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## The History of Camiguin

Vicente Elio y Sanchez

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# Texts and Documents

## *The History of Camiguin \**

VICENTE ELIO Y SANCHEZ (1863-1938)

### INTRODUCTION

On Sunday, February 15, 1970, the Xavier Folklife Museum and Archives received a substantial donation of two trunkfuls of brittle manuscripts and typewritten pages yellow with age. These included rustlined clippings from magazines and periodicals no longer extant and several writings on varied topics preserved in loose pages as well as in carefully annotated notebooks of all sizes.

*Don Vicente Elio.* This large collection belonged to the late Don Vicente Elio y Sanchez, alumnus of the Ateneo Municipal de Manila, and contemporary of José Rizal, Juan Luna, Gregorio Araneta, etc. Born in 1863 in Manila to his father Don Joaquín Elio, a native of Navarra, Spain and his mother, Josefina Sanchez, a mestiza Filipina, Vicente was enrolled at the Ateneo at the age of 6, in 1869. A good student whose marks were invariably *sobresaliente* ("outstanding"), Vicente obtained his *Bachiller en Artes* (AB) at the age of 20.

In the meantime, his mother had died, and his father had moved to Mambajao, Camiguin, where he was assigned as a government official. There Joaquín married Sotera Barrientos, daughter of a prominent Mambajao family, but he left no issue. Not many years after Sotera died.

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\*Translated from the Spanish original by Francisco Mallari, S.J.  
—EDITORS' NOTE.



Don Vicente Elio y Sanchez (1863-1938)

Vicente himself married a prominent Mambajao girl by whom he had an only son, Edilberto, the donor of the present collection to the Xavier University Folklife Museum and Archives.<sup>1</sup>

The Elio set includes a unique manuscript collection. It contains original writings in at least three areas of scholarship: Rizaliana, literary composition and local historical accounts. Some of these were published in local newspapers in Mambajao and Cebu as well as in Manila before the war.

*The Rizaliana Materials.* These comprise some 19 folders on the life and works of José Rizal. These are mostly articles by Filipino and Spanish writers, excerpted in whole or in part from numerous magazines and periodicals. Elio himself has written extensively about the national hero.

*Local Historical and Related Material.* There are 6 folders on the history of Camiguin and the various municipalities of the island, particularly Mambajao, Mahinog, and Catarman. Elio was a keen observer and a perceptive commentator.

40 other folders contain materials of geographic, legal, scientific, religious and personal interest. There are directives for judges, reports on geologic and astronomic conditions of Mambajao, studies on lives of saints, religious and civic addresses and personal correspondence with relatives and friends.

*Literary Cultural Material.* Besides the above documents, there are some 15 folders of original Spanish poetic compositions as well as prose essays on cultural subjects. Vicente Elio was a poet. He also collected Spanish poems by both Filipinos and Spaniards. A historian of Philippine literature and culture will find in these folders expressions of the native aspiration for independence, nobility and goodness. These poems mirror the Filipino soul as it sought to define its identity over the years.<sup>2</sup>

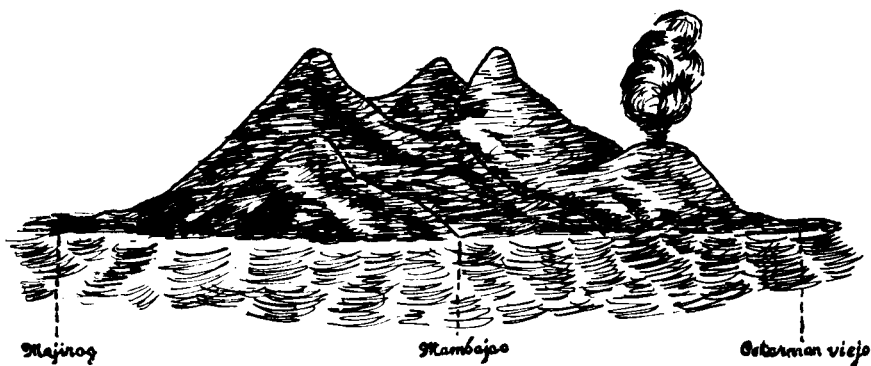
*The Historia de la Isla de Camiguin*, whose English translation by Rev. Francisco Mallari, S.J., we are offering here, forms part of this collection. It belongs to the category of local historical sources.

FRANCISCO R. DEMETRIO

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<sup>1</sup> Edilberto is head of Public Works in the island of Camiguin, and is very active in local civic and church organizations.

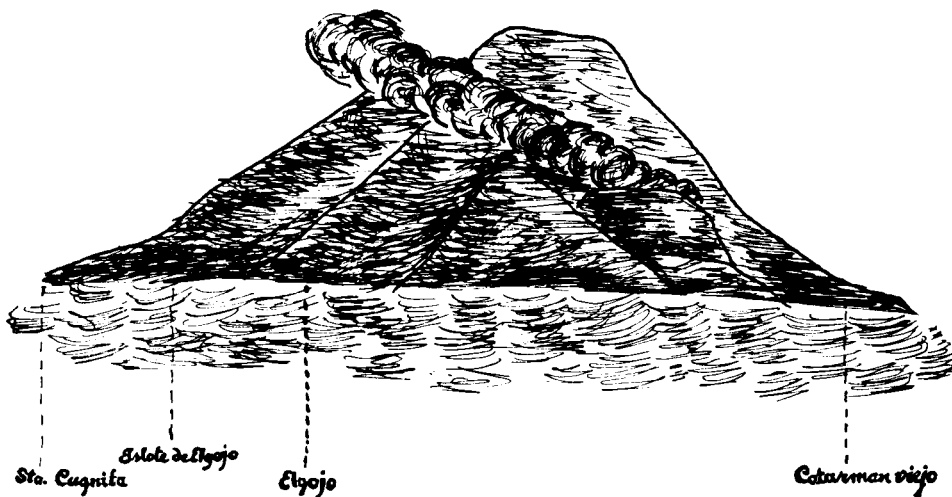
<sup>2</sup> Joaquín Elio was also a painter. In the Collection are some 15 aquarelas or water color paintings of his, chiefly of religious subjects: 2 on St. Joseph, St. Roque, 2 Madonnas with the Child, a Nativity Scene, an Ecce Homo and a Crucifixion. There are also 4 paintings of ships and seascapes. The son, Vicente, was also a painter. We have 2 portraits by him and sketches of buildings and other subjects.



*Vista de Camiquin tomada por el Oeste*

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*Vista de Camiquin tomada á los dos meses de erupcion  
del volcan á 4 millas S.S.E.*





## FOREWORD

In this brief monograph I intend to write neither a painstaking study nor a scientific treatise on this important island, since at the moment I have neither the skill nor the data for it. Perhaps, after some years, I may be able to acquire a more comprehensive and detailed knowledge of the subject; then, if I can do so, I shall venture to compose something more extensive. But if that should not be possible, I shall hand over the data to another writer more competent and learned, so that he might make proper use of them for the good of the country in general and of Camiguin in particular.

This modest work is nothing more than a few insignificant observations which patiently and out of curiosity I have succeeded in putting together in my leisure moments, hoping that one day, as I have already said, I might publish them once they are somewhat complete. Seeing, however, that publishers are at pains—and rightly so—to publish monographs, notes and information about the different provinces of this rich Archipelago to manifest before the face of the earth the value of this precious and never appreciated ornament of the crown of Spain; perhaps also with the end that when these things are brought to light, some competent person may write a good and complete history or geography of these islands, free from the innumerable errors that fill works published up to the present, I do not hesitate to present these still incomplete notes in the hope that, with other materials, they may be useful as data for a book about the Philippines.

I ought likewise to state that I do not consider myself the author of these notes but a mere collector who has enjoyed himself gathering and organizing information which he thought useful and true concerning these towns. Among the many people to whom I am deeply grateful for the statistical data they have supplied me, I cannot omit to mention the Very Reverend Parish Priests of this island, who very kindly sent me the information I solicited from them about the population, the products, the history, etc. of their respective parishes.

Let us leave further introduction and proceed to describe the beautiful island.

