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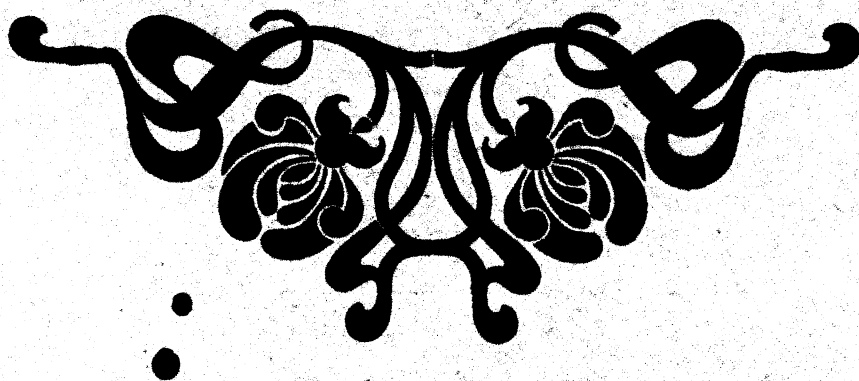
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FEB 11 1910

The Peoples of the Philippine Islands

By CAPTAIN HENRY DU R. PHELAN, U. S. V.



San Francisco, California
Nineteen Hundred and Six



ARMA N. GENDY, U. S. ARMY, 1914

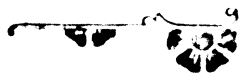
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OF THE
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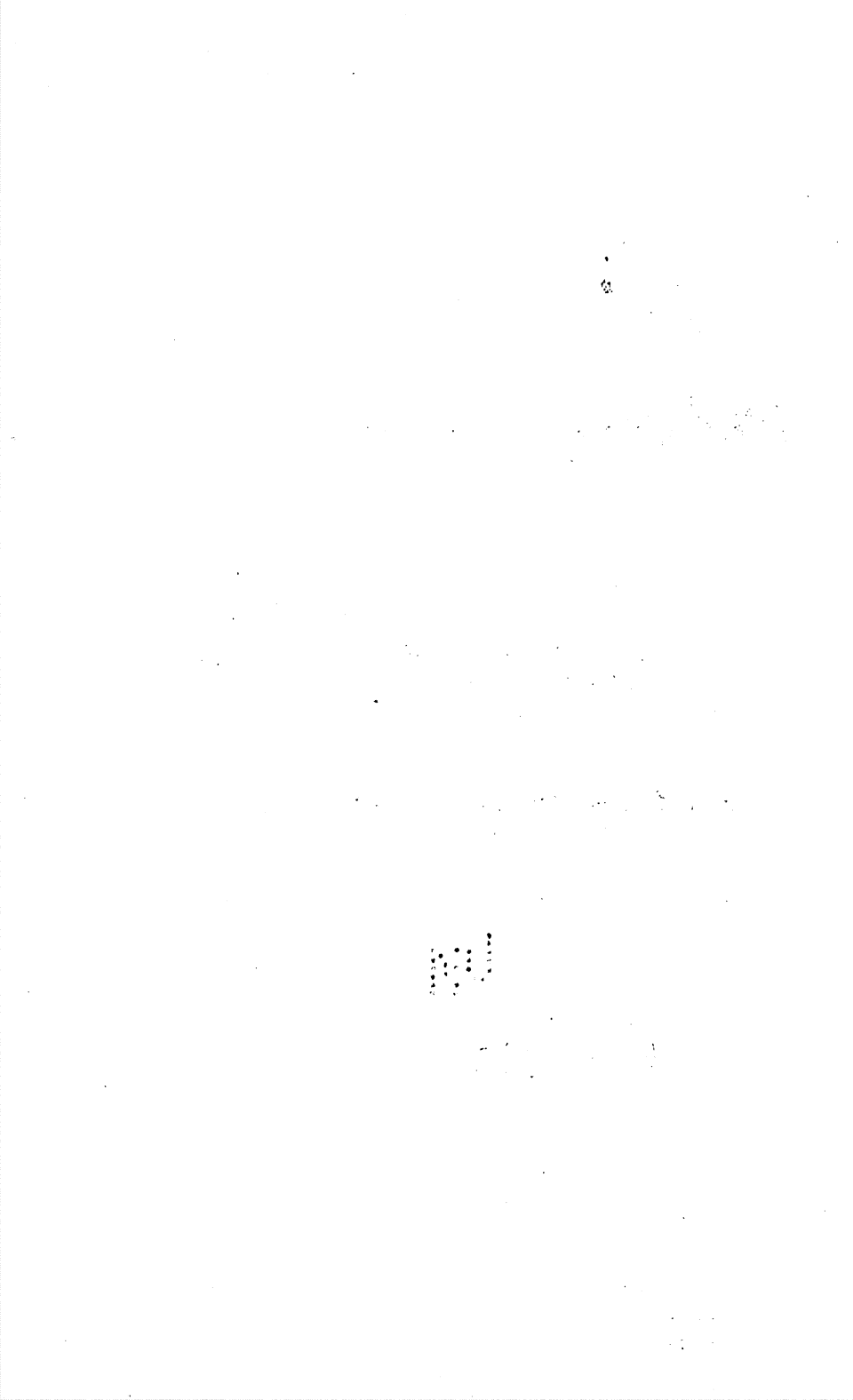
A LECTURE DELIVERED BEFORE
THE CALIFORNIA BRANCH OF THE
AMERICAN FOLK-LORE SOCIETY

...BY...

Captain Henry Du R. Phelan
U. S. V.



San Francisco, California
Nineteen Hundred and Six



THE CALIFORNIA BRANCH
OF THE
AMERICAN FOLK-LORE SOCIETY
Requests the pleasure of your presence at its Eighth Meeting
CLOYNE COURT, BERKELEY,
Tuesday evening, April seventeenth, 1906
At eight o'clock
DR. HENRY DU R. PHELAN
Captain U. S. Volunteers
Will speak on
THE PEOPLES OF THE PHILIPPINE ISLANDS
Illustrating with an exhibition of ethnological specimens.

¶ A few hours after the conclusion of the lecture so announced, the disastrous earthquake of April 18th occurred, and in the general conflagration which followed, the lecturer's valuable collection of ethnological specimens, photographs and maps was totally destroyed in San Francisco.

¶ Owing to this mishap, the text remains unaccompanied by the illustrations intended to appear with it.

¶ It is hoped nevertheless, that the reader's interest in the subject and indulgence for the imperfect manner in which it is treated, may be such as to induce him to follow to the end the author in his wanderings among the many different tribes of the Philippine Islands.

Henry Du R. Phelan.

*Fort Rosecrans
San Diego, California
September 14, 1906*

The Peoples of the Philippine Islands

By *CAPTAIN HENRY DU R. PHELAN*

United States Volunteers

TO treat of the folk-lore of such a country as the Philippines is no easy matter, or rather no simple matter, since the Philippine Islands are not inhabited by a single people, but by an agglomeration of tribes distinctive in physique, habits, religion and origin. Any single one of these heterogeneous tribes could afford sufficient material for a separate lecture. Hence my object will not be to give a minute and complete description of the Filipino races, but to confine myself to a mere aperçu of the customs of some of the tribes, while giving ampler detail as to others.

I shall now refer to a map of the Archipelago and call attention to the fact that while these islands are for the sake of convenience divided into three groups: Luzon, the Visayas, and Mindanao, they really consist of a single great group of from 1200 to 1400 islands and islets, inhabited by a population of eight to ten million individuals.

Without going deeply into the ethnology of the Philippines, I must say a few words about the racial differences of the interesting people with whom we are now occupied, in order that I may more readily be followed in my wanderings over the islands.

No two authors of those whom I have consulted, agree as to the classification of the many different Filipino tribes. I have, therefore, adopted the one accepted by the U. S. Government, which recognizes three groups: the Negritos or blacks, the Indonesians and the Malays.

Unlike the native races of America, the Filipino tribes have left us no monuments as evidence of an early civilization. Nor do we find in their country mounds such as have been discovered in America, the exploration of which has thrown so much light on the customs of the early inhabitants of this land. And yet, it is known that certain of the tribes of the Philippines possessed a written language previous to the advent of the Spaniards. It is also reported that their legends were preserved in a written form up to that eventful period.

From 1521 to the present time, the Philippine people have been closely studied and described by the Spanish Friars who accompanied the discoverers of the Archipelago, and who remained ever since in close contact with the population thereof. Much of our knowledge of the Philippines has thus been acquired from the writings of these early pioneers of civilization.

On the other hand, the Spanish who have to such a marked degree the faculty of imposing their religion, language and habits upon a conquered people, to the point even of obliterating race characteristics in them, have by this very faculty, destroyed almost all vestiges of past native history.

The Conquistadores found Mexico inhabited by certain highly civilized people who dwelt in well built cities, some of the monuments of which, in the language of the invaders themselves, equaled in magnificence the palaces of the Old World. Instead of preserving them, however, they destroyed them, as they believed that they were so

saturated with paganism as to be unfit for preservation: witness the magnificent Aztec temple of the City of Mexico which was razed to the ground to make room for the present Cathedral of that historical and beautiful city.

In the Philippines, the Spaniards found no temples to destroy, no monuments to demolish; but they did find legends which they in time eradicated from the memory of the people, and certain religious practices which they altered, and in a fashion, grafted upon their own religious rites, so as to eliminate from them their pagan aspect.

Therefore, today, the civilized Filipino tribes do not present to us purely native customs and beliefs. They have been so altered by their contact with the dominant races as to have lost most of their peculiar cachet. To study the folk-lore of the Philippines in its purity, we must then turn to the pagan tribes who are to this day rebellious to civilization and subjugation.

Let it be here understood that the three races already enumerated, have not remained untinged with foreign blood. On the contrary, by their numerous crossings, they have formed no less than 62 different tribes among which it would be difficult to find individuals of pure stock, save among certain of the Negritos.

The Indonesians who settled mostly in Mindano and other southern islands, have formed 16 different tribes, among which are the Manobos, Bagobos, Montesse, Subanos, Mandayas, etc. The Malays, by their crossings with the Negritos, have formed 28 different tribes, among which are the Igorrotes, Tinitianos, Tandolanos, etc. Their mixture with the Indonesians has formed 7 tribes of Moros, Samales, Ycanes, etc; finally their crossing with the Chinese has formed 11 other tribes known as the Pampangos, Cimarrones, Tanguianes, Tagalogs, Visayas, etc.

From this enumeration of tribes it can readily be seen that it is no easy matter in a short space of time to pay a visit to each one of them and to note the customs of these many colored and widely differing people whom, by the fortune of war, we have taken into our fold as brothers or subjects.

