
Documents 1669C

Account of a visit to the Marianas in 1669, attributed to Fr. Pimentel

Sources: ARSI Phil. 13, fol. 37-43 (2 documents); edited by Fr. Andrés de Ledesma and printed (4 folios). The first document, unsigned, was translated in part by Fr. Repetti and published in the Guam Recorder 17:4 (1940): 157. A copy is in RAH 9/2676 as doc. n° 12, and another in RAH 9/3639.

Notes: The probable author of these two documents is Fr. Luis Pimentel, who came by Guam one year after his mission band. They are a combination of his own observations and information taken from the annual reports which he hand-carried to Manila. Warning: The version printed by Fr. Ledesma contains many small typographical errors.

C1. The manuscript text found in Rome

Original text in Spanish.

Llegada del Sor. Governador D. Manuel de Leon en la Nao de San Joseph a la[s] Islas de Guan. Relacion de las Islas Marianas hasta aora de los Ladrones[,] costumbres de los Indios y de lo sucedido en dichas Islas al Padre Diego Luis de San Vitores, y sus cinco compañeros desde 16 de Junio de 68 hasta 17 del mismo mes de 69.

Venia el Sor. Governador D. Manuel de Leon con grandes deseos de saber de los Padres y de lo obrado en la Propagacion de Nuestra Santa Fee, en estas Islas[,] dia del glorioso San Antonio 13 de Junio al amanecer fue descubierta la Isla de Guan adonde con este fin yva aproado el Navio. El viernes siguiente 14 del mes, como a las dos de la tarde dio fondo la Nao a la parte del sueste en una Baia capaz adonde años ha estuvo el Olandes con 14 Naos; Pero no pudiendo hallar aqui luz de los Padres, porque aunque los Indios los nombravan a todos y señalavan a la parte del norte dando à entender, que alli estavan, como ninguno de la Nao los entendiese, quedamos todos con la misma confusion, que de antes; levo la ancla la nao y fue boxeando la Isla hasta en frontar con la parte del norueste y dio vista a una grande ensenada adonde estuvimos gran parte del dia casi en calma con singular desconsuelo por no hallar rastro de los Padres despues de aver bogeado casi toda la Isla; a las cinco de la tarde llegaron tres principales con una carta del Padre Luis de San Vitores escrita al cavo y General del Navio,

no se puede explicar el gozo, que con esta carta rezivio toda la nao, y en particular el Sor. Governador por aber hallado ya tan clara luz de lo que tanto deseava. Mando Suss^a [= Su Señoria] al Padre Luis Pimentel respondiese en su nombre al Padre Luis de San Vitores y Juntamente que la Nao virase ase al sur por ser en contrario al viento, para entrar en la ensenada adonde estava el pueblo[,] residencia del Padre San Vitores.

El Sabado siguiente por la mañana llegaron a la nao los Padres Diego Luis de San Vitores y Luis de Morales siendo cumplida la alegria. Toda aquella noche con el viento escaso se bolvio la nao à arrimar en la ensenada adonde antes se avia dado fondo; El Domingo a la manezer [sic] vino el viento a popa, que solo duro lo que fue bastante para dar fondo en un surgidero arto capaz a vista de dos Rios y de un Pueblo; a que rezibieron los Padres el socorro, que de Mexico les traia el Padre Luis Pimentel y lo que el Sor. Governador con singular piedad y liberalidad les dio de limosna, que fue cantidad de Ropa, fierro, Biscocho, y otras cosas. Y assi mesmo concurrieron otras per[sonas] con lo que pudieron; pero el que mas se esmero de las particulares fue el Piloto Mayor de la Galeon[,] Leandro Cuello[,] fueron los Padres del Sor. Governador agasajados con singular afecto i importó mucho la llegada a ellas de la Nao en esta ocasion, y venir en ella un Governador tan zeloso, por que a no haver concurrido Su Ss^a con su zelo y piedad creo ubiera pasado de largo la nao sin haverse detenido ni un instante aunque mas lo fazilitara el Piloto, como siempre lo facilitó[.] dexo el Sr. Governador seis personas, que acompañasen a los Padres con algunas armas de fuego.

[fol. 37]

Translation.

Arrival of the Governor, Don Manuel de León, in the galleon San José, at the island of Guan in the Mariana Islands, until now called the Ladrones; customs of the Indians, and the experiences in these islands of Fr. Diego Luis de San Vitores and his five companions from the 16 June 1668 until 17 June 1669.

Governor Manuel de León came with a great desire to see the Fathers and learn about the work of propagation of our holy faith in these islands. On the morning of the day of glorious St. Anthony, the 13th of June, the island of Guan was sighted, toward which the ship [San José] was headed with this purpose in mind.