## ITS HISTORY

*Name and Antiquity.* Camiguín (accent on the last syllable) or Camíguing (accent on the penult), as the natives pronounce it, is one of the 1800 (according to some authors) islands that comprise the archipelago. Ethnographically it belongs to the Visayas or Pintados, but geographically it belongs properly to great and magnificent Mindanao, formerly called Caesarea. I do not believe that its name has any meaning in Visayan; at least, no one has been able to tell me until now. But I believe that in Malayan or in some other primitive tongue, Camiguin ought to mean some thing or other, considering that in the Babuyan Islands (north of Luzon), there is also an island of the same name.

That this island has been known from long ago is undeniable. When the intrepid Magellan came to discover these islands, before casting anchor at Butuan (first spot where he set foot in April 1521), "he sailed between Surigao and Camiguin," as one author says. Of this fact there cannot be the least doubt, because by coming from the Pacific and sailing through the strait of Surigao (the course followed by the fleet that sailed on that voyage of discovery), the first thing that meets the eye are the mountains of Camiguin fronting Butuan at a very short distance. Likewise, around the same season in 1565, Legazpi must have passed very close to the coasts of this island, in as much as, having followed almost the same route as Magellan, he touched on Bojol or Bohol before landing in Cebu (Sugbu). Now Bohol is only some 30 miles northward from Camiguin; if by chance these data are not sufficient clarification of what I intend to explain, let us search the Histories for what they mention directly or indirectly about this island. Here, I must cite in the first place that most erudite, as well as learned, Augustinian Recollect Fray Toribio Minguella de la Merced, who in his article "*Conquista espiritual de Mindanao por los Agustinos Recoletos*," has these paragraphs:



The chronicles relate the beginning and progress of the spiritual conquest of Mindanao in these terms: The Sacred Society of Jesus, in the year 1596, obtained from the Cabildo of Manila, *Sede vacante*, the necessary license which Governor Don Francisco Tello confirmed by virtue of the Patronato Real before attempting the spiritual conquest of Mindanao.... In the year 1599, the Augustinians of the Observant Order took charge of this vineyard, and Father Fray Pedro Xaraba and a companion went to cultivate it. Realizing that only war could open the way for its evangelization on account of the extreme ferocity of the people, they abandoned the undertaking and returned to Cebu. Afterwards the Society of Jesus continued to send missionaries who, neither fainting at such strenuous work nor yielding before dangers, preached the Law of Grace to those who were deeply set in the horrors of darkness and mortal shadows. They performed this task, especially along the Butuan River and in Camiguin island. A few were converted and received baptism, violence followed and Butuan was converted by force of arms into an encomienda of one of the conquistadors. For motives that were sufficiently reprehensible, he succeeded in stopping the missions of these Fathers, while a Portuguese secular priest took charge of that ministry.... After some time, an armed fleet came from Cebu which, together with the efforts of a Father of the Society, once again subjugated the town of Butuan. This Father (and others who succeeded him) worked with the zeal that could be expected from ministers of that Order. But such was the opposition that hardly three hundred souls received the Faith, and these were separated at a distance of forty leagues from the coasts, from Butuan to Cagayan and in the island of Camiguin. Seeing the little fruit that one could hope to reap there, the Society of Jesus, for the sake of the greater service to God, and to succor the greater need of their neighbors, decided to abandon this ministry. Some secular priests subsequently took up this ministry, but they could not stay because it was not yielding what was necessary for sustenance.<sup>3</sup>

Father Murillo, S.J., in number 425 of his *Historia de la Provincia de la Compañía de Jesus de Filipinas*, speaking of the Palapay uprising (in Samar) says that, about the year 1649, the Manobos<sup>4</sup> razed some provinces of the Visayas and Mindanao, maltreated the Fathers Prior of Mindanao and Camiguin who were Augustinian Recollects, and killed some Spaniards of Linao [sic] (Mindanao).

<sup>3</sup> *Revista Agustiniiana*, January 1885.

<sup>4</sup> One of the tribes comprising the group of unbelievers inhabiting Mindanao. They are the most numerous and are spread along the banks of the Butuan river. It seems that the real Camigueños are descended from them.

The first census of this island bears the date 1623, the year after its spiritual administration was entrusted to the Recollects, since, according to the same Father Minguella, the spiritual conquest of Mindanao and Camiguin was entrusted to the Recollects in 1622, with the Venerable Father Fray Miguel de Santa Maria as the first Prior.

Lastly, according to reliable chronicles, about the year 1600, the Jesuits evangelized this island at the same time as Butuan, but very few were baptized. The island was then transferred to the care of the Recollects.

The preceding is corroborated by what has been said: that from very early times, this island was known and there are reliable data about this island since 1596. It can even have the glory of having been "one of the first islands" that the martyr Magellan discovered in the Philippines; yet in spite of its veritable antiquity, it can be said that until very recently, this beautiful island was hardly known until after a catastrophe which will be mentioned in its own place.

### TOPOGRAPHY

*Geographical Location.* This island is situated between the island of Mindanao and Bohol and is located between  $130^{\circ} 50'$  and  $131^{\circ} 1'$  longitude, east of the Meridian of San Fernando and  $9^{\circ} 5'$  and  $9^{\circ} 15'$  north latitude.

*Area.* It is approximately 12 miles long from north to south and 9 from east to west, and its circumference is some 33 miles, a little more or less.

*Boundaries.* It is bounded on the north by Bohol, which is 30 miles distant; by Leyte,  $46\frac{1}{2}$  miles away, and Mindanao (Surigao), 60 miles away; on the east and south by the same Mindanao, 5 miles away at the least; and on the west by the island of Siquijor, some 76 or 78 miles away. Note that the miles mentioned in these notes are nautical miles.

*Population.* According to the census of the past year, the total population of the island amounts to 25,751, of whom

70 are Spaniards and mestizos, 106 are Chinese, and the rest, native residents. These figures do not include the transients who usually make up a floating population of 4,000 to 5,000, and sometimes, more.

### OROGRAPHY

*Mountains.* It can be said that the whole island is formed by only one range of mountains among which are some towering peaks. The highest is the peak of Mambajao, rising some 5,839 feet above sea level; that of Catarman has an altitude of 5,246 feet and Sagay's has more than 4,000 feet. These mountains are visible in fine weather from Iligan Bay (Mindanao), Bohol, Leyte, and Surigao.

*Volcanoes.* There is one in the island which might be called an underwater volcano, for it erupted almost on the shore only very recently; but now it seems quiescent except for occasional tremors.<sup>5</sup> The eruption took place on May 1, 1871, but violent tremors had started to be felt for a year; in particular, on February 17, 1871, when the number of tremors reached more than a hundred. The eruption was so frightful that more than 200 persons perished, more than 5,000 had to flee to Bohol and some 20,000 to Mindanao in a government gunboat, two sail boats and some bancas and *barotos*, leaving only some 200 in Camiguín. The volcano rose in the town of Catarman (then very prosperous) near the shore, in the *sitio* of Lubo ("to husk grain"), close to Sabang ("plain"), almost at ground level. The entire town was destroyed and it had to be reconstructed later in the sitio of Guiob; formerly a *barrio* or *visita*, it is now the town. The volcano hurled ashes until Mindanao, Bohol and Cebu; subterranean rumbles were heard in the first two islands. No other town in Camiguín suffered damage. But Catarman was totally destroyed and abandoned; the townspeople moved to Mambajao and the latter's prosperity begins from this date. From this time on, as

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<sup>5</sup> After these notes were written, there were days when the volcano showed signs of activity, emitting some smoke but without any harmful effects.

I have said much earlier, Camiguín, the almost unknown, became famous and talked about. The volcano, as I have stated, is almost on the shore, and it is actually very low, as the eruption occurred simultaneously at different points; but what can be considered, strictly speaking, as the crater, is small; I have not yet had the opportunity to examine it, but it belched out a fair quantity of lava consisting of rocks, water and fire; the terrain became irregular as the earth sank to considerable depth in many places.

When I have the opportunity to take a trip to Catarman, I will complete these notes with more geological data on the volcano. For the present, I have photographs and pencil sketches of the volcano in its various phases of eruption. Through these one can note the growing changes that were observed of the phenomenon from day to day. At the time of the eruption, the *Diario de Manila* published charts with interesting details of the incident. At the same time, it distributed as a gift to its subscribers a picture of the volcano with a map of the island sent by the present writer's father. He was a correspondent at the time but is now deceased. May these brief lines be an affectionate remembrance of him!