NEGRITOS.

It is generally conceded that the Negritos are the true aborigines of the Philippine Islands. Whence they came is as yet and possibly ever will remain undetermined. While resembling in certain of their features the native blacks of Australia as well as those of other countries, yet they are identical with none; and for that reason, are supposed by some ethnologists to form a race apart.

Weak and cowardly, rather than to resist the advent of the stronger people who since came to the island, they receded from the coast to the mountains where they drag out a miserable existence like so many wild beasts. Out of reach of the influences of civilization, without means of communication with those of their own race, they have formed no settlement anywhere, but lead a nomadic life, scattered over several islands, such as Luzon, where, under the name of Attas, they are found in the province of Cagayan, in those of Ilocos Norte and Sur, Bulacan, Zambales, where they are called Aetas, Camarines Norte, where they number 1000 individuals, Bataan, Camarines Sur, Tayabas and Albay. They are also found in small numbers in the most inaccessible parts of the mountains of the province of Antique, (Panay),

and finally in the island of Negros, where they were once so numerous as to have given their name to that fertile island. With their number, which scarcely reaches twenty thousand, constantly decreasing, they tend ere long to disappear altogether.

They are short in stature, the men measuring on an average 55 inches (4 feet 7 inches) and the women a little less. Their skin is black, their lips heavy and the hair is woolly.

All these members of the scattered Negrito family present this in common that they lead a nomadic life. They will form no villages; scarcely will they group together in small numbers. Those in the province of Camarines Norte sometimes construct fragile huts with bamboo poles and palm leaves for their protection during the rainy season. As a safeguard against the mosquitos they keep a fire burning during the night beneath the bamboo floor upon which they lie, and often rise in the morning fairly roasted and covered with blisters.

They appear to cherish an inborn enmity for all human beings, and spend their life concealed in the crevices of rocks and the thickness of the forests.

They wander about naked, save for a breech cloth, and will sleep where night overtakes them. The women are scarcely better attired than the men, and attach less importance to their dress than to the few trinkets which form their adornment. These consist of bracelets and earrings of iron or brass, wire necklaces and sometimes glass beads. With a bamboo comb in their hair and a narrow strip of cloth around their hips they complete their wardrobe. Those who are mothers, require in addition a sling by the means of which they carry their offspring on their back. The young negrito usually first sees the light on the banks of stream in which he soon after takes his first plunge and then departs with his parents who name him after the plant or tree near which he was born.

The Negritos cultivate nothing, and live upon whatever nature places within their reach, be it snakes, worms or grasshoppers. Lacking these, they devour roots and herbs. Sometimes they descend upon a ranch and carry off all the rice they can steal and transport. At other times they exchange wild honey and wax for rice and it is on these occasions only that the Negritos become visible. Being non producers they are often at loss to find articles to trade, and in the island of Negros, they have been known to have exchanged their children for a knife, hatchet or other cheap utensil. The children thus acquired by the Christians are seldom grateful to their masters for the betterment of their condition, and return to their savage life at the first opportunity.

They sometimes hunt monkeys and other small game, using for that purpose the bow and arrow. Their only other arms are the bolo and the knife.

The intelligence of these people is on a par with their habits, that is of the lowest order. And yet while they readily acquire a speaking knowledge of the dialects of the tribes near which they roam and from whom they obtain their rice, but few Filipinos ever learn the Negrito language.

Those of the province of Camarines Norte keep dogs which they feed on raw cocoanut and on the intestines of the game they kill, they themselves devouring all the rest.

The Negritos appear to have no religion, but they observe a few practices which indicate a belief in spirits.

Their marriage customs vary according to locality. In certain provinces of Southern Luzon unions are contracted according to fancy, irrespective of blood relationship, and without any formality. In Camarines Norte the parents first agree upon the number of bows and arrows and knives which are to be given by the man to the parents of the girl. The girl is then concealed and if the groom is able to discover her she becomes at once his wife.

Their amusements are of the simplest kind and consist in a dance executed in a circle while striking the ground with the foot and chanting a monotonous song.

The Negritos respect their dead. Those of Camarines Norte notify their friends upon the decease of a member of the tribe, and these arrive, bringing with them all the game they may have killed on the way. The body is wrapped in the bark of a tree and sealed up with a mixture of earth and tar. It remains unburied many days.

The funeral ceremony lasts as long as there is anything to eat and drink. The body is then buried in an upright position beneath the hut of the deceased, which is then burned, and the family moves elsewhere.

It is not known what remedy they employ in sickness; but it is a fact that they abandon those who are afflicted with small-pox or cholera.

Such are these timid, harmless children of nature, who will neither fight for pleasure nor gain, but who are so jealous of their independence as to avenge themselves upon anyone who seeks to deprive them of that which they most cherish.

INDONESIANS.

Passing from the simple Negritos, we come to the Indonesians, who stand a little higher in the human family. They are supposed to have followed the Negritos to the Philippines and to have driven them away from the coast to the interior of the land. However, they do not appear to have settled anywhere but in the southern islands where the Negritos exist no longer, chiefly in Mindanao, where they number many thousands, divided into several tribes, each having different dialects, customs and beliefs.

Unlike the Negritos, the Indonesians usually form pueblos and recognize a divinity as well as a temporary ruler. But they are equally fond of their independence, and will neither submit to the domination of neighboring tribes nor to the influences of civilization. They are pagans, and as such they enjoy a greater degree of freedom than if they were Christians. The Spanish government never succeeded in conquering them. Where the soldiers failed, the tax collector failed likewise. Hence, while the Christian Filipinos once paid tribute to Spain and now to us, the pagans have always been exempt from taxation. All they demand is that they be left alone, and in return they have never given Spain nor us any trouble.

As it will later appear, along certain stretches of the Mindanao coast, there are settlements of Filipino Christians. Elsewhere there are Moro districts. The pagan tribes occupy the rest of the island.

As it is well known, Mindanao has been the scene of considerable disturbance during the past few years. At first the Christian Filipinos

who rebelled against Spain and against the United States, caused us to invade Mindanao and to engage in a tedious warfare tending to their submission. These Filipinos, when hard pressed by our troops, would rather submit to us than to take any chances of losing their lives by retreating into pagan territory. For that reason the pagan tribes have been of some service to us; among these are the Subanos, of whom I shall presently speak.

Some time after we had disposed of the troublesome Filipinos, the Moros became restless, chiefly through our having invaded their territory. Much bloodshed was the result. The Moros are as much disliked by the pagans as are the Christians, and what has been said about the pagans being a barrier which the Filipinos dare not cross applies equally well to the Moros.

The diversity of races in Mindanao as well as the multiplicity of tribes belonging to the several races, each having a different dialect and different beliefs, result not only in perpetual misunderstandings, but also in frequent clashes of arms. Hence all these tribes are ever ready for an emergency, and each individual thereof goes about armed with offensive and defensive weapons. I have seen several times these people, when about to cross into the territory of a neighboring tribe, to venture on the forbidden land armed to the teeth. Bolos, spears, campilans, knives and shields would make up their equipment, to the point of embarrassing their movements.

SUBANOS.—I spent an entire year along the coast of Mindanao, part of the time with a troop of cavalry in pursuit of a band of renegades who were causing considerable trouble. These people were finally dispersed, many being killed, while the remainder either surrendered or escaped unmolested. The Subanos, who were not in sympathy with the rebellious Christians, would not permit them to enter into their territory. It was then that I met a Subano chief who gave us assurance of his friendship and of his co-operation in our efforts to restore peace in the country. After several interviews this chief requested me to obtain for him something that would serve to enhance his prestige and authority among his own people. He thought that an army revolver would be the proper thing, since fire arms were as yet unknown among those of his tribe. Before his desire could be satisfied, circumstances caused us to transfer our field of operation elsewhere, and our friendly Subano never received the prize he so much coveted.

The Subanos occupy the greater part of the west coast of Mindanao. They are a pacific tribe with limited mental capacity, but affable and not wanting in other good traits. They entertain a great respect for the aged, and will invite them to take part in all their deliberations no matter how poor they may be.

Their clothing consists of a jacket and of pants either plain or striped. The women also wear a jacket with tight sleeves and a skirt called *patadion*, woven by themselves with cocoanut fibres, extending from the waist to the ankles. Their hat or *salacot* is also woven with bark of certain trees.

Their huts are of simple construction, and their utensils consist chiefly of an *olla* or jar for cooking rice, a pan or *carajay*, and a *tambobo* or large basket in which they store their rice.

Their religion consists of several superstitious practices. They have no idols, however, unlike some of the other tribes.

The Subano marriage ceremony is preceded by a meeting of the parents of the prospective couple in the house of the *Timoli* or chief. A second meeting takes place a few days later, and, upon payment of the price agreed upon for the girl at the previous meeting, the latter is given over to the beau, and the ceremony is at an end. The Subanos, however, practice polygamy. In order to obtain an additional wife, a certain payment must be made to her parents, a hut must be provided for her, and the would-be husband must promise to visit her every third day. When they tire of some one of the surplus wives, they can return her to her parents, taking back at the same time the presents which they offered at the time of marriage. If, however, the woman seeks a divorce through some fault on the part of the husband, she obtains her liberty, but he loses the wedding presents. The women are afforded ample protection, and severe penalties are provided for those who abuse them.

When a Subano is about to die, he is surrounded by his relatives who display loudly their grief upon his demise. They then wash the body, dress it in white, and according to their degree of friendship for the departed, they surround his head with more or less pieces of raw cocoanut. The body is kept 24 hours in the hut and then it is buried near the premises. The funeral ceremony is the occasion for a feast at which the mourners eat an abundance of rice, chicken and pig, and drink an intoxicant beverage made with fermented rice. This latter custom prevails generally among the wild tribes of the Philippines.

MONTESSES.—In the valley of Tagaloan, in the province of Misamis, and also in that of Surigao, there is a tribe known as the Montesesses, some of whom have adopted the religion and customs of their neighbors the Manobos.

MANOBOS.—The Manobos live along the banks of the Agusan river and its tributaries. They form a numerous but wild and ferocious tribe difficult to approach. They build their dwellings on the tree tops close to some stream. They cultivate the soil, but each year they will raise a crop in a different locality. Their clothing, arms, ornaments and religion are similar to those of their neighbors the Mandayas.

BAGOBOS.—At the foot of the volcano Apo, in the province of Davao, scattered along the river banks, there is a population of some 12,000 Bagabos. These are generally people of fine physique, among whom the practice of destroying all defective children is in vogue. They are industrious and independent. They make it a practice to hold slaves, not so much for the purpose of labor as for sacrifices to the gods.

