circunvecinos en este de Guiguan (a que no habían venido aún los de Solohan), cuando dio en él el enemigo mindanao (que en aquellos principios inquietó mucho más la cristiandad de estas islas que lo ha hecho después).

En él era su ministro el Padre Julio de Torres, que fue el primero de este pueblo; y, aunque no tenía entonces la prevención que ahora, pues tiene casa, iglesia (y aun muralla que encierra a una y otra, todo de piedra); y el principal de él, que se llamaba Jiuantiuan, juntó su gente (siempre han sido alentados los de Guiguan), y se le opuso; y, aunque hubo muertos de ambas partes, quedando de los guiguanos siete y algunos que llevó cautivos, aunque pocos, les obligaron a volver las espaldas a toda prisa; y no sólo les dieron en la cabeza, sino que quedaron con diez cabezas de los enemigos, con que quedaron victoriosos los del pueblo, y con tan buen nombre entre estas naciones que hasta hoy no se ha atrevido alguno de los enemigos, que infestan estos pueblos, a llegar a aquel, y menos ahora que está con defensa.

Pero pasaron de allí a la isla de Solohan los mindanaos, y, viendo que con los de Guiguan les había ido mal, peleando, llegaron a ella de paz y con engaño, diciendo que venían a tratar casamiento con una hija del principal y datu de la isla, con lo cual les recibieron de paz y sin oposición alguna.

Pero ellos mostraron luego el engaño (como los vieron desarmados) y comenzaron a robar y amarrar a cuantos pudieron haber a los manos, que fueron los más de la isla, y, embarcándose con ellos, se los llevaban cautivos a su tierra, mostrando su poca verdad y mucha perfidia mahometanas, con lo cual los de la isla quedaron tan mal parados que se hubieron de venir (que antes habían puesto no poca dificultad) al continente de la isla mayor y agregarse

these Islands the said Father Cosme de Torres. [It was] he who afterwards gathered much fruit for the glory of God in Japan.

[We now] come to [discuss some] particulars about this town; about matters that pertain to its Faith, we shall write about in the next chapter. Some of the nearby towns had hardly merged with Guiuan (to which those of Sulohan had not as yet aggregated themselves) when the Mindanaoan enemy attacked it (in the early beginnings this enemy plagued this Christianity more than he did afterwards).

The minister [of Guiuan] was Father Julio de Torres, who was [actually] the first minister in this town. At that time, the town did not have the improvements it has presently. Now it has a church, a rectory (and even a wall that encloses both, all [made] of stone). The *principal* [i.e. *datu*] Jiuantiuan gathered his fighting men (the people of Guiuan have always been courageous), and opposed them [the enemy]. There were dead on both sides; the Guiuanons lost seven men and some were carried away into captivity. Although the [Guiuanons] were few, they forced the [enemy] to flight; [they not only pursued them] but struck them on the heads and brought back some ten heads of the enemy. They returned to town victorious and with an excellent reputation among these natives; so much so, that even until today none of the enemy, who were wont to harass these towns dared to swoop in against the Guiuanons; and even less now, since it is well defended.

However, from there the Mindanaoans passed over to the Island of Sulohan and, seeing that they had fared ill in the battle with those of Guiuan, they went over to Sulohan with feigned overtures of peace, saying that they came to arrange a wedding with a daughter of the *Principal* and *Datu* of the Island. Because of this [offer] they were received peacefully and without any opposition.

But they soon showed their true intentions (for they noticed them to be without weapons) and began to plunder and to seize all those whom they could lay hands on; that was the majority of the islanders. Taking them aboard with themselves, they carried them in chains to their home-lands; thereby demonstrating their insincerity and extreme Mohammedan perfidy. Those who were left behind on the island were in such a wretched condition that they had no other choice but to go over (for they had resisted [this] previously) on the coast of the bigger island and

al pueblo de Guiguan, donde han durado y duran hasta hoy los descendientes de los que de la isla se pasaron acá y son los dueños de los palmares y otras plantas de que hemos dicho abunda ella.

Añadiré, por remate, lo que estos años pasados vimos muchos, y es que uno de los que llevaron de Guiguan los mindanaos (y era muchacho de pocos años), aunque, llegados a Mindanao, le criaron como moro y enseñaron la maldita secta de Mahoma (porque cuando le cautivaron aun no tenía uso de razón, después de crecido, oyó a otros de los concautivos, sus compatriotas, cómo él era cristiano y nacido en Guiguan e hijo de padres cristianos; y, aunque en lo exterior se portaba como moro, porque salía algunas veces robar con ellos varias partes de estas islas, siempre conservó en su corazón afecto a la ley de Dios; que, aunque no la sabía, la sangre que de padres cristianos tenía se la conservaba en el alma, y el carácter que había recibido en el bautismo obraba el efecto de cristiandad, pues cuando iba con los ogros (llegando a ser capitán y cabo de varios) jamás quiso hacer mal en tierra de cristianos ni cautivaba alguno de ellos; lo cual le pagó Dios, pues al cabo de más de cuarenta años que había vivido entre los moros, y estaba muy bien acomodado entre ellos y con mujer, hacienda y esclavos, se embarcó una vez en una embarcación suya con sus esclavos y se vino a Guiguan, donde vivió después algunos años muy como cristiano, y ha pocos que murió con señal de predestinado; porque con el cuidado que puso y buen juicio que tenía, se hizo muy en breve capaz de los cosas de la fe, y en poco tiempo procuró adelantarse mucho.

Vídele yo algunas veces por acá. Era indio de buena disposición y talle más que ordinario, hombre callado y modesto, y que mostraba que era uno de los que, según se dice, "*erat sortitus bonam animam*," pues supo y quiso, sólo por aquella noticia que tenía de haber nacido y sido bautizado entre fieles, dejar la comodidad y hacienda que allí poseía y volver donde vivió y murió muy ajustadamente.

join themselves with the town of Guiuan. [Here] they have lived and continue to live until this day. [They are] the descendants of those who passed from that island over to here; [these are the ones who] own the palm groves and other plants about which, we have said, that it abounds in.

I shall add, as a closing remark, what many of us saw [here] in the past years. It is about one of those whom the Mindanaoans carried off from Guiuan (he was [only] a boy of a few years) to Mindanao. [There] they raised him as a Muslim and instructed him in the accursed sect of Mohammed (because when they captured him, he did not, as yet, reach the use of reason). After he had grown up, he heard from the others, among his co-captives, how he was a Christian and that he was born in Guiuan and was a child of Christian parents. Although exteriorly he behaved as a Muslim, because he sometimes made sorties with them in plundering different regions of the islands, always, however, he kept in his heart an affection for the law of God. And so, even though he was not familiar with it [Christianity], the blood that he inherited from [his] Christian parents, kept [flowing] in his soul; the character that he had received in Baptism, produced Christian effects. When he went out sailing [to plunder] with others (he came to be a captain and commander of some of [these plundering campaigns]), he never allowed himself to cause harm in the regions of the Christians, [nor would he capture] any of them. God rewarded him for this; because after having lived with them for more than forty years and [enjoying] substantial means and being well provided with a wife, properties and slaves, there came the moment when he readied his boat and together with his slaves he returned to Guiuan. Here he lived for a number of years as an exemplary Christian; a few years ago he died with a mark of predestination. Applying himself to the task and aided by his good judgment, he became quickly versed in the matters of the Faith and in a short time, he managed to [make] much progress.