## THE CLIMATE

*Climate. Diseases.* The climate is healthful and very mild throughout the year, and endemic diseases are unknown in the island as in other parts of the archipelago. The diseases I have observed to be more common here are, among others, tuberculosis and asthma; I think this is because the island is continually buffeted by all four winds and the natives are too indolent to wrap themselves, so that with every change of weather, they catch cold; they neglect its cure and it affects their chest or their lungs, and, hence, the diseases I have mentioned. Also during the hot season, tumors, abscesses (locally named *botoi*), etc., and other skin diseases chronically break out. Apart from this, the whole island is very healthful, and this explains why epidemics of cholera, small pox, measles and influenza, which sometimes occur here, claim few victims and

usually do not last long: all this is said concerning the inhabitants in general.

*Temperature.* The weather is temperate, and as I have observed, the highest temperature registered by the thermometer here (at least in the town of Mambajao) is almost equal to the average in Manila. In the past year of 1889, I observed meticulously that we had the hottest temperature on May 17 with 31°50' Centigrade; the lowest, on December 29 with 22°75' Centigrade, and the average temperature was 26°50' Centigrade. I have observed, however, that some years were much hotter than the others, and undoubtedly, the past year has been one of the cooler years because this present year 1890 was very hot in May, June and July, with the thermometer rising up to 32 degrees Centigrade, equalling the temperature in Manila. The barometer, in the same year, has gone down only as far as 757 with no other consequences than strong gusts of wind and torrential rains that fell on June 23; the highest reading occurred on February 20 when the barometer (with an average scale of 765) read 770. I note that all these data have been observed in Mambajao though I do not believe that the other towns differ much.

*Seasons. Monsoons. Rains. Winds.* Strictly speaking there are only two seasons, the dry and the wet; the former is wont to start in November and the latter in June, but not regularly, for it often happens that the monsoons come early or late, so that the seasons also come early or late. The monsoon, known as *Habagat* (winds from the SW), habitually ushers in the wet season; the *Amihan* (winds from the N and NE), the dry season, though occasionally light rains and strong winds (*nortadas*, sailors call them) come; but during the season which can be strictly called dry season, a terrible unbroken heat wave sets in, and that is the time when *Satan* (the south wind) blows.

*Hurricanes or Typhoons.* They are hardly known on this island, because they are usually dissipated in the Strait of Surigao and only gusts of wind, more or less strong, and torrential rains reach the island; however, from December 26-27, 1874, a strong typhoon was felt here; it caused some destruc-

tion in houses and plantations. This was repeated on the first day of the following year although with less intensity. When the Habagat (SW) blows at its worst, plantations and roofs of houses usually sustain serious damage on account of the powerful and repeated blasts.

### ETHNOGRAPHY

*Pioneers. Character of the Inhabitants.* There is not the least doubt that the pioneers of Camiguín hailed from Mindanao, and undoubtedly they were the Manobos, the nearest neighbors: they inhabit the river basin of the Butuan River. This can also be seen from some of the physical and moral characteristics of those of Guinsiliban, the oldest town of this island. But there remain only a few families from this primitive race and from the *mestizaje* that arose through its contact with the subsequent waves of migration. They are found only in Guinsiliban, as previously mentioned, and in Sagay. The race that can be said to inhabit the entire island in general and to hold authority in it now through constant and frequent migration is the Boholano. The industrious Boholano has supplanted the few remaining old inhabitants, raising agriculture and commerce to the level which they have reached this day; the original natives of this island are lazy and vicious. Having said that the Boholanos inhabit most of this island, I have little or nothing to add about their character. The Boholanos are well known throughout the archipelago (many authors have already written about them) and I would need a volume to describe their customs and way of life. But now that I have mentioned them, I might as well declare that the Boholanos are industrious, thrifty, respectful, religious; that they excel in their dedication to commerce. Bohol is a big island, indeed, but very poor and barren; and yet the Boholanos pour out by the thousands every year into Mindanao, Camiguín, Leyte and Cebu to trade and engage in agriculture, and when they have saved enough to meet their obligations to their King and something to live on for a season, they return again to their land "to rest in the warmth of home," until they feel the need for new voyages. Because Boholanos are found

everywhere, an author has named them "the Chinese of the Philippines." The women are also hard-working, active and *cariñosa*. They usually have more bodily grace than the Tagalas, are humbler and more modest. For the present, this is all I can say regarding the inhabitants of this island, but *Deo volente* I shall soon be able to say more about them, their habits, customs, traits, superstitions, etc. etc. I have already begun further work on this.

*Idiom.* In general, the people speak the Boholano version of Visayan, which differs very slightly from the Cebuano. The natives of the island also have a special and very difficult dialect, from the testimony of those who know it, called *Quinamiguin* or *Camiguinon*, a corruption and mixture of Boholano and Manobo (or the dialect used by the Manobos) and some Tagalog and Spanish words; but only a few speak it: the families in Guinsiliban and Sagay (I mentioned them when treating of the inhabitants of the island), and a few persons in the other towns. But, in all these towns, Boholano predominates, and it will not take long for Camiguinon to disappear almost completely or else be isolated in a limited area.

### MARINE HYDROGRAPHY

*Ports.* Though all the towns of this island are on the coast, they cannot be called ports for they have poor harbors. Mambajao harbor, in particular, has a wide sandbank at its entrance. Five kilometers from Mambajao, in the visita called Agojo, there is a decent harbor, sufficiently sheltered and deep; ships cast anchor here when the northeast monsoon keeps them from Mambajao. This harbor and that of Mahinog face north, and those of Sagay and Catarman, south.

*Inlets and Bays.* Only those of Tupsan (in Mambajao), Sagay and Guinsiliban (in Sagay) deserve to be called such.

*Capes and Headlands.* The principal headlands are those of Cuguita (which means "octopus") and Mactin in Mambajao, those of Sagay and Guinsiliban (in Sagay) and Lauigan in Catarman.

*Straits.* Since Camiguin is an island situated close to other islands, it is clear that it must be surrounded by straits. However, it is rather far from Surigao (60 miles) and from Bohol (30 miles), as we have already said when speaking about the boundaries. The only true strait, therefore, is that which separates Guinsiliban from Mindanao. It is  $5\frac{1}{2}$  miles wide.

*Islands.* To the north, there are two which should rather be called islets; one, named Agojo, is in Mambajao facing the barrio of the same name; and the other, Mantigui, faces Mahinog, to which it belongs. Both are uninhabited but are covered with vegetation, especially the second. They provide shelter for fishermen resting from their work.

*Sandbanks.* The principal and most dangerous are those of Mambajao, Tupsan and Agojo, all in the north: the first, in the harbor of its name and opposite the town, is rather wide; the second, opposite the barrio of Tupsan, much smaller than the first; the last is a continuation of the islet of the same name in the direction of Bohol. This one is white sand and a little dense; the first two are porous coral.

### TERRESTRIAL HYDROGRAPHY

*Lakes. Rivers. Falls.* There is no known lake here. But in Mambajao, beyond Agojo, there is swampy ground (*pinac*, as the Tagalogs call it) which floods during the rainy season so that ducks are caught in it, but during the dry season, it becomes farm land. There are no important or navigable rivers, but there is an infinity of small ones which should rather be called rivulets or brooks; these criss-cross the island in every direction and make it very fertile. Till a few years ago, the river (if it can be so categorized) of Mambajao was navigable up to a point very close to the site of the parish rectory (some 200 meters) for small boats and even for the government gunboats that used to come here in pursuit of the Moros, but today, the Boholano bancas cannot anchor even at the sandbar.<sup>6</sup> There is a beautiful cascade in the sitio called

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<sup>6</sup> Banca or bangca: among the Visayans, it is a boat whose hulk is usually of only one piece, except the freeboard, and has one or two masts, with outriggers (*catig* or *batanga*) on both sides. It has a sail



Tibanasán in Mambajao. More waterfall than cascade, it is not wide: just a rivulet falling precipitously from a height of some 30 meters, forming upon dropping a little lake with a depth of some 10 meters in the center; fish are caught here. It is a quaint sight, for the place where it is located is shaped like a presbytery.