The Bagobos have no idols, but they believe in a supreme being called *Diwata*, and also in a great devil who is the dispenser of all evils, of diseases, hunger, misery and death. This evil spirit, ever thirsty for human blood, is the great Mandarangan who resides in the volcano Apo. No one would dare ascend the mountain without first propitiating this god by the sacrifice of a slave. These unfortunate victims are chosen usually from among the prisoners of war belonging to neighboring tribes. Lacking these, old and infirm Bagobos themselves are offered up in sacrifice. When striking the fatal blow the following words are pronounced: "Solo dini Mandarangan, qui numan diponoc ini manobo;" Eat O Mandarangan, and drink the blood of this man.

In addition to these two leading spirits, there are several lesser ones. In heaven there is a trinity of brothers: Tinguiana, in whom is vested great power; Manama, who rewards and punishes; Todlay, who has a wife, and who presides over marriages. This last divinity is conciliated by offerings of *buyo* or betel, and *morisqueta*, or boiled rice. There is also a virgin in heaven, whose name is Todlibon.

The Bagobos recognize a chief or Dato, though they are ruled mostly by traditions reenforced by the will of the mightier. Their arms consist of the spear, the campilan and the arrow. Their mode of warfare is mostly surprises and treachery.

A Spanish missionary, after spending twelve years along the southern coast of Mindanao, was unable to make any progress towards the conversion of these barbarous people, but he succeeded in mastering their equally barbarous language, and, upon his return to Manila, he published a Spanish-Bagobo dictionary, a copy of which I possess, and which will prove of value to those who are desirous of acquiring a new tongue or who may contemplate a visit to our Bagobo friends.

ATAS.—To the west of the volcano Apo, there exists a warlike tribe known as the Atas, who are bitter enemies of the Bagobos as well as of the Moros.

TIRURAYES.—A few years ago, a young Tiruraye indian, Tenoria Sigayan, from Tamonteca, in the province of Cottabato, and not far distant from the town of that name, embraced Christianity. He was prevailed upon to write a history of his people as he knew it. In his own quaint style, he wrote in the Tiruraye dialect, an interesting description of the customs of his tribe. This unique work was translated into Spanish and published in Manila, where I was so fortunate as to acquire a copy of it from which I have made a few extracts.

The Tiruraye country extends from Cottabato down along the coast of Mindanao to the country of the Dulunganes. The people live in small dwellings, the entire furniture of which appears to consist of a single *petate*, a mosquito net, an *olla* for cooking rice, a few utensils made from coconut shells. They have neither forks nor spoons, and eat with their fingers from large leaves which answer for plates. They partake of but two meals a day, at noon and in the evening, the menu of which may consist of either *morisqueta*, fruit, various herbs, fish and occasionally meat. They have no dessert, but enjoy a chew of *buyo* instead.

It is considered bad form to retire from the meal before everything eatable has been devoured. Husbands and wives alone enjoy the privilege of eating from the same dish. All others must eat from a separate plate. If a stranger happens to call, he is invited to dine. If he accepts the invitation, he approaches; if not he replies: "Mica u." "I don't want to. That's all."

The men dress somewhat in the fashion of their neighbors the Moros. The women wear a chemise and an *emut*, a garment which corresponds with the patadion of other tribes, and a hat or *Sayaf*, made with a palm leaf. They are fond of bracelets, of rings and of necklaces of colored glass. They also wear ear rings of a fair size, according to Sigayan, who remarks that the holes in their ears are so large that he could readily pass his great toe through them.

The men also wear ear rings and some other of their wives' ornaments.

The women shampoo with cocoanut milk and retain their coiffure by means of a bamboo comb.

The Tirurayes make use of the same arms as the Moros, spear, campilan, dagger, oris and the shield. They are also accustomed from infancy to the use of the bow and arrow. The arrow points are poisoned with the resin of the Quemendag tree, which causes death in a few moments.

They will often kill through malice or for the purpose of robbery. They enjoy above all things killing a Moro, provided they do so by treachery. They have many grievances against the Moros, one of which is that the Mahomedans constantly reproach them with the sin of eating the flesh of the pig which they themselves never touch. A single mosquito net and a petate, or piece of matting, will suffice for an entire family who all sleep huddled together. Upon retiring, however, the Tirurayes do not go to sleep at one, but take advantage of this close family reunion to repeat the legends of their tribe. The women alone appear to remember them and to relate them. They also sing a song called *fegucluques* which recalls the deeds of primitive men, and repeat the tales of Laquey legeuos, and of Metiatil, and of other fabulous heroes of prehistoric times.

The Tirurayes recognize the existence of a god, whom their priest *belian* sees and converses with during his sleep. This *belian* tells them that they will all go to heaven, at which they greatly rejoice. He also beats a drum, which the other Tirurayes can do as well. They also believe that there is a bad place especially reserved for their enemies and neighbors the Moros.

Of their lesser divinities nothing will here be said.

The Tirurayes have faith in the science of palmistry and in charms. they carry the latter about their person. There is one charm, the *ilemu*, which is especially prized for he who carries it is sure to win the love of all those whom he meets. Another charm, the *ramut*, will cause the death of the person one hates; and when the possessor of the *ramut* says to his charm: "ramut ne," his enemy at once dies.

They say that one must never speak of the doings of animals for fear of the *Sembolouen*. This punishment was once meted out to a pueblo in the form of a torrential rain, accompanied with wind and lightning.

As to marriages, the parents have the selection unbeknown to the parties the most interested, who first become acquainted at the moment of the wedding. If after the marriage, one of the parties is dissatisfied he is at liberty to find a substitute in the person of a brother or sister, as the case may be.

There are several other methods of contracting marriages, one of which is by eloping. An irate father sometimes pursues the fugitives with a drawn kris, and yet a parental blessing may take the place of a blow from the death dealing weapon.

When one of a couple dies, be it the woman, if she has a sister, the latter, even if a mere child, is bound to become the wife of the widower. Without this sacrifice on her part, peace could no longer be maintained between the two families. Should the girl object, the relatives of the widower become angry and bloodshed is wont to follow. Should there be no available sister or female relative to take

the place of the deceased wife, then her parents must return to the husband one half of the wedding gifts which they had received. The same rule applies when the husband dies. This is a very ancient custom among the Tirurayas.

Some of this tribe can afford the luxury of as many as ten wives, although the first one alone is recognized as the lawful one.

When a woman is in the family way, she will never eat a crab lest her future offspring walk sidewise.

Seven days after the birth of a child, the parents shave its head, leaving, however, a bunch of hair on the top of the head, called *ucuy*, another at the occiput, called *serrumdum*, and another at each parietal eminence, called *sunfing*. These tufts of hair they say, become the seat of the soul.

The children are bathed four times a day, and are allowed to grow up naked until the age of puberty.

To put their babies to sleep, the mothers place them in an *emut*, which serves as a hammock, and, by means of a rope passed over a beam at the ceiling, they raise and lower them alternately till sleep overtakes them.

When a child dies, the mother places a small canula of bamboo filled with milk beside it, and surrounds the little body with branches of the sacred *balete* tree before burying it. The milk-like juice of this tree serves as food, and for this reason the Tirurayas always bury their dead at the foot of a *balete*.

When an adult dies, the body is washed and a mirror is placed close to the head for the purpose of frightening away a certain imaginary serpent which devours human bodies. Upon seeing the reflected image of the face of the deceased, the serpent believes that the latter has two heads and one body and escapes in terror.

If the departed be a man, a *cris* is placed beside the body as well as other personal effects. The mourners keep watch all night, armed with spears and crisses with which to kill the serpent should it appear.

On the following morning the body is rolled in a petate and prepared for burial. A funeral dinner is then partaken of, during the course of which one is never addressed by his name, lest it bring bad luck. The body is then carried in a litter by two men to the grave and is buried in a very deep hole. The mourners in turn throw a handful of dirt upon the body. The grave is then filled and a line drawn around it with the dull edge of a bolo to keep away the evil spirits. While on the way to and from the burial ground, the mourners must take care not to step on the toes of their neighbors, nor even to jostle them, lest it bring bad luck to the guilty ones, many of whom may expect to die in consequence.

For seven days following the funeral, a fire is kept burning at the spot where the deceased gave up the ghost, because the soul does not reach its final destination at once, but returns frequently to the house and requires a light for the purpose of getting about.

During this period of mourning the family, while eating their *morisqueta*, will roll some of it into a ball the size of the thumb and place within it a small piece of meat for the soul of the departed. This food is placed into a leaf and is allowed to remain suspended at the wall of the house for seven days. At the conclusion of this period a final mortuary dinner is given in the house.

The most intimate friends of the deceased then go to the grave, bringing with them a chicken and an olla of rice which they then and there eat in memory of the departed. The Tirurayes, while having no government, are guided in important matters by the counsel of the *Quefeduanes*, the *Amirefes* and the *Bandarra*, prominent members of the tribe, who enjoy the privilege of not working and of being assisted by the others.

DULANGANES.—The Dulanganes, the immediate neighbors of the Tirurayes, are a ferocious people, whom the Moros avoid meddling with, in such ill repute do they hold them. They are completely naked save for a few leaves and bits of bark with which they cover their loins. They live on monkeys, snakes and roots. They have no houses, but dwell in caves and in the trunks of trees. Poisoned arrows are their arms.

BILANES.—Further south there is a tribe of Bilanes, numbering about 1,500 individuals, who live on the shores of the lake Buluan and in the mountains extending down to the bay of Sarangani. They are degraded, timid and docile. They trade with the Christians and Chinese of Davao and Cottabato.

TAGABELIES.—To the west of the laguna Buluan are the Tagabelies, a savage people, enemies of all the surrounding tribes. They also use poisoned arrows.

TAGCAOLOS.—On the west shore of the bay of Davao there is a tribe of about 7,000 Tagcaolos, less barbarous and less superstitious than the Bagobos. And yet, with them one must have killed in order to enjoy some prestige in the tribe. As they sell into slavery members of their own tribe, they are considered to be a legitimate prey for the Moros and other savage people. They live in constant fear of capture and conceal their food and belongings in the most inaccessible places. The raiders are sometimes unable to capture any but the old, the women and the children, who are unable to resist.

The color of the skin is lighter than that of the Manobos, Bagobos or Bilanes. They have no marriage ceremony, but a widower cannot remarry unless he has killed some one or paid a certain sum. Wars are therefore, frequent, and it is said that in these wars the widowers are especially distinguished for their valor when the love of a maiden is the coveted reward.

MANGUANGAS.—On the left bank of the river Salug, and in the woods of that region there is a warlike tribe of Manguangas who make continuous raids into the territory of the neighboring tribes.