On the following day, Friday the 14th, the ship cast anchor in a spacious bay on the SW side of the island where the Dutch had been with 14 ships.¹ They found no trace of the Fathers and although the Indians named all of them and made signs that they were on the north side of the island, we all remained as confused as before because no-one on the ship understood them. The anchor was raised and the ship coasted around the island until it was off the NW side and came in sight of a large bay where we were almost becalmed for a great part of the day and there was grave anxiety because no trace of the Fathers had been seen after circling nearly the whole island. At 5 in the after-

¹ Ed. note: A clear reference to the 1625 Nassau Fleet (see HM3: 592-3). Schapenham had no more than 11, or perhaps 12, ships then.

noon, three chiefs came with a letter from Fr. Luis de San Vitores addressed to the commander of the ship; and the joy which that letter caused in the whole ship's company cannot be described, and in particular to the Governor who thus obtained evident proof of what he so much desired. His Lordship ordered Fr. Luis Pimentel, S.J., to send a reply in his name to Fr. Luis de San Vitores and say that the ship would go back to the south because the wind was unfavorable for entering the bay where was located the town [of Agaña] where Fr. San Vitores resided.

The next morning, Saturday, Fathers Luis de San Vitores and Luis de Morales came to the ship and the joy of everyone was complete. All that night the ship made its way with a light breeze toward the bay where it had previously anchored. On Sunday morning at daybreak the breeze came astern, which lasted only long enough to anchor in a roadstead of barely sufficient size, in sight of two streams and a town.¹ Here the Fathers received the supplies which had been brought to them from Mexico by Fr. Luis Pimentel, and those which the Governor gave them as alms with great piety and liberality, that is, a quantity of clothing, iron, biscuits and other things. Other persons contributed what they could, but the most conspicuous among the special donors was the Pilot Major of the galleon, Leandro Coello. The Fathers were entertained by the Governor with exceptional hospitality and the arrival of the galleon at the Islands on this occasion, and the presence of such a zealous Governor aboard her, had much significance. Had not His Lordship been moved by zeal and piety, I believe that the galleon would have passed offshore without stopping, not even for one instant, in spite of the Pilot being in favor of it, as he always did. The Governor left six soldiers to escort the Fathers with a few firearms.

C2. Annual report attached to the above letter

Original text in Spanish.

Relacion de las Islas Marianas.

Llegaron los Padres Diego Luis de San Vitores Luis de Morales, Pedro Casanova, Luis de Medina, Thomas de Cardeñoso, y el Herma^o Lorenzo Bustillo a estas Islas el año de 68 a 16 de Junio, (como ya se escrivio el año pasado) asentaron su Ress^a a la parte del Norte de la Isla de Guan en un Pueblo llamado Agaña, es esta Isla una de las mayores de ellas con esta de 180 pueblos muchos de ellos de a 100 vezinos. Luego comenzaron los Padres a catequizar y Bautizar sin estorvo ninguno hasta que se opuso el Demonio por medio de un Sangley china, que a 18 años, que rezide en estas Islas fueron el, y otros llevados a ellas de una tormenta en un champan del Rey, pasando de Manila a Therrenate.

[fol. 37 v]

1 Ed. note: This can only correspond to Hati, which was the proper name for what is now called Cetti Bay, until as late as the 1890s.

Este ya hecho Maestro de Idolatrias comenzo à derramar, que todos los que se bautisavan morían luego, que los Padres era gente despreciada de los Españoles, y que como atados los havian dexado desterrados en aquella Isla; Descubriose este encendio con la yda de un Padre al Pueblo de donde rezedia el Sangley, que sino desvanecio del todo esta voz la amortiguo mucho en el animo de los Indios. Hallo en este pueblo el Padre a un viego de 60 años. El qual se bautizo y fue el primero, que en este pueblo rebelde rezivio el Bautismo; pero de los pueblos comarcanos aunque tocados del engaño del Sangley, fueron Bautizados muchos infantes, y algunos adultos, que se hallaron enfermos, cada uno de los pueblos, quisiera tener en su compañía a los Padres; Pero acudeseles con todo el cuydado que se puede.—

Despues de haver Bautizado los Padres 800 personas en esta Isla de Guan se quedo en ella el Padre Diego Luis de San Victores, como superior de la mission y remitió los quatro Padres con el Hermº Lorenzo de Bustillo, bien instruidos en la lengua de los naturales a hazer correrias por las demas Islas. Las cuales en llegado hasta 20 grados de altura desde treze y un terçio en que esta Guan en cuyo espacio estan cercadas doze Islas de Norte a Sur. En todas an sido bien rezebidos, y an admitido el Bautismo tantos que llega el numero de los Bautizados a 13560. Los cathecumentos [sic] pasan de 20000; y los niños que an muerto con la gracia Bautismal, llegan a 200.—

Por todo este mes de Junio de 69 saldrán desta Isla de Guan adonde oy se hallan los Padres Luis de Morales y Thomas de Cardeñoso para el Norte con intento de hazer entradas y escalas todas las Islas conocidas de los Españoles por ser todos los Indios de ellas de una misma naçion y lengua y costumbres y no se duda del suceso y sera como hasta aqui a sido en las demas.