### HIEROGRAPHY

*Parishes.* In dealing at the beginning of these "Notes" with the history of this island, we have seen the different vicissitudes it has undergone in the course of its spiritual conquest. We said in summary that in 1596, the Fathers of the Society of Jesus evangelized the island; in 1599, the Augustinian Fathers of the Observant Order; in 1600, the Jesuits returned once more to convert the islanders. A short while later, when

of woven palm leaves, *suguran* or canvas, according to its size or shape. It is equipped with long oars or paddles. Its capacity varies from 40 to 100 cavans of palay (and even more), and finally it carries, in the manner of a life boat, another tiny one called *baroto* or *baloto* that is also equipped with outriggers and can carry a load of no more than four or five persons. With these boats, the Boholanos make their long trips to Mindanao, Leyte, Cebu, Iloilo, Romblon, etc.

In a series of articles published in *La Oceania Española* at the end of 1887 and the beginning of 1888, entitled "Lexicografía manilense," the learned and scholarly author of the articles purporting to correct some definitions of "banca" in the last edition of the *Diccionario de la Academia Española*, says that it ought to be defined: "Canoe or dugout, narrow and long, commonly of only one piece or trunk." This definition, as is evident from what I have said above, is unacceptable as a general definition for the entire Philippines. Speaking likewise of the baroto, he says (correcting the Academy) that it is "a boat with a hold of some depth equipped with rudder, rigging, long oars and outriggers and which usually ventures into rough seas. No more no less: to say that it is a small boat is a lie." I beg to differ with the esteemed author, but I believe he must be misinformed about the baroto, or else his definition is applicable only to some particular province outside the Visayas: the baroto is just what I have defined it to be. Barotos are similar to those boats, called bancas in Manila, that cross the Pasig river ferrying passengers to the ships or from one wharf to another. The sole difference is that barotos are much more narrow, coarsely built, equipped with very long outriggers and without awnings or shades of woven bamboo strips. What the author of the aforesaid articles defines is no other than the *bilos*.

this island fell under the administration of an *encomendero*, a Portuguese secular priest replaced them. A short time afterwards, the Fathers of the Society came back for the third time to take charge of this ministry. When the Jesuits left, secular priests took over the administration until 1622, the year in which the spiritual administration was definitely entrusted to the Augustinian Recollects. The island was then a single parish formed around Guinsiliban. The island is administered by these well-deserving Fathers up to the present, to the great satisfaction of the faithful and the authorities, on account of their many beneficial accomplishments, as we shall see in our treatment of each particular town. Hence, it follows that the illustrious sons of Loyola were the first who taught the Faith of the Crucified to these islanders; but the ones who can be considered, strictly speaking, as the founders of Catholicism on the island, are the Augustinian Recollects, considering the short and quite sporadic campaign of the former. According to the chronicles, the first parish that was established in this island was that of Guinsiliban (1596 or 1599), with stations or *visitas* in Catarman and Sagay; in 1622, Catarman was established, with Mambajao as a *visita*, and the island continued for a long time (more than two centuries) with only the parishes of Guinsiliban and Catarman; in 1848 the parish of Guinsiliban was abolished and transferred to Sagay.<sup>7</sup> Guinsiliban then became a *visita* of Sagay, together with Mahinog. In 1855, the parish of Mambajao was formed with Tupsan as its *visita*, leaving Catarman with only the *visita* of Agojo. In 1861, the parish of Mahinog was finally erected independently of Sagay, with part of Tupsan as a *visita*. Thus, the following parishes were formed: Catarman with Agojo (which was attached to Mambajao in 1872); Sagay with Guinsiliban; Mambajao with Tupsan (from the river to the west) and Agojo (attached in 1872) and Mahinog with part of Tupsan (from the river to the east). When we speak individually of each town, we shall see the population of each, the patron saints, etc., etc. Suffice it to say here that for two centuries, there have been no infidel races in Camiguin neither in towns nor in the mountains: all

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<sup>7</sup> Until now I have not been able to obtain data concerning this first parish or the names of its administrators from 1599 to 1848.

are old Christians. These parishes depend directly on the Provincial Vicar Forane who resides in Cagayan, the principal town of the district, and on the Bishopric of Cebu.

### ZOOGRAPHY

Animals found elsewhere in the archipelago are also found in Camiguín, excepting fresh water fishes and wild forest animals, as the island has no rivers or woods; in the mountains one can find only some wild boar or *baboy ihalas*; wild chicken or *manoc na ihalas* and monkey or *amu* in its many varieties. Fish abound at certain seasons; however, there are times when even a hungry man cannot find a single fish; so scarce have they become. In the branch of Conchology, the island is well supplied; rare specimens are sometimes found, especially in the islet of Agojo.

### PHYTOGRAPHY

Vegetation on this island is rich, exuberant and lush; more than what one would expect to find in one place. All manner of trees, shrubs, palms, plants, roots, etc. etc. found in the rest of the archipelago are also found here, but naturally in small quantities, given the size of the island. There is also an abundance of timber for urban and naval construction, as well as fruits, grains, roots and flowers. A diversity of plants from Spain and abroad which do not take root in all the islands are cultivated here in orchards and gardens. But the plant which stands out in importance and value among the other plants cultivated here, which is as it were, the only product of this island which all the farmers plant, forgetting he rest, the plant for which the island is known and, which finally gives life and importance to its commerce, is the peerless *Musa textilis*, called *abaca*<sup>8</sup> by the Spaniards and the natives, a plant which cannot be cultivated everywhere as it requires moist, volcanic soil. The eminent author, Don José de Lacalle y Sanchez, can best inform us concerning the type of soil needed to produce abaca.

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<sup>8</sup> Note that the natives call the plant *abaca* but the fiber, *lanot*.

Volcanic, porous and moist soils are suitable for the growth of this plant which is cultivated in Camarines Sur, Albay, Samar and Mindanao. Experiments conducted in other localities have all failed because, according to our judgment, the soils tried did not have the same composition and were without the benefits of the damp east wind which prevails in those regions where abaca has been successfully cultivated. There are many kinds of abaca; they are classified according to fineness of fibers.<sup>9</sup>

The natives of this island call these varieties *sampongannon* ( the best kind), *laoisic* and *putian* (the inferior ones).

We shall see the importance and renown which the fiber has given to Camiguin, when we discuss each town individually; for the present it is enough to say that, on the average, 50 to 60 thousand piculs a year are exported from the island. Such prosperity was unknown on this island until Señor Santarromana, of happy memory, made the cultivation of abaca obligatory, during his term as governor or deputy magistrate of this province. The first abaca plants were brought from Bagacay, a town of northern Mindanao, where abaca is hardly cultivated now. Catarman and Mambajao were the towns where most abaca was planted, there having been Spaniards to set the example. Although abaca cultivation has greatly spread throughout the island, nowhere is there the smallest memorial to the aforementioned and well-deserving Sr. Santarromana.

The island also produces coffee of excellent quality that can compete with Batangas coffee (in Manila, it has the same price as the latter), good cacao, rice, corn, and sugar cane, all these, however, in small quantity.

### MINERALOGY

It is not known if mines exist on this island; nevertheless, due to the volcano, chunks of sulphur are found in Catarman. The island must have some other minerals, not investigated till now, mercury, among others, since there are signs of it. In Catarman, likewise, one finds carbonated mineral water of

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<sup>9</sup> "Tierras y razas del Archipiélago Filipino," parte I, cap. II, arts. 3 & 2.

which, to date, no analysis has been made by a competent person.<sup>10</sup> The natives use it for treating stomach ailments.

### ARCHIGRAPHY<sup>11</sup>

The island is divided into five civil towns with their *gobernadorcillos* and justices of the peace and other minor officials. The barrios attached to some towns are governed by a *Teniente*. But in ecclesiastical affairs, as we have already said, there are only four parishes, since Guinsiliban which is considered a civil town, is under the parochial administration of the parish priest of Sagay. In governmental, as in judicial and administrative affairs, these towns depend on Cagayan, which is the principal town of the second district of Mindanao, called Misamis. These towns, in order of antiquity, are the following: Catarman, Sagay, Mambajao, and Mahinog. We will describe them separately, following this sequence.

### Catarman

#### CHOROGRAPHY

*History. Foundation. General View.* Catarman, called Catadman by the Visayans, means point or cape. It is the oldest town. It was founded in 1622, under the patronage of San Roque; Fray Francisco de la Concepción, Recollect,<sup>12</sup> was the first pastor. Catarman is probably the oldest town. We

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<sup>10</sup> As soon as I can, I will send a bottle of this water to my esteemed and learned friend, Mr. Anacleto del Rosario y Sales for his analysis, in case it is worthwhile to make its healing powers known to the public for the welfare of aching humanity.