MANDAYAS.—Scattered along the eastern coast of Mindanao there is the important tribe of Mandayas Indians. They are of a higher order than several of the tribes already enumerated, and have a system of government of their own. Their penal code is based on traditions and is somewhat severe, the death penalty being often inflicted.

Their chief is called Harihari and he exerts great influence over them, together with Tigulang or ancients.

Some of the Mandayas are of light complexion and can grow beards. But they remove them by means of pincers or even with their

fingers. They allow their hair to grow, however, and it is often as long and abundant as that of the women.

Their children run about naked, the boys until they are old enough to work, and the girls until they reach the age of reason. Up to four years of age the children are nameless; after that they are known by a nickname or by an abbreviated Christian name.

The men wear a shirt and a sort of breeches. The women wear a similar shirt and an *ajabol* or skirt. As ornaments, both sexes wear bracelets, rings and anklets. On feast days, they add to these gold necklaces, strings of glass beads, alligators' and pigs' teeth, silver medals of their own make and bunches of odoriferous herbs.

Their arms are the spear, the *balarao*, dagger, and the shield. They also keep in their houses bows and arrows for their protection against the famous *Bagamis*, or professional assassins. For among them the *Bagamis* hold a distinct position in society. The costume of these bloodthirsty men differs according to the number of assassinations they have committed. Those who have from 5 to 10 to their credit, wear a red kerchief on their heads; those who count from 10 to 30 assassinations, wear a red kerchief and a red shirt; finally those whose victims number 20 and over, are dressed entirely in red. In order that there may be no misapprehension as to their valor, they are accustomed to cutting off a bunch of hair from the head of their victim and of fastening this trophy to the border of their shield, each bunch of hair thereon representing one victim.

When on the war path, the Mandayas usually protect themselves by means of a coat of mail made with three thicknesses of split *bejuco*. When pursued, they seek to retard the advance of the enemy by planting on the trail bamboo points of different lengths, and also by concealing bows and arrows so adjusted as to pierce the enemy as he passes.

They build their huts upon strategic and almost inaccessible points on the hills or upon the tree tops. They usually fight in the morning, and prepare ambushes along the roads. When they are unable to kill an enemy, they will satisfy their thirst for blood by slaying his relatives or neighbors.

Nearly all violent deaths among them are traceable to unpaid debts or to women. In order to marry a man must purchase his wife, either by the payment of certain fixed sums, or surrendering himself as a slave to his would be father-in-law for several years. This custom is also in vogue among Christian Malay tribes. The length of service required of the love-sick Mandaya is from 4 to 6 years. Sometimes he is required to bind not only himself, but also his children yet unconceived, and even his nephews and nieces, to a life of servitude, merely to satisfy his love for a woman. If the groom has means, he can purchase at once his bride by transferring 6 slaves to his future father-in-law. But in addition to this, he must also from time to time make offerings of pigs, rice, *tuba*, *bolos* and spears. If after making these advances, the young man desires to withdraw his suit, he is at liberty to do so, by forfeiting all the presents. If the girl rejects him, she must not only return the presents received, but must also give him a slave in lieu of her person. The marriage ceremony in itself is simple, the two contracting parties merely exchanging a handful of rice as a symbol of mutual support.

These high priced wives are often the cause of bloodshed. Any wrong doing is avenged even to the death. Feuds may last through several generations. If one of the parties is killed in a dispute, the aggressor must surrender from 3 to 6 slaves to the relatives of the deceased.

Rape is punishable by death or by payment to the parents of 30 pesos and one slave. Adultery is likewise punishable with death or by the payment of 60 pesos and two slaves. A bad debtor is compelled to pay double the amount originally due, or he must become the slave of his creditor or forfeit his life.

The Mandayas are fond of buyo and of tobacco. They sometimes mix the buyo with *caningag*, a sort of cinnamon which grows in abundance in their country. They blacken their teeth with the *among*, and paint their bodies with the *azabache*. They are idolaters. Their divinity or *Manang*, is represented by a piece of wood painted with the juice of the narra, representing the head and the bust of a human being. In the orbits they insert as eyes, the red fruit of the *magubajay*. The female divinity is similar to the male, with the addition of a comb in the hair.

They recognize two good spirits, *Mansilatan* and *Badla*, father and son, and two evil spirits, *Pundaugnon* and *Malimbog*, man and wife.

To these spirits they offer sacrifices either of human beings or of animals. The human sacrifices consist in burying the victim up to the waist alive and of dancing around him, when each one plants his spear into his body. During the feast which follows the Mandayas occasionally devour the raw entrails of their unfortunate victim. Generally, however, animals are chosen, chiefly the pig and the chicken.

Their most solemn sacrifice is Bililic. They place their idol upon an altar in front of the house of the person who orders and pays for the sacrifice, and who then appears and presents to the 12 bailanes who are to perform the sacrifice a large size pig. The animal is placed upon the altar, and the bailanes, richly attired, at once surround the protesting pig. Two Mandayas then touch with a *guimbao* or tambourine the parts of the animal consecrated to the divinity invoked. The bailanes at the same time dance around the altar singing the *Miminsad*. They then engage in various pantomimes, raising their right hand towards the sun or the moon according to the hour of the sacrifice, and pray for the intentions of the one who ordered the Bililic. Immediately after this invocation the chief bailan approaches the altar and with her *balarao* or small dagger, she sticks the pig, and applying her lips to the wound she sucks the blood of the living animal. The remainder of the bailanes follow in turn and do likewise. If as it sometimes happens one of these girls becomes nauseated, it is an ill omen. They then return to their places and continue to dance. They next sit down and converse with the great spirit *Mansilatan*, who is supposed to have sent them down from heaven to inspire them with what they at once prophecy, which is usually a good crop, the cure of some disease, or the triumph over some enemy. The pig is then cut up, a portion of its body is offered to the idol, and the feast usually ends in a drunken revelry.

The sacrifice of *Talibong* is also celebrated with a peculiar solemnity. Roasted chicken is in this case offered to the divinity together with crabs mixed with *buyo* which itself is a mixture of lime, tobacco and a certain fruit and leaf.

Pagcayan is celebrated according to the tribal rites during a period of three days, usually for the purpose of escaping from the evils with which they are threatened. A chicken is again sacrificed in the celebration of Cayag together with the handfuls of rice which are thrown into the air as an offering to the sun.

All these sacrifices invariably terminate in a drunken revelry, tuba being usually the intoxicating beverage.

The Mandayas are very superstitious and attach significance to almost every phenomenon of nature, and interpret it in their own fashion. For instance if an eclipse of the sun or moon should occur, they say that a snake or a tarantula has swallowed it, and in their excitement they fire their arrows at animals and loudly address the following words to the eclipsed sun or moon: "Pagcabaton cay ampo," "Grandfather, let us see you!"

They explain an earthquake by saying that a great pig called *Baybulan*, has just reclined against the trunk of the earth, which they liken to a tree, and caused it to shake. They then fall to the ground and by their cries and supplications they hope to quiet the great Baybulan.

Others believe that in the center of the earth there is a huge crocodile, which upon awakening causes it to tremble.

In the most superstitious settlements, within each house there is an altar upon which is an idol. To this idol they make offerings of fruit, and suspend from its neck a small bag of rice. Each day at sundown, while supper is being prepared, a bailan with her pupils dances several times around the room singing and then they offer up the following prayer: "Placed between evil and good, we pray the liberator that he may descend from heaven this great day for our good."

During the evening the parents tell their children the curious anecdotes of Asuang, the sorcerer; of Tagamaling, the giant; of Cucu, the dwarf, and the many other fairy tales which they have learned from the old women of the tribe.

The Mandayas bury their dead in the woods together with their arms, a shield and an olla of rice in order that they may eat and defend themselves while on their way to the great beyond.

MALAYS.

PAGAN TRIBES.

The third race which came to populate the Philippine islands is that of the Malays. These settled mostly along the coast after driving inland the original possessors of the soil. They constitute today the greater part of the population of the archipelago. Several of the Malay tribes have been converted to Christianity, and have made some progress towards civilization, while many others have remained to the present time in a savage or semi-savage state.

CALINGAS.—In northern Luzon, inhabiting the fertile provinces of Cagayan and Isabela there lives the ferocious and cruel tribe of Calingas, who believe in personal liberty to the point of beheading or otherwise putting to death an obnoxious chief. The men trim their hair short in front and allow it to fall down their backs, or they tie it in a knot on the top of the head. The women wrap their hair around

the head. Men and women are alike in their filthy habits. Their costume is scant and a large palm leaf answers for a hat.

They are fond of fiestas, and a least once a year each pueblo enjoys a period of festivities characterized by much noise, singing, dancing and drinking, often terminating in homicides, chiefly through the immoderate use of a beverage derived from the juice of the sugar cane, called Bassi.

They profess no religion at all, and marry and unmarried with the greatest ease. When a man tires of his wife, he dismisses her, allowing her, however, to retain whatever presents she may have received in happier days. If the woman abandons her husband, she must return what he gave her.

Maternal love is not very deep with them. Mothers will kill their offspring when born out of wedlock, or during widowhood, by placing the child into a large jar and suffocating it, or by cutting it into pieces. Should they fail to do so, their relatives will do it for them. At other times, the Calingas will kill even legitimate children when the family becomes too large, or when there are too many girls. Nor do the sick receive much consideration from them. Those afflicted with smallpox are abandoned and allowed to die like dogs. The lepers are taken to the woods where a frail shelter is provided for them, and a sufficient quantity of food is left with them for a limited time, after which they must make up their mind to die alone and forsaken.

TINGUIANES.—Passing into the province of Ilocos Sur, we find the Tinguianes, thought by some to be descended from Chinese, owing to their fair complexion, their features and their dress. They are not wanting in character, virtues and a fondness for commerce and industry, and lack only Christianity to be reckoned among the civilized Filipinos.

IGORROTES.—In the central chain of mountains of Northern Luzon there is a tribe known as the Igorrotos. This name, which means infidel, is applied in a general way to all pagan tribes, but more particularly to certain ones.

The Igorrotos are a strong, well developed, copper-colored people, with prominent cheek bones and long straight hair.

Those of the Quiangan district, in the province of Nueva Viscaya, form settlements of from fifty to one hundred houses of wood and bamboo. These dwellings are usually small, without windows, and with but one entrance to which access is had by means of a bamboo ladder. They are ill odored and their occupants often suffer from numerous skin diseases.