I often saw him around here. He was a native of fine disposition; a silent and a modest man. [He was] one who showed that he truly, as the saying goes, "*erat sortitus bonam animam*". He knew and he desired, because of his awareness of having been born and having been baptized among the faithful, to give up the comforts and property which he had possessed there and to return where he lived as a perfectly just man.

Llamábase Carondo en Bisayas; y todos, así Padres como españoles (que los naturales no era mucho le estimasen, pues era entre ellos señalado en un valor y sangre), que sabían lo que había hecho, le estimaban y honoraban mucho, pues fue uno de los abonados testigos de por acá de la estima que él hizo, y se debe hacer, de la fe de Cristo, que sin duda se le pagó colmadamente en el eterno descanso de la gloria.

CAPITULO 26 (y último)

DE LOS AUMENTOS DE LA FE EN ESTE PUEBLO Y OTRAS COSAS TOCANTES A LAS BUENAS COSTUMBRES SUYAS; Y DE UNA IMAGEN MILAGROSA DE NUESTRA SEÑORA QUE HAY EN EL

Está este pueblo bajo la protección de la gloriosa Virgen María, Señora nuestra, y a su Inmaculada Concepción está edificada su iglesia; y así, con tan buena protectora, no es mucho que, así en lo temporal como en lo espiritual, sea este uno de los mejores pueblos de Bisayas que, a una mano, tiene a sus moradores ricos, abundantes de esclavos y oro (que es toda su mayor riqueza y que ellos estiman).

En cuanto a los esclavos, le ayuda mucho el que en este pueblo (y es sólo él entre todo el bisayismo y aun entre todos los indios de estas Islas, que yo sepa) se guarda las costumbre, y esto desde su antigüedad, de que *partus sequatur ventrem*, que es la común y general en toda Europa, y singular en estas partes; con lo cual, siendo la madre esclava, son, como entre nosotros, los hijos esclavos, y, siendo libre, son libres, sin atender a que sea libre o esclavo el padre, como todos los otros; con lo cual, teniendo, como tienen y buscan, más esclavas, tienen menos dependencias y divisiones, y

His name was Carondo in Bisayan. All the Fathers and Spaniards as well (regarding the natives, it would not be surprising that they would esteem him, because he was well known among them for his bravery and manliness) who knew what he had done, esteemed and honoured him greatly. He was one of the credible witnesses here, [especially] for the appreciation which he had for the Faith of Christ, Who doubtless repaid him abundantly with the eternal rest in the glory [of paradise].

CHAPTER 26

(and the last)

CONCERNING THE GROWTH OF FAITH IN
THIS TOWN AND ABOUT OTHER MATTERS
PERTAINING TO THEIR GOOD
CUSTOMS; ALSO ABOUT
AN IMAGE OF
OUR LADY WHICH IS FOUND THERE

This town is under the patronage of the glorious Virgin Mary and the church is dedicated to her Immaculate Conception. It is little wonder, then, that under such an excellent Protectress this town may be considered as one of the best in the Bisayas, both in the temporal and spiritual spheres. All in all, the town takes great pride in having prosperous inhabitants who have numerous slaves and an abundance of gold — the two factors which go to make-up all their wealth and which they esteem so greatly.

Concerning the slaves, the one great fact that stands out clearly here in this town only, whether we consider the Bisayas or even the entire Archipelago as far as I know, is the practice of the principle "*partus sequatur ventrem*" which goes far back into the ancient times. This common and general practice in all Europe is peculiar only to this region here. And so, if the mother is a slave, the children are considered such also among us here; if the mother is considered free, the children too are recognized as such without taking into consideration the status of the father whether he is a free-man or a slave. Since they have many and keep looking for more slave-women, they somehow minimize fric-

ahorran muchos pleitos, y aun muchos pecados. Se ajustan cuando viene el hijo que de ellos nace; que, como ya tengo dicho, es causa de muchos fraudes y engaños, y así procuran los de este pueblo comprar esclavas de los otros pueblos, pagándolas a mayor precio que otros; por lo que interesan con los hijos que de ellas les nacen, que, como no tienen división, los poseen con menos dependencias y más seguridad. ¡Ojalá y todos los bisayas siguieran esta ley, que les estuviera hartó mejor!

Como los primitivos Padres, que comenzaron con tanta felicidad a plantar este nuevo majuelo de Dios y a cultivarle en la fe y obras cristianas, fueron pocos y muy ocupados en acudir a muchos y muchas partes; ocupados más en hacer que en escribir (pues no intentaban, como otro César, dejar a la posteridad memorias, sino ganar para el cielo muchas almas), no se cuidaron en dejar escrito con puntualidad cuándo y cómo se iba plantando y entablado la fe en cada pueblo; cosa que los que les sucedimos después, hemos echado de menos; y así no puedo yo, aunque quisiera, poner con individuación en cada pueblo su principio; y, aunque el deseo de ajustarlo, me ha hecho hacer varias diligencias, como la memoria de estos naturales es tan caduca que con facilidad se olvida de lo que no es interés (que de este jamás se olvidan), aunque me he informado de muchos de las primitivos, que alcancé no pocos, no he podido sacar de algunos, y aun de muchos, de cierto cuándo fue y quién el primer ministro que les enseñó la fe, y así me fui valiendo desde que intenté sacar en limpio esta Obra, de los primitivos libros de los bautismos (memorias de los que se iban empadronando en el libro de la vida y en los aranceles cristianos); que alcancé algunos de los primeros, aunque no todos, porque, como todas las cabeceras y muchos de los pueblos han sido robados de los enemigos, faltaron muchos de los primitivos libros, con que nos faltó aun esto recurso.

tions, avoid many litigations, and even many sins. They somehow arrive at an agreement on any circumstance that may result in a birth of a son from these (slave women). But as I have stated before, this is a root-problem filled with so much fraud and misunderstanding. Nonetheless, the people of this town continue purchasing slave women from other towns paying even a higher price than any one else. Children born to them from such unions are a gain since there is no need for a division (of property); thus they have greater freedom, with less strings attached and more security. Would that all the Bisayans would follow such a law, for they would, then, fare much better!

Since the early ministers, who began to plant this new vine of God with so much success, nurturing it with faith and christian deeds, were so few and so busy in attending to so many in such wide regions, they were certainly more concerned with their labours than with writing. They were not intent, like the other Cesar, in transmitting history for posterity, but simply to gain many souls for heaven. Hence, they did not concern themselves in putting into writing, with any diligence, the time and the manner that the Faith was planted and consolidated in every town. And yet, this is something that some of us here were hoping to get our hands on, but were unable to do so. Although I would like to narrate the beginnings of each town in detail, I am unable to do so. Tenacious in pursuing this matter, I made some inquiries but found the memory of these natives rather poor in this regard; for whatever does not bring them any material gain, they do not bother remembering it — but if it does, you can be certain that they will always remember. Although I sought information from many of the elderly natives whom I have known, I was unable to learn anything with certainty as to when and who were the first ministers responsible for the evangelization of this town. And, therefore, when making my final draft of this *Work*, I consulted some of the most ancient 'libros de los bautismos' and records of those who were registered in the book of life and the lists of Christians from the 'aranceles'. I was able to consult some of the earliest books, not all of them, since all the *cabeceras*, and many of the towns, have been plundered by the enemies and thus many of the ancient books were lost. Hence, we were deprived of all recourse to them.