*La lengua de los naturales de estas Islas es muy facil segun dicen los Padres y mas a los que entienden la tagala de Manila por tener muchos Bocablos de ella. Prueba es de esto el aver ya en espacio de un año dispuesto **arte y vocabulario de ella el Padre Luis de Morales**, ignorante del todo de las lenguas de estas partes y aver andado siempre embarcado en un continuo movimiento discurriendo por todas estas Islas.—*

*No se halla en ellas viviente alguno de los animales sino gatos y algunos perros que se cree les an dexado los Españoles[.]son abundantes de cocos, frutos de arboles y rayzes que se cuen [= sirven] de pan[.] no son altas; sino las que tienen bolcan: son capaces de la siembra de **arroz** como se ve en lo poco que oy siembran los Indios[.] las mayores de estas Islas son Guan, ó S. Juan que tendra como 35 leguas de vox, y en 13 grados de altura, la Isla de Agrigan que tiene 50 leguas de vox, mas futil [=fertil] y amena que las demas[.] todas son muy abundantes de fuentes[.] rios, y pescados: Guan es la que menos abunda del.—*

Esta Isla de Guan; o San Juan adonde reçide el superior de la mission es todo de tierra colorada como almagre; De la qual mezclada con cal, ya masada con azeite de cocos hazen un betun estos Indios con que Hermosean y no poco sus embarcaciones, que aunque pequeñas son vistosas y la misma ligereza; las casas son las mas aseadas y curiosas que hasta aora sean [= se han] hallado entre Indios. Las maderas de sus fabricas son los arboles de los cocos techadas con ojas de palma, y de esteras, ó petates curiosamente

textidos, tienen fabricados sus aposentos en modo de Boveda con puertas de lo mismo[.] fuera de esta casa que solo sirve de dormitorio tienen otros tres: la primera y entrada de las demas es un sotechado o camarín grande adonde recojen sus embarcaciones, fabrican y hazen otras cosas de manos; Despues de esta[.] esta otro camarín que cirve [sic] de cocina, despues de esta[.] esta otra mayor que todas[.] estas estan levantadas del suelo sobre unas piedras grandes y redondos a donde guardan sus semillas y alajas. De sue[r]te que estas quatro casas forman un espacio o plaza muy capaz y desahogado; hasta aora no se a descubierto genero ninguno de precio en estas Islas[.] Lo que aqui se tiene son yerro, y conchas de tortuga, el que mas tiene de esto es el mas poderoso.—

[Native customs]

Sus costumbres morales, que ojala fueran semexantes de ellas los de muchos Xptianos[.] nunca han sabido, que idolatria hasta que vieron Idolatrar, al china, [fol. 38] que oy vive en Guan[.] algunas supersticiones se hallan en ellos, çerca de las almas de sus antepasados, de los quales guardan algun genero de Imágenes[.] de aqui se colige creen no tener muerte el alma aunque la tenga el cuerpo; usan el repudiar las mugeres, pero no sin castigo, porque los ombres en pena del repudio pierden toda su hacienda, y hijos, quedandose con todo la muger repudiada[.] el adulterio lo castigan con muerte, que puede darse la al adultero el marido ofendido, siquiere como lo asen muchos; pero la adúltera no tiene pena ninguna; no les el licito [sic=no es ilícito] tener mas que una muger, no es entre ellos usado el casarse con parientes[.] antes es prohibido de la borrachera, estan tan lexos, que ni nombre tienen para ella, el hurto (aunque tienen nombre de Ladrones) es tanpoco usado en ellas que todas las casas dexan abiertos y patentes; es gente juglar y entretenida y por las burlas que no con poco donayre y amistad hazen a los Españoles quando riscatan el yerro los llaman Ladrones; no tienen cabeza ni superior a quien obedezér[.] sus g[u]errillas son un pueblo con otro, pero en viendo a uno herido, ó muerto se acabo toda la g[u]erra, facilmente le inquietan y facilmente se sosiegan. Bien se ve de estas costumbres para reducirse a la fe: no teniendo ni muchas mugeres, ni sizanias, ni borracheras.—Lo que mas de suena [sic=disona] en ellos es la desnudes hasta en la misma naturaleza sin avergüenzarse[.] los hombres[.] solo las mugeres en quien es mayor esta pasion la ocultan con ojas de arboles.—

De lo sucedido a los Padres de la Mission en dicha Isla.