The Igorrotos cultivate rice and vegetables. They till the soil with a wooden spade, and do not use a plow. Some of these tribes live mostly on camote, gabe and corn which are easily grown, and if others cultivate rice in their crude manner at the cost of much time and labor, it is in response to a sentiment of pride which places the rice eater above his fellow tribesmen who subsist on a different food.

They have certain mechanical skill and manufacture their arms, the bolo, the ax and the spear. They also make certain musical instruments either of iton or bamboo, and a drum from the wood of the *madasang*.

They do not use *buyo*, but men and women alike smoke tobacco which they carry in a sort of small box called *upit*, made of bejuco and wood.

The Igorrotes will not put up with insult or injury and are ever ready to seek redress with their spear. Some of the tribes are quite warlike, and in addition to the spear or *gayang*, they use the *aligua*, or short wide hatchet the blade of which is prolonged into a sharp point which they plant into the head of an enemy. They protect themselves in war by means of a long narrow shield called *calata* or *calasag*.

They venerate the old, but they abandon those who fall victims to the dreaded small-pox. For other diseases they resort to various superstitious practices, and to ablutions; while for intermittent fever they employ the bark of a plant called *uplay*. The medicine man, when called to the bedside, at once kills a chicken and examines its liver. He then decides that a cure can be effected by the sacrifice of a certain number of pigs or carabaos. When the patient dies, the body is placed in a sitting posture beneath the house where it remains for from four to six days or longer according to the degree of prominence he enjoyed during life.

The Igorrotes believe in a supreme being and in secondary divinities, usually represented by figures in wood of men on foot or sitting with the elbows resting on the knees and the head upon the hands.

All the greater phenomena of nature cause them much alarm. To overcome their fears, they sacrifice birds, pigs and carabaos, the entrails of which they consult before devouring them.

They marry and unmarried with the greatest ease. It is even claimed that seldom an Igorrote can be found who has not once or oftener changed partners. In addition to offering consolation presents to the rejected wife's family, the man must also add a carabao as a penalty.

The wedding is the occasion for much rejoicing, and again chickens, pigs and carabaos are eaten, the latter being either old and broken down animals, or stolen from some neighboring tribe. The festivities usually end in a drunken revelry, their drink being a fermented beverage from rice.

Those among us who have seen the Igorrotes recently on exhibition in this country, might suppose that these people are all on the same social plane. And yet there exists a nobility among them. This distinction is not based upon deeds of valor, but upon wealth, and is therefore within the reach of many.

The candidate for nobility begins by making a certain display of his wealth. He then proclaims his intention, and this proclamation brings from every direction hosts of friends and relatives, ever ready to take part in the coming festivities. While the trunk of a tree is being carved into the shape of a quadruped without extremities, the symbol of nobility, an open air dinner of carabao and pig is in progress, after which the figure is carried in procession to the village and placed in front of the house of the new noble. The latter then comes forth and scatters rice among the spectators, and otherwise endeavors to impress them with his wealth and munificence.

After being carried several times back and forth from the woods to the village, the wooden figure is again placed near the house of the noble, and a banquet greater than the first is enjoyed by all present.

Carabaos and pigs are again called upon to satisfy the voracious appetite of the guests. Scarcely has the newly created noble stricken the first blow upon the head of the carabao, than the remainder of the Igorrotes, like a pack of hungry wolves, assail the animal with knives and literally tear it to pieces in an instant. They then fight among themselves for a morsel, so eager are they to enjoy a free dinner.

In all their feasts a beverage called Bubud plays an important part. This is prepared in the following fashion. A handful of powdered rice is mixed with the strongly acid juice of a vine and then dried in the sun. Rice is next boiled with water and some of the first mixture is added to it, when it is all placed into a jar and allowed to ferment for eight days. After this it is ready for use. It has a disagreeable taste and occasions a furious rage which nothing can control.

BURICKS.—Contiguous to the Igorrotes, on the same side of the Mount Caraballos, are the Buricks of the district of Lepanto. They tattoo their body, but in other respects they resemble the Igorrotes.

ILONGOTES.—There are two tribes of savages in the mountains of Caraballos Sur which form the northern limit of the province of Nueva Ecija, known as the Ibilao or Ilongotes. They are mortal enemies of the Negritos, and are treacherous and cruel. They live in settlements of from fifteen to twenty houses each, and subsist on camote, gabe, corn, etc. They fight among themselves when not engaged in war with their neighbors, and go about armed with the bow and arrow, the spear, campilan and a shield. They lay in ambush for Christians and pierce them with a spear. As soon as the victim falls to the ground they surround him and cut off his head. Their children are instructed from youth in the art of beheading an enemy.

When an Ilongote is about to marry, he agrees with the parents of the girl of his choice upon the price that he is to pay for her. This may be several months of servitude on his part, the gift of a certain number of chickens, to which the girl adds the request for several human heads, either of Christians or of enemies of her family. It is not always convenient for the lover to satisfy this caprice of his sweetheart, but he endeavors to please her nevertheless, by presenting to her from time to time, human fingers and ears.

The marriage ceremony in itself is simple, and consists in a family reunion at the home of the bride, where chickens and pigs are killed and eaten. Dancing closes the festivities and the parents declare the young couple married.

Polygamy does not exist among them, and widows and widowers are permitted to marry again.

When the children are five days old, they receive a name selected by some of the persons who witnessed their birth.

Their houses, of nipa and bamboo, are small, and yet they shelter an entire family together with innumerable half starved dogs, of which they are particularly fond. These dwellings are of course ill-odorous and filthy.

Their utensils are few, and consist of an olla, a pan, spoons made with cocoanut shell, a cup, likewise of cocoanut, and a bamboo water jar. They cook upon the floor in a sort of earthen oven.

Men and women alike, wear their hair long. Their clothing consists of a breech cloth or of pants and shirts obtained from the

Christians. The children are naked, and like their parents they go about armed, from the time they are strong enough to carry a weapon.

CIMARRONES.—In Southern Luzon there is a tribe of eight to ten thousand Cimarrones, who can scarcely be distinguished from the Christians. They keep no domestic animals save the dog, the chicken and the pig. When they require cattle they descend upon some neighboring ranch and stampede the cattle of the Christians. They will then feast upon it till the supply is exhausted.

The boldest of the tribe becomes chief. Their arms consist of the bolo or Minasbad, spears and poisoned arrows. Their drink is *tuba*, a fermented beverage derived from the cocoanut palm.

MANGUIANES.—Next to Mindanao and Luzon, the island of Mindoro possesses the greatest number of savages. This island is scarcely frequented by the Christians and counts but a few settlements along the coast. It is inhabited by one important tribe in particular; that of the Manguianes. A difference in physique as well as in customs has been noted among these people according to locality. For that reason they have been supposed to be of different origin. During my stay in the islands, I have often heard it said that in Mindoro there existed a lost tribe of white men. Certain tribes of Manguianes are indeed light colored with chestnut hair and beard and intelligent looking. The Spanish believed that they were the descendants of sailors shipwrecked on the west coast of the island several centuries ago. The remainder of the natives are dark colored and present Chinese features.

The Manguianes make use of the bolo, spear and poisoned arrows. Their dwellings, food and utensils are similar to those of the Christian tribes. They believe in a supreme being and in the immortality of the soul, the latter remaining however, in the neighborhood of its earthly abode. The Manguianes are moral people and they punish severely the transgressors.

TAGBANUAS, TANDOLANOS, TINITANOS.—In the island of Paragua, there are several wild tribes such as the Tagbanuas, Tandolanos, and Tinitianos, some of whom appear to be a crossing between Visayas and Igorrotes. There are also Moros in the southern part of the country and a small Christian settlement at Puerta Princesa.

These tribes live on palay, camote, bananas and monkeys.

When a Tinitiano desires to marry, he places the cut trunk of a banana plant in front of the house of the girl. If she allows this plant to wither before sending a reply, it means non acceptance. If, on the contrary, she accepts, then the bridal party meets in her house where a wedding feast is partaken of. This consists in wild hog, monkeys and rice, buyo and tobacco serving as dessert. They also drink *pangasi*, a beverage derived from fermented rice, nipa vino and other drinks.

They place their dead into a litter made with split bamboo and bejuco which they suspend from the branches of the *ipil* or the *bojo* tree. If the body is not disturbed until nothing but the bones remain, then the departed is believed to be happy in the other world. If on the contrary, it should fall to the ground through a malicious inter-

ference on the part of the monkeys, or for any other cause, then the deceased is supposed to be unhappy. All offerings of buyo, bananas and rice cease to be placed at the foot of the tree as soon as the body falls from above.

The Tinitianos gather beeswax, and bejuco, which they sell to the Christians.

While in the island of Paragua, I once took occasion to visit a native house during the progress of a feast. I found several of the men naked save for a breech cloth, while the women wore a skirt made with the bark of some tree, and a narrow camiseta which covered but a small portion of their chest and allowed the abdomen and back to be exposed. Men and women alike were dark skinned and quite unattractive. The women performed an ungraceful dance, the tightness of their skirt impeding their movements. The men furnished the music by beating tom-toms and odd shaped drums, while others blew into brass instruments which I am unable to describe.

MOROS.—Throughout the southern islands there are the warlike tribes of Malayan Mohammedans known as the Moros. The religion of the Prophet was imparted to them at a distant period, either through Mohammedan missionaries or traders. From Borneo the Moros passed over into the Philippine Islands during the XVI century. They inhabit today the chain of islands which lie between Borneo and Paragua and that between Borneo and Minanao. They occupy also a portion of the island of Mindanao, the Zamboanga and Davao districts and all the territory extending from Cottabato in the south to Yligan in the north, embracing the beautiful and fertile lake Malanao district.

In the course of my military service which extends over a period of several years in the Philippines, I had occasion to be in Jolo, Zamboanga and the northern Moro country. Through that circumstance I have had the advantage of mingling with these people and of observing them at home.

The Moros have been for centuries renowned for their piratical exploits which, up to recent times, interfered with the development of the southern portion of the archipelago.

In the small island of Cuyo, I once visited an old fort built many years ago for the purpose of protection against the Moros. At Ilo-ilo, on the island of Panay, a fort still standing, was erected in 1617, for the same purpose. At Zamboanga, Cebu and elsewhere, fortifications were also required. Where the people were not thus protected they were frequently assailed unexpectedly by the Moros and either killed or carried off into captivity.