Pero, de los que hallé en la costa de Ibabao, que comienza de este pueblo de Guiguan (aunque estos también los llevó después el enemigo camucón) saco que el primer ministro que dio asiento en parte, y doctrinó estos pueblos, fue el Padre Julio de Torres, cuyo nombre hallé repetidas veces en los libros de la costa; y así sin duda que comenzó por Giguan que, aunque hoy pertenece a la residencia de Dagami (que a los principios estuvo en Dulac, que es en la isla de Leyte) por ser el paso para lo de Borongan y otros cuatro o cinco pueblos, que a los principios estaban desde Giguan a Borongan, y tuvieron siempre alguna comunicación y amistad entre sí, y por haberle hallado el enemigo mindanao en dichos pueblos.

Fue este enemigo el que a los principios de estas conversiones procuró extinguirlas, tomándole el demonio por instrumento para ahogar en bezas [sic] y arrancar, recién nacida, esta divina semilla, cuando apenas los obreros evangélicos comenzaban a sembrarla.

Pero Dios, que tenía en estas islas y pueblos muchos escogidos, aunque permitió aquel viento que arrancó y cautivó entonces no pocos (en este pueblo fueron menos), dejando los más para que creciesen, como lo han hecho, y fuesen dignos de entrar en el montón de los escogidos; que no dudo han sido en este pueblo muchos, porque, por vivir como viven en él de asiento muchos principales (sin faltar sino cuando salen a sus mercancías, como dejamos dicho) ni volverse a sus sementeras (que hay en él pocas, y de arroz ninguna), que es en otros pueblos de no poco impedimento el continuo ir y venir a ellas para crecer mucho y más presto en la fe; la asistencia que estos, sus mujeres y esclavas — que las más están en él — les ha dejado, y deja, lograr mejor el cultivo y atención de los ministros, que, aunque yo no lo he sido de este pueblo, de lo que he oído a los que le han doctrinado, saco

However, those whom I have consulted on the coastland of Ibabao and which begins with the town of Guiuan (these records too were later carried off by the Camucon enemy), I must conclude that the first minister who made some of the settlements and instructed the people in the Faith was Father Julio de Torres, whose name repeatedly came up and appeared in the records of these costal towns. And so, undoubtedly, the work of evangelization was initiated in the town of Guiuan. Today, this town falls under the jurisdiction of the Dagami *Residencia*, although in the very beginning it fell under Dulag in Leyte. Guiuan, too, was then the 'el paso' for the Borongan region and to all the other four or five towns in between. Among all these towns there existed some communication and a mutual friendship; hence, even the Mindanao enemy managed to search them out in these towns.

This was the enemy who in the beginnings of the conversion process made attempts to impede these labours; it was satan who used him as an instrument to pluck out this divine seed when it was still very young or even when it has even barely sprouted; at times too, even when the apostolic labourers had just about begun to sow the seed.

But God, Who had many chosen ones among these people of the Islands saw to it that the greater majority of them would be spared and continue to flourish, even though he permitted that 'wind' to uproot not a few and reduce some others to captivity. In this town very few suffered such a fate. (Providentially), the greater number of them have grown and were found worthy of being numbered among the elect, since I do not have any doubt that such has been the lot of many in this town because a great number of the *principles* continue to dwell here permanently without absenting themselves, except for their trading stints, as we have already stated. Neither do they return to their farms (such are very few) nor much less do they even trouble themselves with rice-fields. All this is so different in all other towns where the coming and going to the fields is no small obstacle to a deep and rapid growth in the faith. The continuous presence of the *principles*, their wives and slaves in the town had provided them with the opportunity to benefit greatly from the labours and attention of the ministers. Although I have never ministered in this town, but from what I have heard from those who did, I must

que hay pocos que le exceden en la asistencia a la misa, que oyen casi todos los que viven en él cada día; en la facilidad y frecuencia de los sacramentos, de las mujeres; y en la numerosa Congregación de Nuestra Señora que hay en él; que, como han tenido, y tienen, casi siempre ministros antiguos y de los más peritos de por acá (que tales son los que aquel pueblo ha menester) ha logrado más de lleno su enseñanza.

Pues, aun en lo material de la iglesia y casa del Padre (que, como dijimos, son de piedra, y fue este el primer pueblo de estas partes que emprendió y consiguió antes que otros) hace ventaja a los más de este ministerio, y no menos en las alhajas y ornamentos para el culto divino; que, como es pueblo numeroso y rico, tiene con abundancia, y aun con excelencia, muchos y muy ricos ornamentos, cálices, custodias, cruces de plata y lo demás de calidad; que puede competir con las cabeceras mejor alhajadas, y pocos años ha que hizo uno de los Padres ministros un famoso viril de plata, todo dorado y con esmaltes; tal que en cualquiera parte de España podía muy bien servir y lucir y lograrse mejor, y se ha logrado lo que en esta parte se ha hecho, porque nunca ha sido robado este pueblo de enemigos. Pues la vez que lo intentaron, como dijimos en el Capítulo pasado, fueron por lana y volvieron trasquilados, y es cierto que en otros pueblos ha sido mucho el daño que en todo han hecho las invasiones de los enemigos, que han padecido, ya que están más sujetos que este, así por el puesto en que está como por el valor de estos naturales.

Y no faltó ocasión que los movió y aun obligó, a determinarse para hacer la casa, iglesia y lo demás que tienen, de piedra, y esta fue que se les quemó la iglesia de madera que tenían, muy bien hecha y acabada, que apenas se había concluido su obra, que los costó no poco trabajo, pegándosele fuego por un leve descuido que la convirtió toda en pavesas y ceniza, escapando las alhajas de ella; que, como había gente en el pueblo, se pudo hacer con más facilidad y brevedad que en otros donde no la hay, y es por acá lo más común; y, entre otras, libraron a la imagen de Nuestra Señora de cuerpo entero, de bulto, que estaba en el altar mayor,

conclude that few are the towns that demonstrate such a fine record in attending Mass (those who live right in town participate daily), the eagerness and the frequency in receiving the Sacraments especially on the part of the women, and in the numerous Congregations of Our Lady that are found here. Since they always have had veteran and most experienced ministers over here (for this is the kind that this town really needs), they have profited greatly from their instructions.

Even this is the only town in the entire region that then took up such an initiative and achieved such a feat. Since it is a rather prosperous and a populous *pueblo*, it boasts of fine furnishings and sacred vestments for the divine worship. It also demonstrates great excellence in rich vestments, chalices, monstrances, crucifixes of silver and other items of fine quality to such a degree that it may compete with some of the best furnished *cabeceras*. Only a few years ago one of the Father ministers made a famous silver lunette, gilt all over and embellished with enamel. It was so well-executed that it is capable of commanding admiration even in Spain. All that has been accomplished here has certainly been crowned with success since this town has never been plundered by the enemies. As we have mentioned in the previous chapter, that the only time they did try "they set out to get some wool and returned all the more shorn". Certainly, it is true that the damage caused by these enemies in other towns has been very substantial, since they were more open to an attack than this town. Guiuan is less vulnerable due to its position and location and also because of the great courage of these inhabitants.