<sup>11</sup> I have not found this word *Arquigrafía* in three Spanish dictionaries which I have consulted, but as I have seen it given by two pure-blooded authors, I have also dared to use it. One must learn from the masters.

<sup>12</sup> Undoubtedly, before this Father, there were others who administered this town, but there is no record of their names. According to the data I have acquired, Catarman was founded in 1622 and Father Francisco de la Concepción was the first Curate. But according to other documents this Father Francisco de la Concepción administered the parish till 1749. It is not possible that the said Father could have run this parish for the 127 years which elapsed from 1622 to 1749. I

have no reliable data about Guinsiliban, which is the oldest settlement; it must have been under the jurisdiction of Catarman.<sup>13</sup> When it was founded, it had 357 tributes and a population of 1,625. In 1848, Sagay was separated from it, and in 1855, Mambajao. These became independent towns. In 1872, Agojo was also detached from it, becoming a barrio or visita of Mambajao. Until 1871, the town was located in its original site. But the volcanic eruption of that year destroyed the town (as already mentioned) and it had to be transferred to Guiob, then a barrio; this is its present location. It is the biggest town on the island in area, very fertile, hilly. The climate is healthful. The first view the town offers is beautiful. It is not yet too developed; it has many forests with excellent timber for construction.

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am of the opinion that Father de la Concepción was the first Curate, concerning whom there are records, but not the first to minister to the parish.

<sup>13</sup> See the note written in the *HIEROLOGICAL* section of these notes. I have not yet obtained data concerning the first parish, or the names of its administrators from 1599 to 1848.

The parish priests who have administered this parish till now are the following:

Fray Francisco de la Concepción	Parish Priest	until 1749
Marcelino del Espíritu Santo	"	" 1752
Tomás del Rosario	"	" 1755
Gregorio de Sn. Nicolás	"	" 1758
Fernando de Santa Teodora	"	" 1761
Roque de la V. del Carmen	"	" 1767
Gaspar de San Fulgencio (with a coadjutor till 1773)	"	" 1779
Pedro de Sta. Bárbara	"	" 1788
Enrique de Sto. Tomás de Villanueva	"	" 1797
Juan Martín del Rosario	"	" 1821
Juan Celis de S. Luís Gonzaga	"	" 1825
Benito de San Agustín	"	" 1831
Miguel de San Macario	"	" 1840
Luis Gomez de S. Jose <sup>a</sup>	"	" 1856
Domingo Gómez de los Dolores <sup>b</sup>	Acting	" 1856
Ramon Zueco de S. Joaquín	"	" 1856
Antonio Preciado de Sta. Genoveva <sup>c</sup>	Parish Priest	until April 1883
Celestino Ballesteros de la V. del Camino	Acting	" June 1883
Constancio Sensio del Pilar	"	" August 14, 1883
Calixto Gaspar del Carmen	Parish Priest	up to the present

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<sup>a</sup> In 1853, he had his nephew, Father Domingo Gomez, as coadjutor. The latter filled in for his uncle at his death.

<sup>b</sup> Four years later, this Father was nominated parish priest of Mambajao; he occupied this post for more than 29 years.

<sup>c</sup> In 1880, he had a coadjutor.

This parish is classified as *De Segunda Entrada*.<sup>14</sup>

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<sup>14</sup> By royal decree dated July 10, 1894, the parishes in the Philippines were for the future to be classed according to the following plan: parishes of 5,000: *de primera entrada*; parishes of 5,000—10,000: *de segunda entrada*; parishes of 10,000—20,000: *de primer ascenso*; parishes of 20,000—30,000: *de segundo ascenso*; parishes of more than 30,000: *de término*.

*Boundaries. Location.* Catarman is bounded on the north by Mambajao, 2 leagues away; on the east, by Sagay, 1½ leagues away; on the south by the sea of Mindanao; and on the west by Siquijor from which it is separated by the sea. Catarman is on the southwestern part of the island. It is 45 miles distant from Cagayan and 8, as the crow flies, from Mahinog.

*Inhabitants.* They are almost entirely Boholanos, and the population actually numbers 4,842 (census of 1889), distributed into 26 *Cabecerias*. Before the eruption of the volcano, this town had a population of 10,000, but this great catastrophe left it almost depopulated; but now it is growing again. The esteemed parish priest, Fray Calixto Gaspar, has this to say:

This town, the most flourishing on the island before the eruption of the volcano, had 40 cabecerias. Destruction was total. But since the town is the biggest in land area with abundant forests of good timber and very fertile land, it advances and prospers again, and without fear of error, it can be affirmed that if the inhabitants continue with their present zeal in the planting of abaca, not many years will pass before they again become, if not the first, the second in wealth and commerce on the island.

*Means of Communication.* From Catarman to Sagay, there is a good bridle path which, with a little labor, could be converted into a vehicular road. The road to Mambajao is rather bad up to the visita of Agojo. The rainy season renders it impassable; but from Agojo to Mambajao, the road is good and coaches can travel on it.

*Agriculture. Commerce.* Being a very fertile town, it produces everything that we have mentioned under Phytophraphy. At present, it produces an average of 3,000 to 4,000 piculs of abaca, some cacao, and enough bananas and coconuts. Its commerce is reduced to the abaca it produces and ships to Mambajao and Cebu, a business which the Chinese engage in. From these places it imports the rice it needs for consumption, more or less 4,000 to 6,000 cavans, since the town grows very



## THE INHABITANTS OF CATARMAN

Years	Non-payers tribute	Tribute payers	Exempt	CHINESE		Number of souls	Baptisms	Weddings	Deaths	Observations*
				Christians	Infidels					
1622	"	357	"	"	"	1625	"	"	"	With Sagay, Mambajao and Mahinog.
1749	"	212	"	"	"	800	"	"	"	With Sagay, Mambajao and Mahinog.
1820	"	815	"	"	"	4671	"	"	"	With Sagay, Mambajao and Mahinog.
1838	"	1398	"	"	"	10361	"	"	"	With Sagay, Mambajao and Mahinog.
1851	"	1479	"	"	"	7401	"	"	"	With Mambajao and Mahinog.
1861	"	1881	"	"	"	10707	"	"	"	With Agojo.
1868	"	2078	305	2	"	10112	"	"	"	With Agojo.
1879	2463	2268	343	"	2	5078	202	27	92	
1882	"	1153½	"	"	"	5175	"	"	"	
1885	"	"	"	"	"	5098	"	"	"	
1889	2234	2346	256	1	5	4842	237	67	85	

\* Quotation marks (") indicate my inability to obtain data.

little. In maize, too, production is not equal to need. Cloth, hardware, dry goods and food stuffs also come from Chinese stores. Recently a *Peninsular* established himself as agriculturist and merchant. Finally, there is some trade with the towns of Bohol, with Butuan, Mahinog, Cagayan, Balingasag and other towns of this district; the boats of the industrious and indefatigable Boholanos bring in all the hard-to-get necessary goods for use and sustenance; in return, they take away coconuts, oil and nipa. This trade, however, is on a small scale and only at certain seasons of the year.

*Public Education.* In the boys' public school, some 106 pupils attend daily and in the girls', some 110. These schools offer only courses *De Entrada*, and are staffed by substitute teachers for lack of regular ones.

*Buildings and Houses.* The old church and the rectory are made of wood and thin plaster walls, with a nipa roof. The church measures 30 rods long, 8 rods wide and 10 rods high, while the rectory is  $18\frac{1}{2}$  rods long, 10 rods wide and 10 rods high. The cemetery is 65 rods long by 44 rods wide, surrounded by a bamboo palisade. The schools and the town hall are also built of light materials, as is the rest of the town. There are a few large houses. The new church is nearing completion; it will be the biggest in the island, to the credit of the learned and likable parish priest. The streets are few, short, tortuous and hazardous as are all streets of Camiguín in general.

*Means of Sustenance.* We have said that the produce and resources of the town do not suffice for the sustenance of its inhabitants, and that the itinerant Boholanos are the dealers in fish, fresh and dried, chicken, eggs, pigs, carabaos, beef, ube, camote, corn, palay, cacao and coffee for the consumption of the town. They very rarely slaughter carabaos; pigs, almost daily. The town has a sufficiency of those greens and vegetables that are common to the Philippines. Bread is baked only in the rectory. Other items, like chicken and eggs, are cheap though brought in from outside.