The Moros profess the religion of Mahomet, though it is likely of a washed out variety. Still their priests or Panditas, possess copies of the Koran, some of which are very handsome manuscripts dating back several centuries. Arabic script is still employed by them, though reading and writing seem to be confined to the Datos, Panditas and other dignitaries. The language of the Moros is very difficult to learn and to remember. There are several grades of priests among them. The lowest is the Pandita, then the Jatip, and the Sarip who is the highest. In order to attain this high rank, the Sarip must have made a pilgrimage to Mecca. I have seen these, and they are recognized by a special headgear. The superstitions of the people are numerous. For instance, if a cloud hangs over the mountain top, it means the death of a Dato. He who sees a snake shedding its skin acquires

the power of becoming invisible at will. The Moros are polygamists and are entitled to as many wives as they can support, the first one alone being recognized as legitimate.

Among the non ecclesiastical officials are the Datos who rule over the different districts. They have at their orders lesser chiefs chosen from among the free men, the remainder of their subjects being slaves. I remember an old Dato in particular who regularly visited our camp in his native costume adorned with tin medals, cast off shoulder straps of officers, or brass buttons obtained from the soldiers, and any other showy article which must have greatly increased his importance in the eyes of his people. This Dato was at all times followed by a slave carrying upon his shoulder one or even two campilans, while to his belt were suspended crisses and daggers.

In another town I heard of a great Dato whose authority extended over a vast region. I called upon him, hoping to meet his many wives and to inspect the interior of a Moro palace. To my surprise and disappointment, I found him to be a gentleman dressed in European clothes, speaking excellent Spanish, dwelling in a modern house furnished with rocking chairs etc., and I failed to see even the shadow of the many wives I supposed him to possess. This Dato assured me that he was well disposed towards us and that in his district peace would ever reign. Since the troubled days of 1899, to the present time, events have confirmed the Dato's prophecy.

He and his suite were invited one day to visit an Army transport which had just anchored off the shore. As interpreter, I presented the party to the several American ladies who were on board. To my disgust, and perhaps to theirs also, the Moros, after bowing to them, had their attention distracted by the vessel's steam winch, whereupon they withdrew at once from our company to watch the working of this apparatus.

The Moros are ruled by the Sultan of Sulu, who resides in Jolo, and who has as vassals the two lesser sultans of Mindanao. The Sultan of Sulu has always been jealous of his independence. Spain being unable to conquer him was compelled to buy his good will at the price of an annuity. Our government did likewise during the time that the Filipinos were giving us much trouble elsewhere. Upon the abrogation of the treaty of peace, trouble broke out at once with the Moros, and the end is not yet.

All Moros are born warriors. As pirates they were skillful navigators, being as much at home in the water as on land. As soldiers they are brave and ferocious when on the defensive.

Among their good traits is sobriety, rice, fruit, fish satisfying their appetite and water their thirst. They are agile and can swiftly climb a mountain or a tree, and either swim across a torrent or cross it on a bamboo pole.

Many of their settlements are on the coast or along streams which afford them facilities for fishing. They are not fond of laboring work, such in their opinion, being only fit for slaves. They traffic with the Chinese to whom they sell pearl shells, birds nests, sharks fins, abaca, hides, and various other articles. To the Americans they sell fabrics, arms, jewelry and anything which may take our fancy.

Their penal code is severe, the death penalty being the usual punishment for all crimes. The mode of execution is usually decapitation,

or the criminal is made to serve as a target for a Dato desirous of trying his firearms or the keen edge of his kris upon him.

The Moros, not unlike other colored races, are fond of showy colors in their dress. The men wear pants which are quite wide, but narrow at the ankles, and a jacket which is short and tight fitting at the sleeves, insuring thereby freedom of motion. Upon their head they wear a kerchief rolled in the fashion of a turban. The principal men wear silk clothing embroidered with gold. The slaves go about in scant attire and do not appear to suffer from the scorching rays of the sun striking upon their bare backs.

At one point where I was stationed, the Moros held a weekly market in a shadeless place where they squatted in rows beside their wares. Chickens, eggs, grain were displayed as well as jewelry, cloths, brass wares, matting, baskets and many other such articles.

The Moros are skillful in the mechanical arts, and their cloths and matting are often quite beautiful in design and color.

They manufacture silver bracelets and rings and also make them of carabao horn. Their buyo boxes are of various metals sizes and shape; some are of brass, ornamented or plain, or inlaid with silver.

But where their skill is above all evident is in the manufacture of arms. They temper steel to perfection, and their daggers and crisses are often provided with beautifully carved ivory handles with silver trimmings. Others have wooden handles generally made with the root of the Camuning or other tree.

The arms of the Moros are the Campilan, a sort of long machete provided with a carved wooden handle often ornamented with a hair panache. The sheath consists of two strips of wood held together by a ring of bejuco. It is unnecessary to draw the weapon from the sheath to strike an enemy, the blow in itself being sufficient to cut the bejuco and to set free the blade. The Kris is either straight or wavy, and consists of a narrow blade with two cutting edges. The dagger is likewise kris shaped, and often very beautiful, some having ivory handles, carabao horn sheath and silver mountings. The Barong is a wide short weapon with very sharp edge and a carved handle of wood. Their protective arms are the shield which may be either circular or elliptical, of wood or of wood covered with carabao hide; the coat-of-mail either of carabao horn or of metal; helmets, of carabao hide or of brass. When not in use against an enemy, the shield serves the purpose of a hat. I have occasionally seen in the Lanao district Moros wearing these wooden headgears two feet in diameter. I also met one day, coming down the trail, a Moro naked save for a breech cloth, wearing upon his head a brass helmet of a XVI century pattern.

At first it was a wonder to me how the savage Moros could be equipped with armor of the XVI century. Upon questioning a Spanish Filipino sergeant who took part in the campaign of 1895 against the Lanao Moros, he told me that when the Spanish troops entered Marahui, they encountered a great many Moros thus equipped. He believed that many of the coats of mail were indeed very old. Tradition has it that in the XVI century a Spanish expedition was cut to pieces by the Moros who thus acquired the Spanish armor. History confirms this tradition for about the year 1595, an attempt was made to conquer the island of Mindanao, but the expedition which had landed at Cottabato was soon annihilated by the fanatical Moros.

I have seen some of these coats of mail in which the coat of arms of Spain were inlaid with precious metal, and which to all appearances

were of ancient make. The brass helmets are of modern manufacture though of an ancient design.

In addition to steel weapons, the Moros make use of firearms, more particularly of *lantacas* or small cannon which they place in their forts or Cottas, and upon their war canoes. Up to the close of the XVIII century there existed in Manila a gun foundry, which accounts for the large number of old cannon to be found throughout the archipelago. The Moros, in their piratical expeditions, would capture Spanish or Filipino boats thus armed, or they would seize the guns found ashore. They also probably manufactured some themselves, since they were able to produce their own powder and ammunition.

The Moros make a skillful use of their arms in war, relying also largely upon tactics for success. They are at a disadvantage it is true when confronted with rifles and rapid fire guns, though they nevertheless display great resisting power when cornered in their Cottas, and seem to prefer death to surrender.

I cannot dismiss the subject of the Moros without saying a few words about the Juramentados. The Mohammedans are fanatics who believe that dying while killing Christians will ensure them a higher place in heaven. When a Moro, therefore, thinks it is time to seek his heavenly reward, he appears before a priest or Pandita and takes the oath to die in killing. He shaves off his eyebrows, and concealing under his clothes a kris or other like weapon, he repairs to a neighboring Christian village and slashes right and left all whom he encounters until he himself is dispatched. Many instances of such unprovoked attacks on the part of the juramentados are on record. In one case a young Moro who had found shelter in a Spanish family, suddenly seized a kris which was hanging on the wall and either killed or wounded several of the household before he could be stopped.

In spite of this fanatical inclination towards murder, the Moros are at times quite friendly with the Christians. My house in particular appeared to be their rendezvous on market days, perhaps because I had acquired a reputation among them of being an easy buyer. Moros would constantly flock uninvited to my room and make themselves quite at home under my roof. Upon the chairs they would squat, help themselves to cigars and water, smoke and chew at ease, scrutinize the room, and forgetting that there is such a thing as a crime of lese-majeste, pass their hands about my neck and examine the collar ornaments and buttons of my uniform. Upon the walls of my room I had displayed a large number of war implements. To these the Moros were particularly attracted. Not waiting to see whether they had or not shaved their eyebrows, I would at once place myself between the Moros and the crisses to prevent them from laying their hands upon them. It then required some diplomacy and a liberal distribution of cigars to get the Moros out of the house. Once outside however, they would sit on the door steps until it pleased them to depart.

In my absence, these Moro visits proved to be a source of great uneasiness to my wife, who was then alone with our sixteen month old son. On these occasions she was still more liberal in her distribution of cigars, which our babe would not hesitate to place in their hands. The Moros would then smile a hideous smile, displaying a row of blackened and filed off teeth, and would depart saying: "Ma-buti!"

CHRISTIAN TRIBES.

During the Spanish rule in the Philippines it was customary to speak of the native Christians as *Indios Filipinos*, in contradistinction to *Español Filipino*, which meant Spanish people born in the islands. Since the revolution, however, the term *Indios* is no longer applied to the natives who now proudly call themselves *Filipinos*. And yet the Christian tribes form only a portion of the population of the archipelago, just as we form but a portion of the inhabitants of the American continent, while styling ourselves Americans. *Filipinos*, then, while meaning in a broad sense all natives of the Filipino Islands, is through an accepted custom, restricted to the Christian tribes alone. Of these there are several, such as the *Babuyanes* in the islands of that name and in the *Batanes*, which lie between Luzon and Formosa, the *Cagayanes* and the *Ilocanos* in Northern Luzon, the *Pangasinanos*, in Central Luzon, the *Tagalogs* about Manila and in Southern Luzon, the *Visayans* in the entire group of *Visayas* islands and along the coast of *Mindanao*. These tribes differ somewhat both physically and morally besides speaking separate tongues. The only real bond of union between them seems to be founded on their religion which is the same. It would require too much time to describe minutely each of these several tribes which we have grouped together under the generic name of *Filipinos*. A general description of them alone will be attempted, making allowances for slight differences which may exist between the several tribes.

The *Filipinos* are copper-colored short people, resembling somewhat the Japanese. They are usually well proportioned, the *Visayan* women in particular being noted for their beautiful shoulders and chest. The hair is black and coarse and quite abundant upon the head. The rest of the body is hairless. Some men display a trace of a moustache or beard, but these are generally of mixed blood. The face is usually broad, the lips heavy, the nose flattened, the cheek bones prominent, the eyes black and the occiput flattened.