The circumstances which prompted them or even compelled them to construct the church, the house and the rest that they have of stone is because the fire destroyed their newly-built and almost completed wooden structure. The fire was the result of some carelessness and negligence, which reduced the church to embers and ashes. However, since the people were around and in town, the church furnishings were all saved and not like in other towns, where usually everything is completely lost since there is hardly anybody around; the latter is a very common occurrence. Among the many other items that they had in the church was a certain image of our Blessed Lady which was placed upon the main altar. According to a very popular opinion of the

y, según sentir de todos los naturales de este pueblo, muchos días antes anunció el incendio con muchas y repetidas lágrimas que lloró por más de una hora, y el caso fue este:

Llegaron al aclarar del día los sacristanes a poner o mudar el frontal, como por acá se usa, y disponer lo necesario para decir misa mientras rezan los muchachos (pues, como hemos dicho ya, a aquella hora se les trae para ir a rezar a la iglesia). Reparó el sacristán mayor, al llegar al altar, que la imagen estaba llorando, y, con su admiración, lo advirtieron los demás sacristanes, y aun algunos carpinteros (que habían ya llegado y estaban concluyendo con los tabiques, o pared, de la iglesia, de tablas); que todos adquirieron a verlo.

Fue luego el sacristán a dar aviso al Padre, que estaba en su aposento rezando, el cual bajó al punto y del pueblo venían otros; que ya había pasado a él la voz del portento, que todos vieron y admiraron, haciendo el Padre ministro (éralo entonces el Padre Miguel Solana, que después fue a Roma por Procurador de esta Provincia, y, vuelto de ella, ha sido un Provincial), y persona tan entendida no dejó cosa por mover para asegurarse de lo que todos veían y admiraban, pues no cesó hasta entonces de llorar la santa imagen, con lo cual, no hallando causa o accidente natural que pudiese causar tan repetidas lágrimas (de alguno de los que las vieron me he informado yo, que lo aseguró por sin duda) todos las tuvieron por portento y cosa milagrosa, que por memoria lo dejó escrito el dicho Padre en el libro de los bautismos de dicho pueblo que, a mi ver fue el año de 1630 (que, por haberse perdido la escritura que decía el día, mes y año de lo sucedido, no pongo puntualmente cuándo fue); y, aunque no luego, después de algún tiempo sucedió la quema de dicha iglesia; con lo cual pensaron todos que las lágrimas de aquella Señora fueron prenuncio de las llamas.

Con esto, ha sido, y es tenida, con particular veneración esta santa imagen que, si lloró la quema material, al parecer, de aquellas paredes, mejor podemos creer que lloraría los muchos fracasos, desgracias, muertes, pérdidas de naos de los españoles y cautiverios de los bisayas, que han sucedido después acá, ni pocos cada día

towns-folks, it was said that the Virgin forwarned them about the impending fire several days in advance when she broke out in tears and wept for more than an hour. The circumstances of this incident are as follows:

When the sacristans arrived to the church at day-break to change the frontals, as it is done here, and to prepare whatever was necessary for offering Mass and while the boys were already at prayer (for we have already mentioned that it is at this hour that they are brought in for prayer), they noticed that the image at the main altar was weeping. Greatly surprised the sacristan called the attention of the other one, and even of some of the carpenters who were there to complete the wooden portions of the walls of the church.

The sacristan immediately went out to notify the Father who was in his room praying and who quickly hurried to the scene. The news spread quickly and many flocked to view the wonder with amazement. The Father minister Miguel Solana, who later was sent to Rome as Procurator of this Province; upon his return he was elected Provincial (of this Jesuit Province in the Philippines), an extremely intelligent person, left no stone unturned to ascertain the truth of what all were witnessing, because even to that moment the image did not cease weeping. Unable to find any natural cause or explanation for the shedding of tears (I was informed by someone who was an eye-witness and who affirmed it to be true) everyone looked upon it as an extra-ordinary and a miraculous event. The said minister of the town made an entry of this incident in the Baptismal Register. In my opinion, this occurred about the year 1630. However, since this entry together with the record books had been lost, I am unable to say with absolute certainty just when this took place. And so, shortly thereafter the church went up in flames. Consequently, everyone felt that the Lady's tears were the sign and a forewarning about the fire.

In view of all this, that holy image has been and is venerated with special esteem. If the Virgin was seemingly weeping about the eventual destruction of the material structure it would perhaps be better to reflect on the truth that maybe she shed those tears on account of the many misfortunes, failures, deaths, loss of the Spanish galleons, the enslavement of the Bisayans that has occurred in the past and is still happening daily. Personally, I

suceden; que tal demostración no me puedo persuadir que fue sólo por aquella iglesia (que después se ha mejorado mucho y hecho de piedras) sino por los muchos pecados que después ha habido y hay; que no se puede todo escribir, en especial en los mayores y que gobiernan; que se oyen y se han sabido, se han visto y ven cada día cosas de calidad, que son para cerrar los ojos y tapar los oídos, y cada día va de mal en peor.

Cuando escribo esto ha muy poco que han llegado acá las nuevas de la prisión en Manila del gobernador que gobernaba estas Islas, al cual mandó prender la Santa Inquisición (cosas que obligan a un tan santo, pródigo y circunspecto tribunal tan rara demostración y en persona tal, si son verdaderas en sí, cosas son que exceden el tamaño de las ordinarias).

Pues, si el primer noble [*movens*] de estas Islas, que es su gobernador, y cuyo movimiento arrebató y lleva tras sí los demás inferiores, obligado a esto (si ya la envidia no ha obviado) ¿que será de los menores y, que llevados de su impulso natural (pocos los tienen, que se debe y pide el nombre y obligación cristiana) y arrebatados del violento ajeno, qué no habrá habido y digno de ser llorado?; y, si lloró una imagen de palo durísimo (como es el molave, y lo mismo fuera aunque fuera de alabastro), o más mal, o causas, hay y muchas, para que todos lloremos; y, si fuese para pedir perdón de las culpas cometidas contra Dios, serían lágrimas provechosas. ¡Ojalá lloremos todos; que con eso no llorara la Virgen Santísima!

Pero, dejando los lágrimas de esta Santa Imagen, vamos a su patrocinio y amparo (que lágrimas son de madre piadosa que llora por el bien de sus hijos), y que es madre, y ha sido, la Virgen Santísima de este ministerio, se verá por lo que hemos dicho y nos queda que decir, pues apenas hay pueblo que no haya experimentado muchos efectos de su patrocinio y amparo, y en este de Guiguan (de que vamos hablando con ocasión de estas misteriosas lágrimas) se renovó tanto el concurso a esta piadosísima Madre, y han sido tantas veces que conocidamente sus moradores han

cannot convince myself that such a marvel could be limited to that church only (which afterwards has been so vastly improved and rebuilt in stone) but also for the many sins that have been committed afterwards and are still being committed. It would be well to remember that not all things may be put into writing and especially such things that pertain to those in high positions and those who govern. For we hear and have come to know and even have seen almost daily, matters of such serious consequence that we cannot but help close our eyes and shut our ears. And then, as a result, matters seem to grow worse every day.