## Sagay

*History. Foundation. General Description.* Sagay—the name means nettle—began as an outgrowth of Catarman. We have already seen, however, that Guinsiliban, at present a barrio of Sagay, was the first parish of Camiguin, but I lack data on this matter; it seems that for many years, Guinsiliban was only a visita of Catarman.<sup>15</sup> The only datum I have is the population of Guinsiliban in 1749: 400; then the chronicles are silent. June 11, 1848 must be considered the real foundation day of Sagay; its approval January 25, with Father Fray Fernando Ramos de la Encarnación as the first parish priest. Sagay was founded under the patronage of the Virgin of the Rosary. When the town was established, it had 19 Cabecerías and a population of 2,935. In 1860, the visita of Mahinog was separated from it, forming a new town. The land is also fertile and hilly (though not to the same extent as Catarman), but somewhat rocky. The climate is fairly healthful. Viewed from the sea, the general panorama presents nothing in particular. There are still forests to provide timber for construction. In area, it is smaller than Catarman and Mambajao, but bigger than Mahinog. The harbor, like Catarman's, is sheltered in the season of the northerlies, but very exposed in the season of the southwesterlies. Ecclesiastically, the town falls under the classification *de segunda entrada*.

I have here the list of the Reverend Parish Priests who administered this town:

Fray Fernando Rubio de S. Agustín			
Encarnación	Parish Priest	until	1851
A secular Priest			
Fray Fernando Rubio de S. Agustín	Provisional	"	1853
" Santos Paredes de S. Pedro	Parish Priest	"	1856
Apostol	"	"	1860
" Mariano Cornago de la V. del			
Pilar	Provisional	"	1861

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<sup>15</sup> I have not obtained up to the present data concerning the first parish, or the names of its administrators from 1599 to 1848.

" Santos Paredes de S. Pedro			
Apostol	Parish Priest	"	1865
" Francisco Marquéz del Rosario			
" Celestino Ballesteros de la V.	"	"	1884
del Camino	Provisional	"	1884
" Valentín Utande de S. José	"	"	1887
" Santiago Alvarez de la V. del Villar	Parish Priest, who administers the parish at present.		

*Boundaries. Location.* It is bounded on the north by Mahinog, 3 leagues away; on the east and south by Mindanao with an intervening sea; and on the west by Catarman, 1½ leagues away. Sagay is in the south of the island, 3 leagues away from Mambajao, 5 to 6 hours by sea from Balingasag.

*Inhabitants.* The town counts with 29 *Cabezas de Barangay* and a total of 5,294 inhabitants, all of them natives of the town. In particular, Guinsiliban is peopled by the descendants of the first settlers of the island. Ten years ago, in 1879, it had a bigger population—5,794—than at present; the decrease is explained by the absence of the Boholanos and the extreme indolence of the natives. Talking of this discrepancy in population, my honored and erudite friend, Father Alvarez, the present parish priest, tells me:

There ought to be no other reason, in my opinion, than that there is no immigration to this town from the neighboring province of Bohol. These migrations, as is known, have given life to Camiguin. Sagay and its visita, Guinsiliban, are the only towns of the island without Boholanos, and in as much as these natives are such inefficient workers, these towns degenerate. Perhaps the absence of migrations is also the reason why these two towns still keep their primitive dialect, an off-spring or very close kin of the dialect of the mountains of neighboring Mindanao.<sup>16</sup> Another reason why this town is, at present, not as significant as it was in '79, is without doubt what is read in the *Estadística de la Provincia de S. Nicolás*, written in 1851 by the Reverend Father Provincial, Fray Juan Felix de la Encarnación. Speaking about Sagay, he states: "The land is less than gracious; it is somewhat arid and not so productive as Catarman; for this reason, the harvests of palay, cacao and abaca are not sufficient to provide comfortably for the inhabitants and free them from poverty."

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<sup>16</sup> See what we have said above, under ETHNOGRAPHY.

## THE INHABITANTS OF SAGAY

Years	Non-tribute payers	Tribute payers	Exempt	CHINESE		Number of souls	Baptisms	Weddings	Deaths	Observations
				Christians	Infidels					
1848	"		"	"	"	2935	"	"	"	With Mahnog and Guinsiliban.
1851	"	730	"	"	"	4282	"	"	"	With Mahnog and Guinsiliban.
1861	"	920	"	"	"	2923	"	"	"	With Guinsiliban.
1868	"	1054	"	"	"	4756	"	"	"	With Guinsiliban.
1879	3046	2346	300	3	9	5794	241	38	88	With Guinsiliban.
1882	"	1374½	"	"	"	5937	"	"	"	With Guinsiliban.
1885	"	"	"	"	"	5677	"	"	"	With Guinsiliban.
1889	2503	2394	382	10	5	5294	247	63	116	With Guinsiliban.

*Means of Communication.* We have stated that there is a bridle path to Catarman and that with little labor, it can be made usable for vehicles. Communications with Mahinog and Mambajao are poor; in particular, with the latter. Communications are possible only by horseback through steep mountains. For the present, vehicles cannot be used in the town due to the hazardous terrain.

*Agriculture. Commerce.* This town harvests annually 2,000 to 2,500 piculs of abaca and some 1,500 or 2,000 cavans of rice, but the latter is not sufficient for sustenance and some 2,500 or 3,000 more have to be brought in. The town also produces coconuts, bananas, cacao and coffee, though not in great quantity. Trade depends on abaca shipments to Cebu and, once in a while, to Mambajao, from which places in return, the rice we have mentioned, victuals and other necessary items are brought in. Guinsiliban produces even better and more abaca than Sagay itself. There are stores owned by the Chinese who monopolize every business in town, though there is a European who has opened shop and engages in agriculture. There is almost no retail trade with the rest of the neighboring towns or at least with the towns of Bohol, for boats very rarely come to this town, as we have already seen above. The few times they dock, they trade with the town in products and necessities of life.

*Public Education.* There are schools for both sexes in Sagay and Guinsiliban classified as *de entrada*. Some 120 boys and 135 girls attend it, with only substitute teachers as the positions are vacant.

*Buildings and Houses.* The church of Sagay measures 72 rods long, 14 rods wide, and 6 rods high, with pavement of board and brick: that of Guinsiliban, 54 rods long, 14 rods wide and 8 rods high. The rectory is 32 rods long, by 16 rods wide, and 10 rods high. All these buildings, as well as the schools, the town hall and the best houses in town, are of wood and nipa, but the rest are of bamboo and nipa or cogon. The streets are also tortuous, short, and inclined.

*Means of Sustenance.* As a result of the lack of frequent contact with other parts of the district and with nearby towns, life is rather expensive, especially for the Spaniards and the well-off, since European food items are scarce and expensive and each one has to order them from Manila, Cebu or Mambajao. The natives live almost always on salted fish or *guinamos*. When rice or maize becomes scarce or dear, they eat ube or bananas, in place of those cereals. Pig is slaughtered very rarely, and carabao, sometimes. Here, only the Spaniards eat bread and they have to bake it at home.

### Mambajao

*History. Foundation. General View.* Separated from its mother town, Catarman, by approval of higher authority on January 4, 1855, Mambajao was established as a town on July 6 of the same year, taking for its patron, San Nicolás de Tolentino, with the former Definidor Fray Valero Salvo de Sn. Sebastián, as its first parish priest. The name of Mambajao must be a corruption of *May-bajao* ("there is cold food"). When it was founded, it had 112 tributes, with a population of 2,545 distributed among 9 Cabecerías. In 1860, it had 13 Cabecerías which increased to 43 in 1887. Its barrios are Tupsan (from the river to the west) and Agojo (from the name of a tree which has needles like the pine) which formerly belonged to Catarman. Tupsan was attached to Mambajao since its foundation. Agojo has been under the spiritual jurisdiction of Mambajao since January 31, 1872; in civil matters, beginning July of the same year. Tupsan is 8 kilometers from the town proper, from Agojo 5.

On July 17, 1864, violent tremors were felt in the town, warning of what would happen later in the volcano; smoke from the eruption was seen here for the first time on October 10, 1870. To this calamity, Mambajao owes its present importance, since almost all the Catarmanos moved to this town.

On April 13, 1965, there was an attempt to burn the town: unsuccessful, thanks to the efforts of those who came to the

rescue. However, on September 17, 1868, there was a second attempt: many houses were burned; material losses were calculated at about 21,000 pesos. The last fire was in 1881; two houses with Chinese stores were destroyed.