As we noted already, the tribes which we call *Filipinos* are a crossing between the Malays and the Chinese. In some provinces more than others, the obliquity of the eyes is very apparent and betrays to a marked degree an Asiatic ancestry. At the time of the discovery of the Philippine Islands, the Chinese were already there; and since then the immigration has been constant, and through their marriage with *Filipina* women only, they have left a strong impression on the race. To their Chinese blood the *Filipinos* owe whatever good traits they possess and whatever success they have attained in business and politics, though they cherish a deep hatred for the Chinese. Many of the leading men of the revolution were Chinese mestizos. The *Filipinos* are indolent, in a large measure owing to climatic causes, changeable, and often child-like. They are sensitive neither to physical nor to mental pain to any marked degree. Their stoicism is at times wonderful, and yet it may be misleading as to their true feelings. Residents of many years of the islands have repeatedly told me that the "*Indio es muy traidor*," and that no reliance can be placed in him. I believe, though, that the *Filipinos* have some good qualities, that they are docile, inquisitive, with a keen power of observation and imitation, but that they act less from reflection than from impulses or fear. While an excess of kindness or of familiarity with them is interpreted as a manifestation of fear on our part, so on the other hand, cruel or unjust treatment, and especially any display of contempt for them lead them

to seek revenge. They sometimes cherish in their hearts for years a sentiment of enmity awaiting a chance to satisfy their passion, or by giving away to an impulse, they may commit most atrocious deeds, and immediately afterwards regret them. Others will go to church and pray before committing murder. All of this has been amply proven during the revolution.

My experience and that of many others is that little faith need be placed in what a Filipino says. His first reply is often a lie, and if confronted with bare facts, he will most audaciously deny them and twist them with great skill so as to present a plausible explanation. At other times he may refuse to answer, and the most dire threats cannot bring from his lips any statement that might be contrary to his interests. This was most apparent during the war, and the refusal of prisoners to give any information which might have helped our cause, has at times led to abuses of authority.

The Filipinos do not appear to be much inclined to the pleasures of the senses. They are fairly sober, though many of them become intoxicated with native fermented drinks, such as tuba, vino, and the like. They are not lacking in intelligence, and have a good memory. They readily acquire languages, and some of their children have in a short time learned to speak English remarkably well.

The women are more religious than the men, and yet I believe that most of them follow more the outward forms of religion than its true spirit, and that their religious practices are very much mixed with those of their pagan ancestors, when they do not border on the burlesque. For instance, on Good Friday night, in Iligan, a few years ago, I was startled by a sudden violent disturbance and shouting, which caused me to believe that the Moros were attacking the village. It, however, proved to be nothing but the performance of an innocent religious ceremony at the church. A pig, alive and active, was disguised as a devil, with horns and other symbols of evil, and at a given time was turned loose in the church, when the congregation to manifest their hatred of Satan, assailed the terrified animal with sticks and stones and chased it out into the road.

In Surigao, I witnessed a religious procession where clowns were jumping about the sacred images and by their pantomimes amused the faithful, while the padre followed in prayer. Many other examples could be given, recalling the Mysteries of the Middle Ages.

The Filipinos are born musicians and have displayed so much talent as to have been enlisted as musicians in the U. S. military bands in Manila. I have seen several of Aguinaldo's military bands, in 1898, march and play in perfect unison, without either leader or even music. In a little village of Mindanao the native band was in the habit of serenading us in the evening, but as they often played Aguinaldo's march for the want of any other air, we decided to teach some of our favorite music. The leader was called into our quarters and one of my comrades whistled a tune which the Filipino listened to attentively. He returned another evening, and the same performance was gone through again. Shortly afterward the band played Yankee Doodle and several other popular airs much to our delight. How this musician could have in so few lessons learned these airs and taught them to his band was indeed surprising, since we had no written music.

The Filipinos are skillful in the mechanical arts, and have attained some renown as silversmiths. A large number of them are employed

in the machine shops at the Cavite naval station. They can also handle the most delicate scientific instruments in the great Manila observatory. Their ambition, however, is not on a par with their aptitude. They are too much under the influence of traditions which they either dare not or will not disregard. For that reason, I have found great difficulty in inaugurating modern methods in a village over which I had jurisdiction in sanitary matters, during the cholera epidemic of 1902. A native physician, graduate of a Spanish college, permitted his wife to be subjected to a method of treatment based on some ancient tribal custom which seriously endangered her life. I asked him why he tolerated such a thing, and he replied with a shrug of the shoulders: "Costumbre del pais!" it is the custom of the country.

The upper class of Filipinos, except in physique, resemble very much the Spanish, from whom they acquired their polite language and graceful manners. Many of these have received an excellent education either in Manila or in Spain, and have adopted professional careers; that of the law being with them as with us, conducive to political honors. In medicine, some have achieved renown, such as the unfortunate Rizal, whose patriotism led to his execution; in politics, Mabini among others was prominent; Luna achieved renown as an artist; and Arellano, today, is considered to be the most eminent and honorable jurist of the Filipino race.

Commerce is not so much in the hands of the natives as in those of foreigners, chiefly the Chinese. The well-to-do Filipinos are in many instances planters who derive a sufficient revenue from their sugar estates to live in luxury, though with modern methods their property could be made to yield much greater returns.

In Manila, there are many beautiful Filipino homes as well as in the chief towns of the provinces. Built especially in accordance with climatic requirements, they are comfortable and often embellished with rich furniture and imported works of art. The middle class of Filipinos ignore all rules of hygiene and live huddled together in small houses, one room accommodating as many as fifteen or twenty people. They cultivate small parcels of land or follow some trade, the women often being *lavanderas* or washerwomen. Their transportation facilities consist in a cart drawn by a water buffalo or *carabao*, or a trotting bull, which latter also answers for a horse for the *quilez* or carriage. Many of the men are fishermen by occupation and make use of the seine, traps or the hook.

While performing the duties of quarantine officer in Ilo-Ilo, in 1899 and 1900, I was daily for many months in my steam launch, and often I spied in the distance a straw hat which appeared to be floating upon the surface of the water. Upon approaching, however, I would discover beneath the hat a Filipino standing submerged up to his neck in the cold water, patiently waiting, rod in hand, for a fish to bite at his line. Torchlight fishing is also indulged in at night, and the effect is very striking.

The country people approach the savage tribes in their habits and customs as well as in dress. They work in the fields, plant rice, camote or other crops, and live in small huts in a thoroughly primitive fashion. Grasshoppers even are relished by them. Some of these people have resorted to savage life, and have formed bands of marauders known as *Tulisanes*, who terrorize the country. These robbers and murderers live upon loot and rapine, their usual war implement being a *bolo*, the

handle of which represents generally some grotesque figure. The Tulasanes tales could fill a volume of sensational matter. Only one example shall I give as an illustration. In the year 1900, a band of Tulasanes descended upon a village of the province of Ilo-Ilo, stam-peded the cattle, murdered those whom they encountered, and set fire to the residence of the *Presidente local*, or mayor, whose body was cremated in the ruins, and left his son for dead on the road. I attended this unfortunate young man, whose body was a mass of wounds; his left hand was cut off, his jawbone was split on both sides of the mouth by two blows from the terrible bolo, his shoulder was laid open, the same blow nearly severing his head. In spite of this frightful mutilation, the victim recovered, and from him I obtained the details of the raid. Unfortunately for the peaceful Filipinos, this story is often repeated.

The dwellings of the poorer classes of Filipinos consist of houses made of bamboo and nipa, bejuco serving to bind the parts together. The roof is first constructed and then raised upon poles; the floor of split bamboo is next built about four or five feet above the soil. Nipa leaves serve as walls; a bamboo ladder leads to the front door, and the windows are closed by means of nipa blinds which are raised or lowered at will. A slender partition sometimes divides the house into rooms. A wooden bench surrounds the room upon which family and guests alike squat and lounge while smoking cigars. Upon the floor, a piece of matting or petate is spread at night in guise of a bed. From the walls hang various bright colored chromos, usually of some favorite saint. The kitchen is on the porch in the rear, and consists in a box of dirt with two large stones in the center, between which a fire is kindled. The kitchen utensils are few, and consist of pots of earthenware, spoons and ladles of cocoanut shell, a large olla or jar for the water, a bamboo pole in which to carry it, baskets for the rice or palay, a mortar and pestle to crush the grain, and a bolo, for general use. Dogs and chickens wander about freely among the many naked children to be found in every household. The fighting cock in the Philippines occupies the first place in the hearts of the people. This bird is carried about in the arms of its owner, and is shown more attention than even wife or children ever receive. Beneath the house roam bands of emaciated and grunting pigs, whose appetite seems never to be satisfied, though in the matter of selection of food, the Filipino hog is far from being hard to please. In the outlying districts, the houses are surrounded with a bamboo fence interwoven with branches of trees, and with large quantities of dry brush, to impede the ingress of the much dreaded Tulasanes. Barking dogs are in these localities more numerous than elsewhere. Adjoining the houses are to be found *posos* or wells, usually shallow, wherein gathers all the surface water of the neighborhood. From these holes is drawn water for drinking purposes, for cooking, bathing and washing. The latter two functions take place by the side of the wells, where the dirty water finds its way back in a short time.

The Filipinos are clean about their person and bathe frequently. They stand beside a well, and filling a can with water, raise it above their head and pour it as a douche over the body. The women then dry their hair in the sun, while an accommodating neighbor passes her hands through it in quest of an ever present vermin. They then shampoo with cocoanut oil of which they seem to be fairly saturated, and dress again in their comfortable garments. The men generally are dressed in white, wearing their shirt outside of their trousers.

In speaking of the wild tribes we have seen how a lover is compelled to work as a servant in the house of his sweetheart for months, nay for years, before being accepted. This custom also prevails among the Christians, more particularly in the country districts, in spite of the opposition of the padre who is at times called upon to bless a marriage unauthorized by the parents, though in the Philippines human weakness does not as a rule leave a stain upon the woman's character.

In marriage, the man is expected to bring the dot, to offer presents to the girl's family, and even to become their servant. The only weddings which I have witnessed were blessed by the padre just within the church door. A wedding dinner follows the religious ceremony, and this is usually given in the bride's parental home. A curious feature of this ceremony is that the groom's family must not only stand all the expenses, but must also attend to every minute detail of the feast, to the point even of not finding time to witness the church service. They must receive and wait upon the invited guests as so many servants. I was once invited to a wedding banquet given in honor of the tardy marriage of a Spaniard to his former *querida*, and I was somewhat surprised not to meet the bride at the festive board. She was not even presented to the guests, and might have been one of the many women who were serving the dinner, which was partaken of by men only.