As I write this, it is only recently that we have received news about the imprisonment of the Governor (General) in Manila, who ruled these Islands, by an order of the Holy Inquisition. Whatever compelled this holy, prudent and circumspect tribunal to take such a serious step must have been extremely serious; that is, if all that has been said is true. If, however, the actuations of the mainspring of these Islands, their Governor, bring down and drag those who are under him by sheer force (unless envy has stood between them) what can happen to those on the lower rung who stumble merely because of a natural impulse (only a few responding to impulse are mindful of their Christian name and obligation) and are dragged by the passionate mob. And as a result, such things happen that must then truly be deplored. And if an image made of the hardest wood (as molave really is or if it were made even of alabaster) is capable of tears, there are reasons enough to move us to tears for the many evils rampant. And if such weeping were intended to seek out pardon for the offenses committed against God, then such tears would truly be profitable. Would to God that we all could weep, for then there would be no need for the Virgin to do so!

Now, putting aside the tears of this holy image, let us consider her patronage and protection (for these are tears of a pious mother who weeps for the good of her children). That she has been the mother of this mission can be seen from what has already been said and from what still remains to be said. There is hardly a town which may not have experienced the power of her patronage and protection. In this town of Guiuan, about which we are speaking in reference to those mysterious tears, recourse to her intercession grew to such great intensity. To relate here the numerous, concrete manifestations of her concern for the towns-

logrado los útiles de su protección, que fuera largo decirlo todo. Apuntaré de lo más cierto, y que ha sido, así de los mismos indios a quien ha sucedido como de los ministros por cuyas manos han pasado, algunos dignos de especial memoria.

Y, dejando algunas apariciones que se cuentan, así en riesgos de la mar como en peligros de tierra, y en lo apretado de enfermedades mortales, en que confiesan algunos y algunas haber visto a esta Señora que les ayudó a salir de ellas (que estas cosas de visiones siempre yo he ido con mucho tiento en creerlas, por la facilidad con que los indios se engañan, y por esta causa he puesto muy pocas [aquí] aunque han llegado a mis oídos muchas); y, dejando lo que yo mismo he oído, contaré algunas de este pueblo que han experimentado en sus navegaciones, viéndose libres de tempestades peligrosas, de naufragios padecidos, de enemigos encontrados, de riesgo de ser cautivos, por acudir a esta soberana Señora que [sabe] ella acudir a todos y siempre que ha sido invocada y llamada de corazón.

Contaré dos casos. El uno fue en la mar (y me lo dio por escrito el mismo a quien sucedió, ha cinco meses poco más a menos); y el otro algo más antiguo, que también lo supe por carta del mismo a quien sucedió; y pondré uno y otro casi con las mismas palabras que lo refirieron; y, pues ambos atribuyen al amparo de la Virgen su vida, bien les podemos dar crédito.

El más moderno, que por ser ministro de este pueblo, y que lo era actualmente cuando sucedió y cerca de él, es el que se sigue: Partió del pueblo de Balangigan (que ya hemos dicho que es visita de esta de Guiguan) el Padre que cuidaba de ambos, y se embarcó en un baloto (que acá llamamos; ya hemos dicho lo que son), dejando la embarcación con que solía navegar, o por tenerla ocupada o por ir más a la ligera, salió tarde de Balangigan, y así no pudo llegar de día a Guiguan, por lo cual se quedó en una

people would be something beyond the scope of this work. However, I do wish to jot down some of the better-remembered manifestations which have come down to us in authenticated form. Some will be presented from the view-point of the natives who were the beneficiaries, as well as from the point of view of the ministers who have investigated these blessings.

And so, by-passing some of the appearances which were reported concerning the ventures into the sea, as well as the risks encountered on land with its concomittant scourges of diseases, that naturally should have ended in death, during which some men and women declared to have seen this lady who aided them in such crises (in these matters of visions, I have always been rather reluctant in accepting them; for these natives deceive themselves quite easily. For this reason, I have reported only a few here, even though many such episodes have reached my ears); and therefore, leaving aside what I myself have heard, I shall relate some of the occurrences that took place in this town. These are about their voyages and how they were freed from dangerous storms, shipwrecks; about the enemies they have encountered, the risk of captivity and how that Sovereign Lady responded with her aid when they invoked her intercession — for she is always ready to help those who call upon Her.

I shall narrate two incidents. The first one occurred at sea (this was passed on to me in writing by the individual who experienced this some five months ago, more or less); the second episode, which is a little less recent, also came to me by means of a letter from the person to whom it happened. Both of these episodes I shall jot down here in the same words as reported to me. And since both of the individuals acknowledge their being alive today to the protection of the Virgin, we may well give credence to them.

The more recent episode happened to one of the Fathers while he was the minister of this town (of Guiuan) and somewhere near it. This Father left the town of Balangigan (we have already stated that this is a visita of Guiuan and the minister was responsible for both towns) in a 'baloto' instead of the boat he customarily used on his trips; for the latter was perhaps needed elsewhere or maybe he just wanted to travel in a less cumbersome manner. Since he left Balangigan late, he was unable to reach Guiuan before sunset. Consequently, he stopped and an-

ensenada donde dio fondo, y, después de haber comido las barigas, que es la gente de boga, y tomado su refección el Padre, mientras esperaban la mañana y la marea para proseguir, se acogió el Padre en su embarcacionçilla y puso a reposar.

Estaba el mar en bonanza, el puerto era seguro, y todos sin recelo cuando, habiéndose dormido el Padre (no sabe ni pudo averiguar cuál fue la causa) se halló sumergido en lo profundo y despertó bajo del agua; pues, sin advertirlo el Padre ni alguno de los indios, hallaron boca abajo la embarcación y el Padre se reconoció primero en lo hondo del agua que supiese cómo ni de qué manera.

Escribíomelo él mismo y después me lo dijo de palabra, que sólo Dios y la Virgen (tenía el Padre especial devoción a esta santísima imagen de Guiguan, y, antes de dormir, sin duda se encomendaría a ella) le podían haber sacado de tan evidente riesgo de la vida, pues estaba totalmente dormido.

Despertó bajo del agua, y quiso Dios que salió sin dificultad de lo profundo, y halló a los indios turbados y no poco. Al fin, bien poco de lo que llevaba, a más que iba a la ligera, se le perdió, aunque quedó sin tener hilo de ropa enjuto, y conoció y reconoció de la Virgen, quedándole mucho más obligado y agradecido para en adelante, pues, en este caso, podía poco la diligencia humana, a no haber estado tan a punto la protección divina por medio de esta Señora.

El segundo caso me escribió el mismo Padre, a quien sucedió, con medio pliego del papel que sacó del naufragio y enjugó al sol después con toda su ropa, y este fue que en el río de Bito (era también ministro del de Guiguan este Padre y había ido para hacer las fiestas del Corpus al de Bito, que está en la otra isla, como veremos en su lugar) se les trastornó la embarcación la corriente de manera que, sin poderlo remediar, se fue a pique y volvió boca abajo, cogiendo también al Padre dentro; pero, como estaba ya prevenido (pues no fue tan de repente como la otra), ayudado de los indios, salió libre, aunque cuanto traía se le mojó y perdieron algunas cosas.

chored at a cove; the 'barigas', who are the rowers, had taken their repast and the Father his meal. While they were awaiting the dawn and for the tide to return, the Father made himself very comfortable in the little boat and fell fast asleep.