Al principal que admitio a los Padres en la Isla de Guan y dio sitio para casa y Iglesia le premio Dios este agasajo con la gracia Baptismal y dichosa muerte; que tuvo de ella pocos dias, y el primero en aquellas Islas fue enterrado en Iglesia consagrada à Dios[.] el nombre que recibio en el Bautismo [fue] D. Juan Kipuhâ.—

Havia el Sangley Chuco [sic], que [y]a referimos arriba introducidas [sic] algunas Idolatrias entre estos pobres Indios bien agenos de ellas; pero adonde mas avia sembrado su sesano [sic=sesamo, zizania?] fue en las otras Islas fuera de Guan causa de que hallandose el Padre Luis de Morales à 14 de Agosto de 68 en la Isla de Saipan que llaman los Españoles de Buena Vista Bautisando unos niños, un Indio inficionado del

veneno del Sangley le hizo una lanza, que se la clavo en la pantorrilla derecha que sin peligro[.] por este mismo odio los principales de este Sangley dieron muerte alevosa a un Español, y a un criado suyo Tagalo compañeros de los Padres en la travesía de Buena Vista a la Sarpana.

Al principio fueron rezevido los Padres en los pueblos de estas Islas con grande gusto y agasajo; pero luego que llego a ellos lo que derramava el Sangley eran echados con desprecio negandoles no solo la hospitalidad sino tambien el sustento ordinario contra el uso entablado de estos Indios, agasajadores en extremo de los estrangeros; pero entre estos desdenes lo que mas lastimava a los Padres era ver, que quanto mas muribundos y enfermos[,] los niños les escondian aun mas del S^o Bautismo no obstante que [h]uvo Padres y Madres, que rompiendo por este rezelo entregavan sus hijos a las aguas del Bautismo, y [h]uvo infantes, que huyendo de los Padres, naturales que los escondian si venian a los Padres Espirituales para que los Bautizasen.—

*En el Pueblo de **Logua** [sic] en la Isla de San Carlos inficionado no poco con la Doctrina de este Sangley, oyendo la explicacion de los diez mandamientos clamaron todos a una voz diciendo estos son los Padres que nos mandan que matemos? Que no nos enseñan sino es a bien vivir en nuestras Islas, que pueden buscar; sino es mas almas, a donde ni hierro ni vestidos ay? Y assi todos adultos y niños rezivieron el Bautismo en este pueblo, y lo mismo acontecio en el Pueblo de Torisay [sic] en la Isla de Guan oyendo la explicacion de los mandamientos al Hermano Lorenzo Bustillo.*

*Ni [h]a dejado el Sor. de obrar algunas maravillas con estos pobres porque hallandose en la Isla de la Sarpana Franc^o Nufa, natural de ella dos vezes casi a la muerte ambas a dos recivio repentina salud con el tacto de una medalla del St^o Apostol de las Indias[.] en la misma Isla, y pueblo de Funa, que residencia de San Francisco Xavier resucito un niño de tres meses de edad con singulares circunstancias por la intercession de la St^a Virgen y de nuestros Padres S. Ignacio y S. Franc^o Xavier, porque hallandose este tal niño avia ya sus oras yerto como un palo y ungido con azeite de coco que es la mortaja, que dan en estas Islas a los difuntos resusito de esta manera[.] tomole en sus manos [fol. 38v] un Padre y con afectuosas lagrimas pidio a la St^a Virgen por ser su día y hablado la vida de aquel niño y a San Franc^o Xavier, y aficio ponelle [sic] su nombre, por ser aquel día tambien vigilia del Sancto, y juntamente por tres vezes intento dezir su oracion sobre el cuerpo del difunto; pero nunca pudo dar sino con la de San Ignacio asta la mitad y la otra mitad acaba con la de San Franc^o Xavier de esta manera: **Deus que ad maiorem tui nominis gloriam propagandam novo per beatum Ignatium Patrem nostrum subsidio militantem [Ecclesiam] roboxasti [propitius;] concede: y acabada assi: ut cuius gloriosa merita veneramur, virtutem quoque imitemur exempla.** dicha tres vezes con esta circunstancia la oracion, resucito el niño y recivio el agua del St^o Bautismo, y a los diez dias de su nueva vida bolo a la eterna, hubo en este casso otra circunstancia [sic] porque aunque los Padres se havian Baptizados, que el Baptismo quitava la vida a los niños se le ocultaron vivo al Padre y se le traxeron ya muerto con este sucesso quedaron aquellos barbaros desengañados, de que el Baptismo no es el que mata, sino que da la vida.*