The funeral ceremonies of the Filipinos differ somewhat according to provinces. In the interior of Panay I have seen bodies of children drawn to the cemetery in hand carts preceded by musicians blowing into wooden instruments. Elsewhere, the bodies are placed into a sort of a cradle and surrounded with flowers and candles. The poorer classes bury their dead rolled into pieces of matting in lieu of coffins. When a body is placed into a coffin it is always taken to the grave exposed, the lid of the coffin being carried upon the head of one of the mourners. In times of epidemics, funerals must be expedited as a matter of course. In a small Visayan town of Mindanao, during my stay there, the natives were dying at the rate of eight or ten daily, and sometimes more. The bodies were carried in litters and placed upon the steps, in front of the church. Twice a day, during the cooler hours of the morning and evening, the padre would come forth and dispatch them all at once. A relative usually walks beside the coffin sheltering with an umbrella the face of the deceased from the rays of the sun. Occasionally two lay church officials walk ahead, chanting as they proceed, while the mourners straggle along behind, sometimes at a great distance, usually smoking a cigar. Seldom have I ever been able to distinguish among them who was the nearest relative of the deceased, from the lack of any outward manifestation of grief. Happening one day into the cemetery of Surigao, I beheld a Filipino digging a hole and scattering about the bones of some previously departed fellow citizen. This cemetery was overcrowded, and it was necessary to displace the dead from their earthly abode to make room for the new comers, a practice which is not revolting to the Filipinos. I addressed this grave digger who appeared to be in a jocose mood, and asked him if he was about to plant some one there. He said that he was. I then asked him if he was to shed any tears over the departed. "By-and-by I shall," he replied, always smiling; "for I am about to bury my sister."

During the cholera epidemic of 1902, I was in charge of the sanitary service in two towns. In order to ascertain as near as possible the

cause of death, I forbade any interments lest I had first seen the body and given a permit. In this manner I visited a large number of huts and witnessed many sad scenes. The custom among the Filipinos is to dress the body in clean clothes and to expose it upon a piece of matting lying on the floor, surrounded with burning candles. The mourners sit about the room either talking or praying. The favorite religious book of the natives is the Passion. This is more than an account of the Passion of Our Lord, but also a history of the world. They read this book on all occasions, and of course during the wake. Entering one day a native hut, I found upon the floor the body of a young woman. Several females stood about, apparently unconcerned as they could be. Owing to the semi obscurity of the place, I could not well distinguish the features of the deceased, but I noticed two large dark colored masses upon the face, concealing the eyes. My curiosity being aroused, I approached the body and to my horror I saw that those dark masses were composed of millions of red ants which were devouring the eyes of the corpse.

The birth of a Filipino child is the occasion of great rejoicing, of which one illustration will serve as an example. A prominent Filipino of my town, was presented with a son. A few days later I received an invitation to the feast, but not to the church ceremony. As my window faced on the plaza, I was nevertheless enabled to witness the whole affair. Preceded by the village band, there came a *quiles*, or small carriage, in which were several women and the newborn babe. This was followed by relatives and friends on foot, the men in white, shirts outside of the trousers, and wearing upon the head a black derby hat, a most unbecoming headgear for these people. The women were also on foot and richly attired in their native costume. Upon repairing to the house at the conclusion of the religious ceremony, I found the large reception room filled with native ladies and gentlemen. The former were sitting together, while the men stood about smoking and drinking beer and wines.

Dancing and music were in order. The proud father was everywhere at once, ever smiling and happy. The baby, however was invisible, and so was its mother. No one seemed to care about them, nor even to enquire after them. Having visited the family professionally, I considered it my privilege to pay my respects to the mother. Penetrating into her bedroom I nearly stepped upon the infant which was lying upon the floor beside its mother, the obscurity of the place contrasting with the brilliant light of the reception hall. Believing that the lady must be feeling sad, in her solitude, I endeavored to cheer her, but without success, for she seemed to take her neglect as a matter of course.

The neglect of the women in Filipino ceremonies is a trait of their character which does not recognize the equality of the beautiful sex. In my official capacity I frequently attended public functions, and a description of one will serve to illustrate all the dinners. As a rule women are excluded from the table, even, when as it occurred in one instance, the banquet which I attended was given in the honor of the birthday of a prominent Filipino's wife. In those rare instances where women are permitted at table, they must all sit on one side, and the men on the opposite. The menu is always about the same: the unavoidable suckling pig, goat meat, pork and other viands, rice, fruit and indescribable pastry, various drinks, tobacco and coffee. The center piece in

one instance, proved to be the most attractive ornament of the table. It consisted of a huge bunch of toothpicks! Not ordinary toothpicks, however, but shaped like fans and other objects, betraying a certain amount of skill and a great deal of patience in their making.

On Christmas day, 1901, I was alone in a native village with a lieutenant and a troop of cavalry. Though several of our men had been treacherously slain by the villagers a few weeks before, we believed it to be good policy to display a friendly feeling towards the principal men of the place. So we invited several of them, to the number of eight, to partake of our Christmas dinner. The dimensions of our table, and also of our dining room, precluded a larger assembly. To our consternation, the guests began to arrive in groups, far exceeding the number of invitations sent out. The house was soon filled to overcrowding with men, women and children, and the air was vitiated with tobacco fumes and the odor of cocoanut oil. Still they came, each guest accompanied it seemed by all his relatives, while the principal one, a Spanish half-cast, had not yet made his appearance. To our relief, however, this gentleman finally arrived unaccompanied even by his native wife. I explained to him the embarrassing situation, but he made light of it, and by a wave of his hand, he sent the superfluous visitors out into the kitchen, where two of our troopers attended to their wants. As there were many children in the party, I endeavored to soothe their feelings by offering them candies. The older ones preferred cigars, however, and proceeded to smoke them at once.

Before bringing to a close this long talk on the people of the Philippines, it seems not out of place to say a few words about certain fabrics which are much appreciated by the islanders either for their usefulness or for their beauty.

From the cocoanut palm is derived a coarse fibre which is employed by the savage tribes, and by the Christians of the poorer classes, and with which they make articles of clothing, such as the rain coat in general use among them. From the leaf of the same palm and also of others, hats, matting and sugar sacks are made.

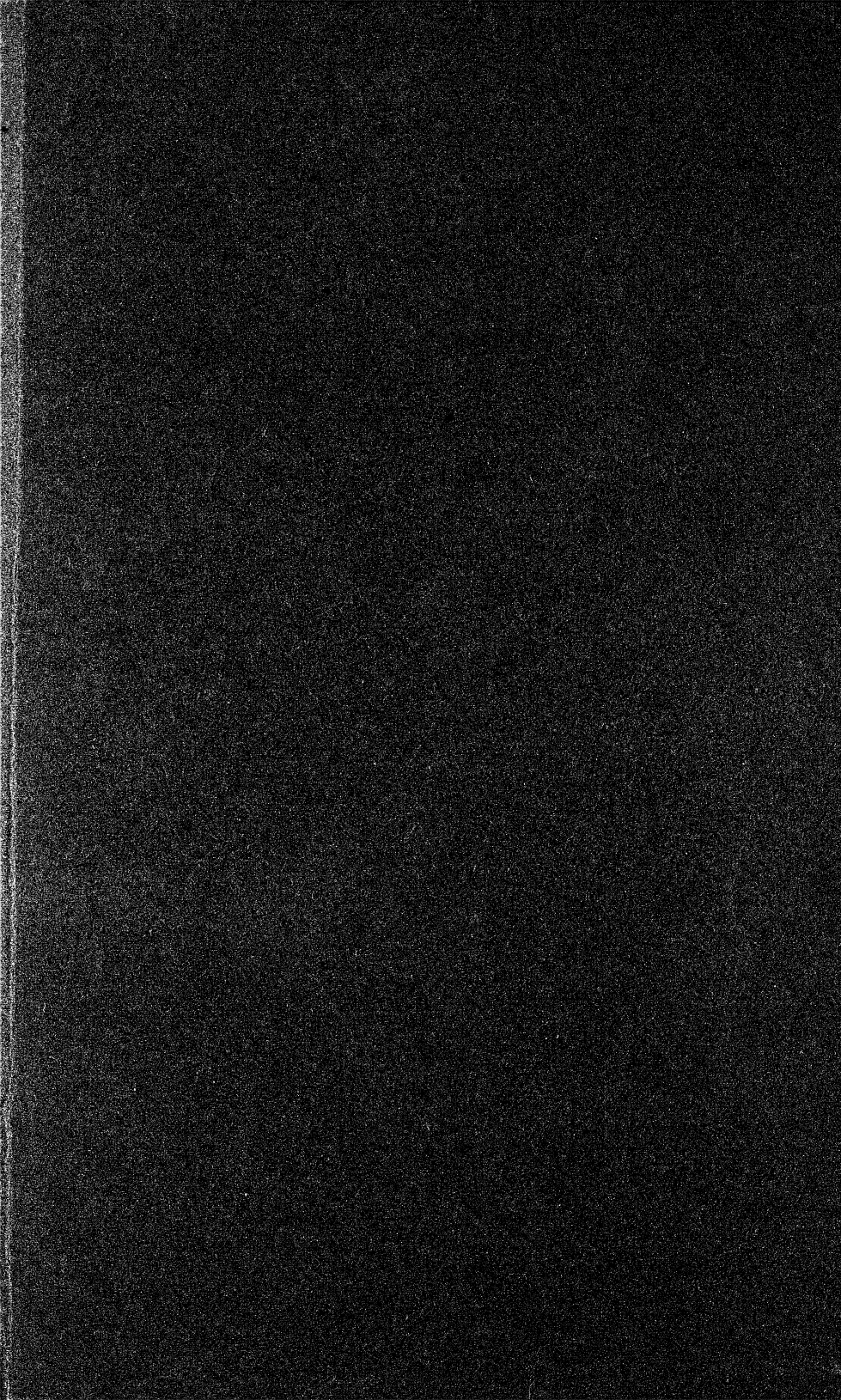
From the abaca (*musa textilis*), the so-called Manila hemp, which grows in the Philippines only, the natives extract a fibre which serves not only for manufacturing ropes, but also for the making of many articles of clothing, such as shirts for the men and the *panuelo* and *camiseta*, indispensable in the make up of the women's toilette. From the leaf of the pina (*bromelia ananas*) or pine apple tree, fibres are obtained with which the Filipinos make a most beautiful and costly material that serves also for the toilette and which they embroider most tastefully.

Cotton and silk are also much employed, and certain provinces are justly famed for the delicate texture of their fabrics; among these being Ilo-Ilo, in the island of Panay, and the southernmost portion of Luzon, where the beautiful *jusi* cloth is manufactured. Considering that the Filipinos employ looms made of bamboo and bejuco, and other crude appliances, it is wonderful how they can produce such delicate work, except by a display of great patience and of far greater skill, in which the women particularly excel.

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