The sea was calm, the harbor was safe and everyone well relaxed when the Father fell asleep. He was totally unaware nor could he ascertain the cause, but he woke up submerged and underwater. Neither the Father nor the natives were aware that the boat capsized. He realized what has really happened only when he awoke in the deep of the sea.

The Father himself wrote to me afterwards and related the incident saying that only God and the Virgin (he was especially devoted to this most holy image of Guiuan; undoubtedly, before retiring he must have commended himself to her) could have saved him from such a terrible mishap of losing his life, since he was in such a deep sleep.

Since he woke up under water, it must have been God who willed that he surface to the top and to safety from the deep waters, and this to no little amazement and bewilderment of the natives. Finally, the little that he carried along with himself — and in truth he had very little — was all lost and there was not a single thread of dry clothing around for him. Over and over, he expressed his gratitude to the Virgin and felt deeply indebted to her for his future (or what lies ahead). Most certainly, in such a case all human assistance would have been futile, had it not been for the divine intervention so fittingly offered through this Lady.

The second incident was reported to me by the same Father to whom all this has happened. He wrote it out on a half-sheet of paper which he salvaged from the shipwreck and dried it out in the sun, together with all his clothing. This misfortune took place on the River Bito (this Father was also the minister of Guiuan and he was on his way to celebrate the Feast of the *Corpus Christi* in Bito, which is located on another island as we shall learn from its proper place) when a strong current capsized the boat, sent it to the bottom and turned it upside-down. Since all this did not happen as quickly as in the case mentioned above, the Father managed to free himself with the assistance of the natives. Naturally, all that he brought along was completely soaked and some things were lost.

Escribíame él mismo que aquella dicha de no haber quedado ahogado y llevado de la corriente, la atribuía a la Virgen de Basay (de que hablamos ya que este Padre ha sido muy devoto), y en esta ocasión conoció palpablemente su asistencia y ayuda, y así lo certificaba en la carta que me escribió después del naufragio.

Conque se ve qué puntual es la Virgen en favorecer por acá a los ministros que se emplean en enseñar, extender y ensalzar la fe de su divino Hijo; que, sin tal protectora, amparo y ayuda fueran muchos los ministros que hubieran perecido en tantos peligros como por acá se experimentan, y no se hallará ministro que no tenga casos particulares en esta materia; que a todos obliga a confesar y predicar lo muy ho —————; y estos nuevos cristianos deben al amparo de esta celestial Protectora de esta cristiandad.

Acabará este Capítulo, y aun este Libro, dejando otros casos más comunes y casi generales con todos, con un caso que por tener particular enseñanza (y no fue sin ayuda de María Santísima), lo pondré como me lo contó un Padre ministro que hoy está conmigo, a quien lo refirió el mismo Padre que era su compañero, y sucedió en este pueblo de Guiguan.

Había en él un indio más cuidadoso de buscar sus aumentos temporales que los de su alma (falta de muchos de estos naturales, a los cuales llevan más las necesidades de cuerpo que las del espíritu). Acudía pocas veces a misa, aun cuando estaba en el pueblo, y era casi forzoso obligarle a que acudiese a la iglesia. Adoleció de una grave enfermedad, y ni con este aviso revadava (?) de su descuido ni se acordaba de pedir la ayuda de los santos Sacramentos.

Avisaron al Padre (que nunca falta alguno que se duele de semejantes...)

[Falta lo restante del Capítulo; un folio quizá.]

(Y aquí acaba la Parte Segunda de la HISTORIA DE LAS ISLAS E INDIOS DE BISAYAS... 1668, por el P. Alcina).

He himself wrote to me and stated that the reason why he did not drown and that he was not swept away by the current must be attributed to the Virgin of Basay(sic) (we have already stated that this Father was very devoted to her) and that during this perilous moment he tangibly experienced her protection and assistance. He attested to all this in a letter he had written to me after the shipwreck.

From some of these incidents one can see how quick is the Virgin in extending her protective concern here to the ministers who are engaged in teaching, propagating and promoting the Faith of her Divine Son. For, without such a Protectress; without her watchful concern and assistance, many of the ministers would certainly have perished amidst such great dangers as are experienced here. One could not find a single minister who would not have similar incidents to report in this regard. All of them feel duty-bound to acknowledge and proclaim how much these neo-Christians owe to this celestial Protectress in this Christianity.

I shall conclude this chapter, and even this Book, leaving aside other incidents of a more general nature and treat an incident which is somewhat more particularly instructive (for it did not happen without the help of Mary, Most Holy). I shall put it down in words here as the Father minister recounted it to me now for he is here with me today. This happened to the Father's companion in this town of Guiuan and it was he who related it to him.

In that town there lived a native more concerned about his quest for temporal wealth than about the matters pertinent to his soul (a common shortcoming of many of these natives who are carried away more by the needs of the body than of the soul). Seldom did he attend Mass even when he was in town; compulsion was almost imperative to get him to enter the church. And so eventually he fell seriously ill; but not even this sickness was sufficient to move him to repentance nor did he make any move to request the aid of the holy Sacraments.

They reported the matter to the Father (for never is there a lack of someone who is deeply pained by such ...

(The rest of the Chapter is missing here — perhaps a half of a full folio —, and here ends Part Two of Father Alcina's HISTORIA DE LAS ISLAS E INDIOS DE BISAYAS ... 1668).

Book Reviews

Dictionnaire de Spiritualité Ascétique et Mystique, Fascicules LXXII-LXXIII, Nabinal — Ochino, Beauchesne, Paris, 1981.

The present fascicules of the *Dictionnaire de Spiritualité* offer very few articles of general interest to students of spiritual theology. By far the majority of the articles are biographical, and of that number, too many deal with persons who are practically unknown outside of France. As a result, considering the cost of the fascicules, the section under discussion is a disappointment.

Nevertheless, there are some redeeming features. The article on obedience (*obéissance*) by J. M. Tilard, O.P., provides an excellent biblical exegesis of the distinction between obedience and subjection and then underlines the theological and psychological relationship between faith and obedience. Finally, in discussing obedience in religious life, the author makes the important statement to the effect that the task of religious superiors is less that of transmitting the divine will in a somewhat charismatic manner than that of sounding out the community and thus, together with the community, discover what is the divine will.

The article on nothingness (*néant, nada*) is excellent. The author, A. Gouhier, presents a good evaluation of the apophatic teaching of pseudo-Dionysius and clearly distinguishes between kenosis, ascesis and the apophatic. Other noteworthy articles are: "Henry Cardinal Newman" by Thomas Gornall, S.J.; "Novitiate" by Alvaro Huerga, O.P.; and *The Cloud of Unknowing* (*Nuage de l'Inconnaissance*) by James Walsh, S.J.