En el Pueblo de Nisian [sic] en la Isla de Guan el mas inficionado con los Rumores del Sangley Choco [sic], fue echado afrentosamente de aquel pueblo con dos heridas en la cabeza un padre de los nuestros y instando toda la octava de San Franc^o Xavier por la salud de sus moradores a 10 de Diziembre ultimo dia de la octava dicha la missa del Santo por la salud espiritual de estos Indios se partio con animo intrepido y hallo los naturales tan mudados, que todos recibieron nuestra St^a fe y se Baptisaron en la octava de la Concepcion.—

Lo que le puede tener por mayor maravilla es, que quando el Sangley Choco, triunfava orgulloso de los Padres con la muerte de los dos Compañeros, y la lanzada que dieron en Buena Vista al Padre Luis de Morales, vino a confessar publicamente sus embustes y desdezirse de la Cisaña [sic=zizaña] que havia sembrado en los coraçones de los Indios. Y lo que mas es a pedir el St^o Bautismo en el qual recibio el nombre de Ignacio en cuya converzion no ay mucho que fiar por pegarseles, tanpoco a los chinas la doctrina evangelica.—

El fruto que hallamos tambien del St^o Bautismo, es la paz y concordia que han echo unas Islas y otras, y unos pueblos con otros, que antes se hallavan desunidos, con que oy entre todas estas Islas es universal la paz y comerzio tan importante para la continuacion de nuestros ministerios.—

En Tarefag [sic] pueblo de la Isla de Guan, perdio por cinco dias el habla una muger hallandose incapaz para rezebir el St^o Bautismo, la qual antes de su enfermedad, avia reliquia de las entrañas de San Franc^o Xavier, y diciendo la su orazion bolvio en sí, pidiendo las palabras del acto de contricion que leyva diziendo el Padre pidio el St^o Bautismo, que instruida le recibio, y al punto bolvio a perder el habla.—

En Pipug [sic = Piggug], pueblo de esta misma Isla[,] llamada ya del triunfo de la Cruz por haverse reducido este pueblo en el dia de esta fiesta 16 de Julio, y en especial triunfo de la St^o Cruz haver el Padre quemado cantidad de figuras de sus antepasados, é Idolos, que introduxo el Sangley Choco.—

Hallo el Padre una muger sorda y de mas de 100 años, quien sus parientes ocultaron en las primeras visitas y aplicandola una Reliquia del Sancto Lignum Cruzis, y diziendo la oracion de San Joseph cuyo dia era[,] dio muestras de este [sic=oir?], de suerte que pudo responder a lo forzoso de la Instruccion del St^o Bautismo, que recibio con no poca admiracion de su familia, y de los que supieron el caso.—

En Tubon [sic = Tumhon] Pueblo de la Isla de Sarpan [sic]¹ lanço el Padre a un demonio del cuerpo de una muger en la rezistencia que los moradores de este pueblo hicieron al St^o evangelio le conoçio quan poseidos los tenia el comun enemigo en cuerpo y alma, salio del cuerpo de esta muger el demonio con el contacto de las Reliquias de nuestros gloriosos Padres S. Ignacio y S. Franc^o Xavier, suplicar al glorioso San Joseph, Patron que es de esta Isla.—

1 Ed. note: This corresponds to Saipan, rather than Sarpana, i.e. Rota, as is confirmed below. The Island of San José was Saipan.

En Opian Pueblo de la misma Isla dio perfecta salud el Santo Baptismo a una muger paralitica y que padecia una accidente fiebre sucesso que dismintio bastantemente la voz del Idolatra Choco.

[fol. 39] *Con otro sucesso semexante confirmo Dios la eficacia del Baptismo en un pueblo llamado Sumatarago [sic] de la Isla de Arigrigan [sic] adonde traxeron al Padre una niña que dudo si del todo estava muerta[.] por la duda en que se hallava le administro el Stº Baptismo **sub conditione**, que estubiese viva juntamente le aplico una Reliquia de N.P. S. Ignº que ofrecio de honrrarla con su nombre, si el Sancto le alcansase de Dios la vida; finalmente, vio en esta niña seguros señales de vida y duro con ella asta el dia siguiente por la mañana que le troco con la Eterna, despues de haverla rebaptizado con segunda condicion de que antes estuviese muerta.—*

En Oprao de la misma Isla por dia y medio se hallo una muger con terrible dolores de parto, y al punto que le fueron aplicadas unas letras de una carta de San Ignº y una estampa del mismo Stº dio a luz sin dificultad una niña a quien en accion de gracias de este Beneficio, quiso su Madre que se llamase Ignacia à el Baptismo.—

[Fol. 39v, Endorsement:] *Philipinarum. Relatio missionis Insularum Marianarum a Junio an. 1668 ad Junium an. 1669.*¹

Translation.

Account of the Mariana Islands.