Speaking about the harbor, we have already said that it is rather bad and that, at its mouth, there is a sandbank. Here, on May 9, 1875, the steamship "Camiguin" ran aground, its stern sitting on the stones; this was its first trip to this town. It was refloated in August of the same year. During the season of the southwesterlies, this harbor is good for anchorage, but not in the time of the northerlies.

The land is as fertile as Catarman's and hilly. The town has a very healthful climate, sufficiently fresh. The view the town presents from the sea is beautiful: resembling a crib or *belen*, since, as a result of the rough terrain, houses appear one on top of the other. In area, it is somewhat smaller than Catarman and larger than the other towns; there are hardly any forests left, as all the surrounding land is cultivated. There are a few woods left around Agojo. Canonically, this town is classified as *de primer ascenso*, certainly a bad judgment since there are towns in this island, and in other provinces of less extent, of less population and less importance than Mambajao, that are classified as *de segundo ascenso* and even *de término*.

We know that the first parish priest of this town was Fr. Calvo. He administered it from 1855 to January 11, 1860 when he died at the age of 71 after serving 42 years as parish priest in various parishes. Fray Domingo Gómez de los Dolores, who at one time administered the parish of Catarman ad interim, substituted for him, administering the parish till December 3 of last year, 1889; he died in Cebu on February 7 of this year, 1890, at the age of 58. At present, Fray Dionisio Pueyo de la V. del Pilar, 37 years of age and 8 years a priest, exercises the care of souls in this town as the parish priest. He has as coadjutor Fray Vitores Diez de S. José. Sometimes Fray Domingo Gómez had coadjutors in the parish; one of them was Fray Celestino Ballesteros, who had provisionally administered



the parishes of Catarman and Sagay, and had also been a coadjutor in the parish of Mahinog.

*Boundaries. Location.* Mambajao is bounded on the north by Guindulusan (Bohol), 30 miles away by sea; on the south and west by Catarman, 26.30 kilometers away, and on the east by Mahinog, 13.57 kilometers away. It lies on the northwest portion of Camiguin; 55 miles away from Cagayan, 9 from Sagay, 5 hours by sea from Catarman.

*Inhabitants.* The town is populated by a colony of Boholanos and very few of the original inhabitants. Presently, it has a resident population of 10,612 (census of 1889) distributed in 46 Cabecerías (which will soon grow into 50, as they have petitioned it) with, besides, some 5,000 or 6,000 transients. There are some 2,168 *polistas* each year. This town can be said to be the most cosmopolitan or unusual in the District; for besides the Boholanos and Camiguieños, there are Spaniards, Tagalogs, Cebuanos, Leyteños, Cagayanos, Surigaonons, Samareños, Ilocanos, Pangasinans, Panayanos, etc., etc., and the indispensable Chinese; so that our neighbors are accustomed to call this town, New York in Mindanao or the Republic of Liberia.

*Means of Communication.* We have already discussed, when speaking of Sagay and Catarman, the condition of the roads leading to this town. The road to Mahinog, however, is good, and that part up to the sitio of Mactin, some 5 kilometers, is passable by vehicle; after a short stretch of some two short kilometers which is still under construction but almost ready, one returns to a vehicle and rides on to Tupsan, to continue from this barrio along a beautiful road, also in a carriage, to Mahinog. It takes about an hour and a half for the entire trip, including the short stretch from Mactin which has to be negotiated for the time being on foot or horseback, because it is a very steep slope. But they are working diligently on it now to make it as level as the palm of one's hand. Then, one will be able to proceed to Mahinog in a coach, with no other inconvenience than to change teams. There is also another road for carriages from the town to the visita of Agojo, 5 kilometers

# THE INHABITANTS OF MAMBAJAO

Years	Non-tribute payers	Tribute payers	Exempt	CHINESE		Number of souls	Baptisms	Weddings	Deaths	Observations
				Christians	Infidels					
1855	"	112	"	"	"	2545	"	"	"	With Tupsan.
1861	"	871½	"	"	"	3708	"	"	"	With Tupsan.
1868	"	1062	125	"	"	4609	"	"	"	With Tupsan.
1879	4061	3391	327	16	22	7817	387	103	109	With Tupsan and Agojo.
1882	"	2063½	"	"	"	8834	"	"	"	With Tupsan and Agojo.
1885	"	"	"	"	"	9143	"	"	"	With Tupsan and Agojo.
1886	"	"	"	"	"	9991	"	"	"	With Tupsan and Agojo.
1887	5726	4095	458	20	40	10309	515	113	228	With Tupsan and Agojo.
1889	5887	4168	472	23	62	10612	608	134	194	With Tupsan and Agojo.

(This is the only town on the island where population has steadily increased; this is not true of the rest.)

long; and in the town itself, though fairly hilly, there are wide streets for vehicles of which there are 25 or 30 in this town, from the luxurious "duc" to the modest "quilez."

*Agriculture. Commerce.* The principal crop is abaca, though they harvest palay and maize—not enough for more than three or four months. There are bananas, some coconuts and a little cacao, coffee and sugar cane. Until a few years ago, there were three presses (two by animal power and one by water power) for sugar cane, producing some piculs of sugar; but the low prices at that time did not compensate for expenses and labor, and so, the owner stopped production. At one time, too, when the abaca did not command such a good price, some tried to raise coffee on a large scale, but the lack of hard cash to sustain the heavy expenses this plant demands during the first years of its cultivation discouraged the farmers, and they substituted abaca which was beginning to command good prices. Now coffee and cacao are cultivated only for local consumption. However, some piculs of coffee are annually shipped to Manila. Also during the time when cane was still being harvested, there was a still in this town for the manufacture of alcoholic products. In short, the cultivation of abaca predominates here, amounting on the average to some 38,000 to 40,000 piculs a year; the average rice production is about 5,000 piculs. But this last is so scarce for the sustenance of the town since even the last poor man requires it, that some 25,000 to 30,000 piculs have to be imported.

The town carries a continual trade with Manila and Cebu, both wholesale and retail; with Bohol and other neighboring towns, a retail trade in prime commodities. Apart from rice which as we have mentioned is imported from these two cities (and a little from other coastal towns), there are also imports of European and local foodstuffs, cloth, necessary and luxury items; these are sold in many stores owned by Spaniards, natives and Chinese, since these last are not the only ones who maintain and monopolize the trade of this town (as in other places); on the contrary, they are in the minority. Abaca, some coffee and copra (very little) are shipped to Manila and Cebu, loaded in ships that continually sail from these places.

We have said that Mambajao also maintains a retail trade with nearby towns; thus, boats continually come laden with chicken, eggs, pigs, fish in brine (guinamos) and dried fish, beef, carabaos, nipa, bamboos, timber, rattan, tuñug,<sup>17</sup> coconuts, maize, abaca, cacao, ube, camote, etc., etc., and sometimes also palay and abaca fabrics, saba,<sup>18</sup> etc., which come from Cagayan, Misamis (and other towns in the district), Bohol, Surigao, etc., etc.; the boats load rice, salt and various articles in exchange. Among the farmers and traders in Mambajao, there are thirteen resident Spaniards and one transient, some of whom, with various mestizos and wealthy natives, have apportioned the trade of the town, relegating the Chinese to second place. Aldecoa and Co., Roxas (D.P.P.) and Palanca of Manila; and Smith Bell and Co., and Cosin of Cebu, have representatives or agents in this town to do business with those who wish to ship their wares to said markets. In the recent past, other firms also transacted business with this town. In 1887, steamers from Manila made 40 trips to this town and those from Cebu 12, making 52 trips in all or one trip per week. In 1888, steamers from Cebu accounted for 33 trips and those from Manila 31, plus 25 sail boats from Cebu and 5 from other places. This makes 94 trips in all, or approximately one trip every 4 days. In the past year of '89, there was a total of 69 trips, 21 from Manila (steamers), 35 from Cebu (also steamers), plus 12 sail boats from this last point, all in all one trip every 5½ days, more or less.