The articles on the mystique of the divine birth (*naissance divine*) and on "Nature and the Spiritual Life", both by A. Solignac, S.J., are less than satisfactory. In the treatment of *naissance divine*, the author leans heavily on the work of Hugo Rahner, *Die Gottesgeburt. Die Lehre der Kirchenväter von der Geburt Christi aus dem Herzen der Kirche und der Gläubigen*. One could question whether the "*naissance divine*" is really related to the *Brautmystik* of the Rhineland mystics; whether St. Teresa of Avila is truly speaking of "*naissance divine*" when she treats of mystical marriage in the seventh mansions of *The Interior Castle*, and whether St. John of the Cross is referring to "*naissance divine*" when describing the transforming union in *The Living Flame*.

As regards the article "Nature and the Spiritual Life," no credit is given to St. Thomas Aquinas for the well-known axioms: "*Gratia supponit naturam*" and "*Gratia non destruit sed perficit naturam*." The section on nature and contemplation is very inadequate and it is discouraging to find that there is not one English-language title listed in the bibliography. A dictionary of worldwide distribution should be representative of all the major languages and nations in its bibliography.

Jordan Aumann, O.P.

INSTITUTO HISTORICO DOMINICANO DE SAN ESTEBAN, *Archivo Dominicano*, Anuario I, 1980, Imprenta "Calatrava", Libreros 9, Salamanca, 1980, 355 pp., 185 x 110 mm.

With this title, the "Instituto Histórico Dominicano de San Esteban", created in 1975, presents us with its first publication, a volume of 355 pages, neatly printed on slick paper. The purpose of the *Archivo*, as its name clearly shows, is none other than to convey to its readers "a dense message of a long, serious and reflective research" (p. 5). The occasion is the first centennial of the restoration of the Dominican Province of Spain, of which the organ or mouthpiece are the present and succeeding volumes.

The Convent of San Esteban de Salamanca has admittedly earned for itself an enviable reputation for learning in all, or almost all, the branches of the Ecclesiastical Sciences, as proven by the long Catalogue of publications authored by members of its Community.

In the field of History the Institute has greatly benefitted from the legacies of such well-known scholars of the past as Frs. Justo Cuervo and Vicente Beltrán de Heredia.

The present volume, printed in 1980 to commemorate the joint celebration of the centennials of the first Provincial Chapter (May, 1879) of the restored Province and of the return of the Dominicans to the Convent of San Esteban after forty five years of absence, consists of three parts.

Part One, begun in this Volume and to be continued in the succeeding ones, undertakes the publication of the extant Acts of the Provincial Chapters held by the Province of Spain from 1241 to 1599 (pp. 35-140).

In Part Two, the "Instituto" offers us the "Becerro de 1513", which is an old parchment book containing a series of summarized documents — with their corresponding dates —, concerning such topics as: purchases or sales of landed properties, surveys and landmarkings, interchanges of lands, donations, contracts, investments, loans, papal bulls and briefs, and royal grants and letters, etc. (pp. 142 and ff.).

In Part Three, — which is undoubtedly the most interesting from the "Philippiniana" point of view — entitled "Towards a History of the Restoration of the Dominican Province of Spain" (pp. 235-323) we are acquainted with a series of documents, which start in 1834 and end in 1856. By reading them we come across some names which long ago made history in these remote parts of the Far East, like those of Frs. José Coltell who arrived in the Philippines in 1842 and later shone in China as a first rate missionary; José Tomás Vilanova, the dedicated and heroic apostle of the Mayaoyao (1849-1855), and Francisco Gaínza, professor of the University of Santo Tomás, Prior of Santo Domingo, Bishop of Cáceres and, perhaps, the most outstanding ecclesiastical figure in mid-nineteenth-century Philippines.

Part One must be of interest to the historians of the Dominican Province of Spain; Part Two, to the chroniclers of the Convent of San Esteban; while Part Three will prove useful to them all, including those of the Province of Our Lady of the Rosary in the Philippines, which so efficaciously cooperated in the restoration of the Province of Spain in the sixties of the past century.

Pablo Fernández, O.P.

ESPEJA, JESUS, O.P., *Jesucristo-Palabra de Libertad*, Editorial San Esteban, 1979, 318 pp.

The book, accompanied by a faltering prologue of Bishop Alberto Iniesta, is presented in three parts: I—Jesus according to the Gospels. II—Toward a Reading Tradition. III — A Christological Vision of Our World.

One reads the book with interest and sympathy, and it offers the reader quite a number of rich insights, particularly on the third part. At the end of the reading, though, a few questions remain in one's mind.

1) The title is hardly explained and further more it would be highly debatable to consider it comprehensive of Jesus' "Being and Mission".

2) One wonders if the book is intended as a textbook, as a systematic theological reflexion or as a "divulcation" essay. In all the three areas the answers would be seriously challenged.

3) The very method and approach have some merits, but one wonders why discard the Incarnational approach for the Resurrection approach while ignoring that the "act of faith" may have sprung from the resurrection, but biblically it manifests such faith mainly during Pentecost, and in Salvation History Pentecost does not take place without the Ascension of Acts or the "entering once for all" of Hebrews. Such "chronological" lagoons puzzle the reader.

4) In the II part, on the Reading of Tradition, is admittedly a "partial" study, thus accepting an "incomplete" presentation of "Jesus-Liberating Word". In fact, as presented, it looks more like an uncalled-for "apology" of Scholastic Theology (Thomism). In fact one is intellectually inclined to believe that the book would have been less "partially" presented by simply removing the whole of this second part. One of those mental hyperbole, to "complete" a work by removing "part" that turns out to be just partial.

5) Neither of the three parts independently, nor combined, explain the totality of the title, but clearly the book is focused toward the third part, which in our opinion, is the most original and inspiring in suggestions. Still, we feel that the chapter on the "God of Jesus" needs a further development; and the fourth chapter on "Christian Liberation", which we strongly feel ought to be the core in accordance with the title of the book, is unconceivably reduced to seven pages, as if the author had run out of inspiration or of budget.

6) All throughout the book one senses a kind of Hegelian approach in Espeja's presentation, e.g. He, a Spaniard, versus his living experience in Latin America; a Spaniard living a society of "consumerism" versus a "proletarian" encounter in Peru. A citizen of an industrialized society touched by an unindustrialized mass of peoples. He, a theologian presenting a down to earth Jesus for the masses. A professor, used to systematize now turned prophet to proclaim, etc. What is the synthesis of those semi-Hegelian struggles? One gets the impression that the effort and the heart

wants to be on the side of the anti-thesis, but the body remains on the thesis, ending up perhaps in a position that while trying to embrace both one finds himself unaccepted (or rejected) by the poles.

7) In our opinion, one can raise serious interpolations to the first part concerning the Jesus of the Gospels if not properly study in his "Messianic Expectations" which is the whole of the Old Covenant with its references, titles, and figures. The writer says: "Christology can not be reduced to the Christological titles" (p. 66), "All those titles ought to be subjected and judged from the perspective of the Life and death of the historic Jesus" (p. 67). Thou how can the author be convinced about such statements when he lectures to us later about the need to learn the "Jesus of History" with its socio-political environment, economic system, social classes, political set up and ideological groups and sects? (p. 181-207). Why not apply the same criteria to the analysis and meaning of the "Christological titles"?