Fathers Diego Luis de San Victores, Luis de Morales, Pedro Casanova, Luis de Medina, Tomás de Cardeñoso, and Brother Lorenzo Bustillo arrived at these Islands in the year 1668, on 16 June (as it was reported last year already). They established their Residence in the north part of the Island of Guan in a town called Agadña. This Island is one of the largest ones, as it has 180 towns, many of which with 100 residents. Then, the Fathers began to catechize and baptize, without any hindrance until the Devil opposed it, by means of a Chinese Sanglely, who had been residing in these Islands for 18 years. He, and others, were pushed to the Islands by a storm in a champan [contracted by] the King, when passing from Manila to Ternate.²

This man had already become Master of Idolatry. He began to spread [the rumors] that all those who were being baptized would die later, that the Fathers were people despised by the Spaniards, and that they had been forcibly exiled to that Island. This “fire” was discovered when one Father went to the town where the Sanglely lived;³ if the Father did not extinguish this rumor completely, at least he dampered it very much in the mind of the Indians. In this town the Father found an old man of 60 years of age,

1 Ed. note: Folios 40-43 contain the second document, which is the Latin version of same.

2 Ed. note: The word Sanglely, originally reserved for Chinese merchant visiting Manila, was later used as synonymous with Chinese. Reference is made here to Choco. The year of his accidental drift voyage to the Marianas is usually said to have been about 20 years before the arrival of the missionaries, i.e. circa 1648; however, it is possible that the event took place as late as 1650.

3 Ed. note: He lived at Faa, on the south shore of Guam.

who was baptized, and became the first to receive baptism in this rebel town; however, in the neighboring towns, although touched by the deception of the Sangleys, many infants were baptized, along with some adults who were sick. Every town wished to have the Fathers in their company, but they were looked after with all the care possible.—

After the Fathers had baptized 800 persons in this Island of Guan, Father Diego Luis de San Victores remained in it as superior of the mission and he sent the four Fathers with Brother Lorenzo de Bustillo—well taught in the language of the natives—to make mission tours through the other Islands. The Islands reached as far as 20 degrees of latitude from the 13 degrees and a half in which Guan is situated. Within this space are circumscribed 12 Islands from North to South. In all the Islands they have been well received, and have admitted so many to baptism that the number of those baptized reaches **13,560**. The catechumens number over **20,000**; and the children who have died with the grace of baptism reach 200.—

During this whole month of June 1669, Father Luis de Morales and Thomás de Cardeñoso will leave the Island of Guan, where they are today, for the North, with the intention of making entrances to and stopovers at all the Islands known to the Spanish, as all the Indians in them belong to a single nation, language and customs; their success in not doubted and it will be the same as it has been in the others until now.

The language of the natives of these Islands is very easy, according to what the Fathers say, and easier for those who understand the Tagalog language of Manila, because it has many words in common with it. A proof of this is that, within one year, **Father Luis de Morales has written a grammar and a vocabulary of that language:**¹ he was completely ignorant of the languages of these parts, yet he has travelled in a continuous movement through all of these Islands.—

There are no living animals in them, except cats and a few dogs that are believed to have been left by the Spanish. They are full of coconut trees, breadfruit trees, and root crops that replace bread. They are not high, except those that have a volcano. The cultivation of **rice** is possible, as can be seen from the small quantity that the Indians sow. The largest of these Islands are: Guan, or San Juan, which would have about 35 leagues in circumference, and is in 13 degrees of latitude; the Island of Agrigan, which is 50 leagues in circumference, more fertile and pleasant than the others. All are very abundant in springs, rivers, and fish; Guan is the one where they are less abundant.—²

This Island of Guan, or San Juan, where the superior of the mission resides, is all made up of land the color of red ocher; from which, when mixed with lime, already kneaded with coconut oil, these Indians make a bitumen which they use to beautify, and not a little, their canoes, which, although they are small, they are pretty, and lightness itself. The houses are the tidiest and the most curious ones that have been found among Indians so far. The wood used in their construction consists of coconut trees,

1 Ed. note: The grammar must have been an improved version of Fr. Sanvitores' grammar. Fr. Morales' manuscript work is no longer extant, or its whereabouts are not known.