I have the following data on abaca. In 1888, 47,429 piculs were shipped out of this town. This amounted approximately to 407,952 pesos, making a monthly average of 3,952 piculs worth 33,996 pesos or about 504 '56 piculs, worth 4,339 pesos per trip. The price of abaca this year has been on the average 8'56 pesos per picul, with a maximum of 12'87 and a minimum of 7. In 1889, this town loaded 32,500 piculs which, at 9 pesos

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<sup>17</sup> Tuñug is the dry bark of a tree; pulverized it comprises one of the ingredients of *tubá* (coconut wine). It is similar to cinnamon and gives the drink a pungent flavor.

<sup>18</sup> Another plant of the genus *Musa*, similar to the abaca and the banana, whose fiber is woven into fabrics. Its fruit is edible and very similar to the banana called by the Tagalogs *gloria*.

each, amount to 292,500 pesos, averaging some 2,708 piculs per month with the value of 4,239 pesos. We have quoted the average price of 9 pesos; the maximum was 15 and the minimum 7. Lastly, we report on rice imports. In 1888, some 45,174 piculs entered the port with an approximate worth of 135,522 pesos, averaging 480'57 piculs worth some 11,293 pesos per trip. The average price was calculated at 3 pesos per picul, varying according to quality. In 1889, they imported some 28,500 piculs which at 3 pesos (the average price, as we have said) amount to 85,500 pesos, or a monthly average of 2,375 piculs worth 7,125 pesos and some 413 piculs per trip amounting to 1,239 pesos. Through these data, the most exact available, one can appreciate the importance of this almost forgotten and little known town, what it can become with the passage of time, and, finally, one can judge whether Mambajao merits an Ayuntamiento, on a basis of equality with the towns that already have one.

It will be noted that the year 1889 yielded less abaca and trade was weaker than in 1888, because the big droughts experienced in that year dried up the abaca plantations. However, if the weather continues the way it is now, we expect that the current year '90, or '91, will far excel the year '88. For the baling of this fiber, the town has a beautiful iron press, perhaps the best, certainly one of the best of its kind in the Philippines. This machine bales all the abaca sent to Manila.

*Public Education.* About 130 boys and 150 girls attend the schools of this town. The male teacher is permanent and a graduate of the Normal School of Manila, but the female teacher is only a substitute, for the post is vacant. The schools are classified as *de entrada*, when, on account of the importance of the town and the number of pupils, they ought to be rated as at least *de ascenso*. There are also auxiliary schools in the barrios of Agojo and Tupsan. The Spaniards and many wealthy natives send their sons to the *colégios* of Manila and Cebu.

*Buildings and Houses.* The present church is small for the population and decrepit-looking. It is 55 rods long, 14 rods wide and 6, 3/4 rods high, of stone masonry thatched with

nipa. The interior has one nave; the decorations are poor, sculpturally and architecturally, but the images and their ornaments are rather rich. The rectory is very spacious and neat, especially the part restored by the present parish priest. It measures 45 rods long, 10 rods wide and 6 rods high, also roofed with nipa. The cemetery is also small and very poor, measuring some 40 rods square, and a small stone wall, a meter high, surrounds it. The mortuary chapel is tiny. These religious buildings are ancient (dating from the time Mambajao was only a visita); but now the importance of the town demands buildings more in harmony with its dignity. Within a few months, work will begin on a new, big, beautiful church. Materials are already being prepared. I say the same should be done for the cemetery and rectory. We hope these building projects will not take long to finish, considering the great interest of the town and the enthusiasm of our estimable parish priest.

The town hall is being finished, and although somewhat low, it will be elegant. It is of stone masonry up to the first floor which is of good wood; the rest, including the roof, are nipa, but there are plans for zinc roofing. The schools are roomy, new and well constructed, with pampango-style plaster walls and nipa roofing. The town has 7 houses roofed with zinc, and 8 granaries with pampango-style walls, also with zinc roofing, and some 50 wood and nipa houses, some large and well decorated; the rest are of bamboo and nipa, many of them beautiful and comfortable. Of those under construction, some promise to be beautiful. The freight platform or wharf is also under construction, one half will be stone, the other half with wooden posts supporting a board pavement. When it is finished, it will be a great improvement, because it will greatly facilitate the loading and unloading operations of ships.

*Means of Sustenance.* The town is completely provided for sustenance, as well as for luxury. Neither the goods of the country nor the best of Europe that arrive in Manila are scarce here. There is fresh meat daily, for cows are slaughtered everyday, at least one daily. Only carabaos useless for work

are butchered. Pigs fall under the cutting edge of the bolos, four or five at least daily. Fresh fish at certain seasons and dried or in brine are always available. There are also chickens for sale. The item that sometimes becomes scarce is eggs. There is sufficiency of sheep, goats, turkeys and doves. There are two or three general stores for European foodstuffs; some Chinese stores also sell these. The *tiangui* or market, carries the products of the country, legumes and garden products. In spite of this abundance, one should not think that life in Mambajao is inexpensive, because meat (beef as well as pork), chicken, eggs and European victuals and canned goods, are much dearer than in Manila, and the only goods sold more cheaply are greens, vegetables, cereals and fish (when available). One public bakery sells bread everyday; many families bake bread in their own homes for daily consumption. For the common good, some rich residents have financed the construction of a system of bamboo pipes. These, some high above the ground, others underground, carry water to the residential area of the town. There are plans to construct a system of iron pipes, like Manila's, or at least of brick aqueducts, like Balinasag's, and we hope that all this will not remain on paper, as the town's magnificent water, which is very salubrious, merits it. Regarding cloth and other items for ordinary use, the town is well provided for in the 16 or 20 stores owned by Spaniards, natives and Chinese. There is also a public clinic with a full time physician maintained by regular contributions from various families. Finally, there are 3 public billiard halls for enjoyment and recreation.

### Mahinog

*History. Foundation. General View.* Maginog or Mahinog means "to ripen" or it might be a corruption of *may hinog* (or *jinog*), which means "there are bananas." Mahinog was separated from its mother town, Sagay, by approval of higher authority on September 14, 1869. By order of the Reverend Bishop on October 18, a town was formed under the patronage of San Miguel Arcangel, the present pastor, Fray Aniceto Grima del Rosario being the first parish priest; on several occasions he had a coadjutor. When Mahinog was founded, it had

500 tributes, with a population of 2,100 distributed among 12 barrios. One of them is Tupsan, from the river towards the east, 5 kilometers away. Mahinog is the smallest in area and the poorest. The land is fertile enough, especially for cereals, since there are many irrigated areas in the lower sector. There are mountains enough; the climate is very healthful. Viewed from the sea, the town offers no great scenery, for only the mountains appear, the town proper being situated rather far from the coast. The harbor, like Mambajao's, is sheltered against the southwesterlies, but not against the northerlies. As to its canonical administration, the town is classified as *de entrada*.

*Boundaries. Location.* It is bounded on the north and the west by Mambajao which is 3 hours by sea and a scant one hour by land on horseback; on the east, by the sea which separates it from Mindanao; on the south, by Sagay, 3½ miles away. It is 8 miles from Catarman. It is located on the eastern side of the island.

*Inhabitants.* Boholanos mainly. It has 23 Cabecerías and some 5,003 residents and a small floating or transient population.

*Means of Communication.* We have spoken of the road leading to Mambajao in our notes on that town. The road leading to Sagay is about average and good only for horses. The streets in the town proper, though uneven, are wide and straight, and along these, as along the road to Tupsan, the town's two or four vehicles travel.

*Agriculture. Commerce.* This town also produces abaca, though only some 3,000 piculs a year are harvested. However, it is the town that possesses the biggest and best lands for palay. The yearly harvest amounts to some 4,000 to 5,000 cavans; less than this amount still has to be brought in from outside. Maize is also produced, as well as coconuts, some coffee and cacao. Lastly, it produces enough nipa to supply the other towns of the island. It maintains a small maritime trade: with Cebu and Mambajao, through steamers and other kinds of boats; with Bohol and Mindanao, through bancas.



## THE INHABITANTS OF MAHINOG

Years	Non-tribute payers	Tribute payers	Exempt	CHINESE		Number of souls	Baptisms	Weddings	Deaths	
				Christians	Infidels					
1860	"	500	"	"	"	2100	"	"	"	With Tupsan
1861	"	584	"	"	"	2379	"	"	"	
1868	"	767	76	"	"	3527	"	"	"	
1879	2668	2260	310	"	"	5238	211	39	51	
1882	"	1122½	"	"	"	4771	"	"	"	
1885	"	"	"	"	"	4580	"	"	"	
1889	2605	2052	322	6	18	5003	340	72	124	