7) We acknowledge that the author admits that he does not intend to furnish us with a history of Christology (p. 211). The author writes: "The profession of faith in Jesus of Nazareth... does not end with the Apostolic community. The mystery develops with the passing of history and the Word keeps speaking his words whenever new questions rise. We need to enter into communion with that living faith that is transmitted to us *through the channel of history*" (p. 211). To those statements we only say AMEN, not as an observation, not as an excuse to present a chapter on Scholasticism, not to evade the consequences of searching through the History of Christology, but to the fact that faith in the Jesus of Nazareth is possible in our vision, only by chaining ourselves to him through the unbroken history of "Tradition". We sincerely believe that it is Christologically impossible to search for Christ from the Gospels to Chalcedon, then touch St. Thomas and say in 1982 "I believe in Jesus". The only Jesus I do believe is the past one thousand nine hundred and eighty two years not more and not less, and this includes, of course (and without an apology), Scholasticism.

9) Do we have to make a choice, or even further, do we have to put priorities between Jesus' *constitution* and this *mission*? (cfr. p. 254). As the author acknowledges, historically the community seems to have been more inclined to one area or the other during the different eras of her pilgrimage. The perennial syndrome between Antioch and Alexandria has not disappeared in our present Church. History (of Christology) teaches us that the community has survived under both currents, but she has always come forward to the central road, and Chalcedon is but one example. Neither Christology "from above" (Scholasticism), now Christology "from below" (Liberation Theology), is, in our opinion the best catechetical approach. History *teaches* to those who listen to it that the Community does not embrace exclusively one, neither rejects completely the other, making choices; rather she always comes forward to the central road of Constitution and Mission as the total Christological and ecclesiastical reality (cfr. pp. 252-259).

We appreciate Espeja's work, because it is challenging, because he has dared to try and because we believe he has succeeded (in part). And because

we believe he has succeeded, we will read his work again and use it (in part). And because he has only partially succeeded, we will read his book again striving to succeed (surely in part) and working to correct (only in part) the lagoons left.

Fr. Braulio Peña, O.P.

BELMONS,, Theo G., O Proem. *La Specification de l'agir humain par son object chez Saint Thomas d'Aquin*, Citta del Vaticano, Pontificia Universita Gregoriana, Facultas Theologiae, 1979, 105 pp.

This is a "partial" presentation of a doctoral thesis on Theology. It could have been much more appropriate for a doctoral dissertation on Philosophy if one followed the classic specification of sciences by the formal object "Quo".

The total plan of the dissertation in no way corresponds to the title of the book (even the title as expressed on p. 103), since in the total plan the doctrine of St. Thomas on the problem covers only one chapter (ch. 3) out of a total of eight chapters. The author could as well had chosen chapter 4: "La Doctrine de Jean Duns Scott", or Chapter 7: "Physicism dans la theologie morale actuelle". The writer though had chosen to publish instead half of chapter 3 as a requirement for his doctoral degree.

Focussing our attention then on the presentation of that *half* of chapter 3, we notice that it is divided into three articles, which according to the index ought to be: Art. I: "Questions disputés de Malo". Art. II: "La Somme Theologique". Art. III: "Synthese". Good and well, except that upon opening the book one finds the title: "Art. I: La specification de l'agir humain par son objet chez Saint Thomas d'Aquin" (p. 7), which actually is identical with the title of the book (a refreshment course is needed on the Logic of Aristotle concerning "divisions" and qualities of divisions). If one wishes to look for the subtitles of article I, one is bound for a bit of puzzlement and confusion. The "Synthese" of art. III tends to indicate that the book is intended as a comparative study on the subject between the teachings of Abelard and St. Thomas (cf. pp. 79-82). Maybe it was intended as such in the *total* plan; the present work turns out differently.

One tries to be understanding about the "technical" requirements of some pontifical faculties demanding the publication of the thesis (at least "in part") before handing over the signed diploma. One tries also to understand the rush of some candidates to acquire the signed diploma and thus get it over with. It is harder to reconcile the "ad maiorem Dei gloriam" of the Gregorian University as printed in "Citta del Vaticano" and authored by somebody belonging to the "O. Praem.", (those names used to inspire a certain intellectual respect) together with the terrible presentation and lack of logic between titles and content, between index and layouts. It is

even worse when one considers that the content, after all, offers a worthy problem that deserves attention and serious analysis, and that the whole thesis wholly presented, without such typographical mental rush, might have contributed a little to the problem related to the subjectivism or objectivism in our moral behavior.

We consider the presentation of St. Thomas' *moral philosophy* on the topic clear and detailed. It is a job well done. The seeming conclusions of the author trying to present two "extremes" the extentionalist subjectivism originated in Abelard and the objectivism of St. Thomas (p. 7), ring a bit exaggerated. "On trouvera difficilment deux systemes aussi diametralment opposes que ceui d'Abelard et de St. Thomas" (p. 82).

While we agree that Abelard's and Aquinas' tendencies are indicative of such orientations, still we do not believe that they are so absolute and irreconcilable. This point, though could be the topic of a serious comparative study and publication.

Fr. Braulio Peña, O.P.

BANDERA, A., O.P., *Comunión Eclesial y Humanidad*, Editorial San Esteban, Salamanca, 1978, 280 pp.

The book centers on two significantt and main topics, yet integrally dependent from each other in their holistic meanings. In the first part, Fr. Bandera centers his discussion on the unity of the whole of mankind in Christ Jesus, who makes us one in Him through His act of redemption, continues to unite us through the sacramentality of His one and only Church, and sanctifies the faithful in the Holy Spirit and through all the means of salvation He left us. Thus, the Church which Christ Himself established is at the same time one and universal. It admits no limits nor discriminations, but regards all men as subjects to God's salvific plan and wants all to be all in all in Christ. Such oneness and universality signify the internal unity and universality of the Church. For whoever believes in God and whose life and actions are radically oriented to God as manifestations of his aspirations of being a Christian is transformed in Him. Thus, all the faithful become one in their participation of the divine through grace.

In the second part, Fr. Bandera delves on the "Church-Communion" and the "Church-Mission." The ecclesial communion is a principle of ecumenical action, as well as of the Christian testimony in the search and aspiration for the full incorporation of the whole mankind in the Church. The mission of the Church presupposes a communion of faith, love and grace which in turn becomes the fountainhead and wellspring of the Church's dynamism in its evangelical mission. Hence, communion and mission are two inter-related realities in the Church. Indeed, the missionary expansion consequent of the dynamism that radiates from the communion of faith, love and grace, also in turn strengthens and revitalizes the bonds among men constituting such a communion.

Also of much significance in this book is the treatise on the relationship between the ecclesial community and other religions. Any religion appears to be a treasure of cultural and religious values expressing the life of mankind. It is a natural phenomenon that man finds full satisfaction and contentment in the realm of the transcendence and he expresses this in the religion he believes. Indeed, it is a truism to say that there are good values found in other religions. But how far could we go in the process of integration of these values? It should not be extended beyond the bonds of the Church so as to safeguard her uniqueness and authenticity which can only be found in Christ, her Founder.

Finally, Fr. Bandera's treatment of the truths presented in the book is laudable. The book is well documented and copious ideas not merely from the Sacred Scriptures, but also from the writings of the Fathers of the Church, from the Second Vatican Council and from other contemporary documents, are quoted and acknowledged.

Fr. Bonifacio Garcia-Solis, O.P.