2 Ed. note: Fr. Pimentel must have heard wrong, as the opposite is true.

roofed with palm leaves, and with palm mats that are curiously woven. Their lodges are built in the shape of a vault, with entrances of the same shape. Besides this house, which is only used to sleep in, they have three others: the first one, and the entrance hall to the others, is a big open shed where they gather their canoes, build and make other handicraft. After this one, there is another shed that is used as a kitchen. After this one, there is another one that is the largest of all. These houses are raised from the ground on top of big, round stones, where they keep their seeds and precious things. So that these four houses form a space or square that is very spacious and roomy. So far, nothing precious has been discovered in these Islands. What they accumulate here is iron, and tortoise shells; he who has the greatest quantity of them is the most powerful.—

[Native customs]

Regarding their moral customs, if only many Christians had customs similar to theirs! They had never know what idolatry was, until they saw the Chinaman, who lives today in Guan, worship idols. A few superstitions are found among them, regarding the souls of their forefathers, and they keep some kind of Images¹ of them. Hence, it can be inferred that they believe that the soul does not die, although the body does. They have the custom of repudiating their wives, but not without a punishment, because the men who are at fault in the divorce lose their whole property, and children, the divorced woman remaining with everything. Adultery is punished with death, which the offended husband can give to the adulterous man, something that many of them do. However, the adulterous woman is not punished in any way. It is illicit for them to have more than one wife. Marriage between relatives is not used by them. Drunkenness is prohibited; rather, they are so far from it that they do not even have a word for it. About stealing (though they have the name of Thieves), there is so little of it that all the houses are left wide open. They are buffoons and amusing people, and, on account of the tricks played with no little cleverness and friendliness on the Spanish when they barter iron, they are called Thieves. They do not have a leader or superior to whom they obey. Their small wars are between towns, but upon seeing someone wounded, or dead, the whole war stops; they are easily provoked and easily calmed down. Only good things can be expected from these customs; they have no more than one wife, no discords, and no drunkenness.—What is most surprising in them is their nakedness, even in their sexual parts, shamelessly on the part of the men; only the women, who are far worse than the men in this passion, hide their sex with tree leaves.—

What happened to the Fathers of the Mission in the said Island.

The chief who received the Fathers in the Island of Guan and gave them a site for a house and a church was rewarded by God for this welcome with the grace of baptism

1 Ed. note: The Spanish word “imagen” was used loosely by the early missionaries; it can mean statue, painting, figure, and figurine. In the present context, it can only mean skull (which we know they had).

and a happy death, which he got within a few days.¹ He was the first one in those Islands to be buried in a church consecrated to God. The name that he received in baptism was Don Juan Kipuhâ.—

The Sangley Chuco [sic], mentioned above, had introduced a few idolatries, most foreign to them, among these poor Indians. However, where he had sown his darnel the most was in the other Islands outside of Guan. This was the reason why Father Luis de Morales, who was in the Island of Saipan, which the Spanish call Buena Vista,² on 14 August 1668, baptizing some children, when an Indian, infected with the poison of the Sangley, threw a spear at him, wounded him in the calf of the right leg, but not seriously. Out of the same kind of hate, the principals [rather relatives] of this Sangley treacherously killed a Spaniard and a Tagalog servant of his, both companions of the Fathers during the crossing from Buena Vista to Sarpana.

At the beginning, the Fathers were received with great pleasure and made welcome in the towns of these Islands, but as soon as the rumors spread by the Sangley reached them, they were thrown out with contempt, and denied not only hospitality but also ordinary food, something that was against the established custom of these Indians, [normally] extremely welcoming to strangers. However, the worst disdain endured by the Fathers was to see that, the more the children were dying and sick, the more they hid them away from baptism. Nevertheless, there were some fathers and mothers who, breaking with this fear, delivered their children to the waters of baptism; there were infants [sic] who ran away from the natural parents who had hidden them, if their spiritual Fathers came to baptize them.—

In the town of Logua [sic=**Sogua**] in the Island of San Carlos,³ infected not a little by the doctrine of this Sangley, when they heard the explanation of the 10 Commandments, they all shouted at once, saying: These are the Fathers they want us to kill? But they are teaching us only to live well in our Islands. What [else] are they looking for, except more souls, where there is neither iron nor clothes? So, all the adults and children received baptism in this town, and the same thing happened in the town of Torisay [sic=**Talisay**] in the Island of Guan, when they heard the commandments explained by Brother Lorenzo Bustillo.

The Lord has deigned to work some marvels with these poor people. For instance, there was one Francisco Nufa, a native of the Island of Sarpana, who had been close to death twice, and was suddenly restored to health twice with the application of a medal of the Saint Apostle of the Indies. In the same Island, and town of Fuña, belonging to the residence of San Francisco Xavier, a three-month-old child was resuscitated under singular circumstances through the intercession of the Blessed Virgin and of our Fathers St. Ignatius and St. Francis Xavier; for instance, this child had been dead for hours, as stiff as a stick, and been anointed with coconut oil, which is the shroud they

1 Ed. note: Fr. Medina says that he died 6 months later, on 23 December 1668 (see Doc. 1670D)..

2 Ed. note: Error. The name of Buena Vista was applied to Tinian.

3 Ed. note: San Carlos corresponded to Sarigan Island; however, Sogua, where this event took place, is is Tinian.

give to the deceased in these Islands, but he was resuscitated in this manner: a Father took him up in his arms and with loving tears asked the Blessed Virgin, as it was her feast-day, speaking of the life of that child, and he asked St. Francis Xavier, promising to name the child after him, as the date was also that of the eve of the Saint's feast-day. Presently he tried three times to say his prayer over the body of the deceased, but he could never do it except by mixing it up with that of St. Ignatius, as far as the middle, and ending with the second half of the prayer to St. Francis Xavier, in this way: **Deus que ad maiorem tui nominis gloriam propagandam novo per beatum Ignatium Patrem nostrum subsidio militantem [Ecclesiam] roborasti; concede:** and he ended up thus: **ut cuius gloriosa merita veneramur, virtutum quoque imitemur exempla.** Having said three times this prayer, under this circumstance, the child resuscitated and received the water of holy baptism, but within 10 days of his new live he flew to the eternal one. In this case, there was another circumstance; although the parents had been baptized, they believed that baptism killed children, and that is why they hid him from the Father and they brought him out when he was already dead. The happy result convinced those barbarians that they had been mistaken, and that baptism gives life, rather than cause death.

In the town of **Nisihan** in the Island of Guan, the most infected with the rumors of the Sangley Choco, one of our Fathers was defiantly thrown out from that town, receiving two wounds in the head. After praying during the whole octave of the feast-day of St. Francis Xavier for the salvation of its inhabitants, on 10 December, the last day of the octave, having said the mass of the Saint for the spiritual salvation of these Indians, he left with an intrepid spirit and found the natives so changed, that all received our holy Faith and were baptized in the octave of the [Immaculate] Conception.—

What can possibly be judged as a greater marvel is that, when the Sangley Choco was triumphing over the Fathers with the death of two of their companions, and the spear thrown at Father Luis de Morales in Buena Vista [rather Saipan], he came to make a public confession of his lies, and to disassociate himself of the darnel that he had sown in the hearts of the Indians. Furthermore, he came to ask for holy baptism, in which he received the name of Ignacio; one should not trust this kind of conversion, because it is difficult to make the Gospel doctrine stick to the Chinese.—

The fruit that we found also from holy baptism, is the peace and concord that were agreed to between some islands, and between some towns, that were disunited before. Today, peace is universal among all the Islands; so is commerce, so important for the continuation of our ministries.—

In Tarefag [sic=**Tareyfac**], a town of the Island of Guan, a woman had lost her speech for 5 days, thus finding herself incapable of receiving holy baptism. Because of her sickness, a relic from the entrails of St. Francis Xavier was applied, and while his prayer was being said, she returned to her own self, repeating the words of the act of contrition that the Father was saying, she asked for holy baptism. After some instruction, she received it, and right there and then she lost her voice again.—

In **Pi[g]pug**, a town of this same Island, already named Triumph of the Cross, as this town had been reduced on this feast-day, 16 July, and the Father had, in special triumph of the Cross, burned a quantity of figures [sic] of their forefathers, and idols introduced by the Sanglely, Choco.—

The Father found a deaf woman of over 100 years of age, who had been hidden by her relatives during the first visits. Applying a relic of the wood of the Holy Cross, and saing the prayer of St. Joseph, whose feast-day it was, she gave signs of hearing(?) so that she was able to respond to the basic questions of the Instruction for holy baptism, which she received, much to the wonder of her family, and of those who heard the case.—

In **Tubon** [sic=**Tumbon**], a town in the Island of Saipan, the Father threw out a devil from the body of a woman. He recognized it by the resistance that the residents of this town made to the holy Gospel; the common enemy held them body and soul. The devil left the body of this woman upon the contact of the relics of our glorious Fathers St. Ignaius and St. Francis Xavier, and a prayer made to the glorious St. Joseph, patron of this Island.—

In **Opián**, a town of the same Island, the holy baptism restored a paralytic woman to perfect health; she had suffered from an accidental fever. This incident diminished some of the rumor of the idolater, Choco.

God confirmed the efficacy of baptism with another similar incident in a town called Sumatarago [sic=Sumarrago] in the Island of Arigrigan [sic=**Agrigan**] where they brought in a young girl to the Father, who, doubting that she was really dead, he administered holy baptism conditionally, in case she were alive, together with the application of a relic of our Father St. Ignatius, to whom he promised to honor her with his name, if the Saint obtained her life from God. Finally, he saw in this young girl sure signs of life and she remained alive until the next day, when she exchanged it for the eternal life, after she had been baptized once again, with the second condition that she had been previously dead.—

In **Oprao**, in the same Island, a woman had suffered terribly for a day and a half from childbirth pains, and as soon as some words from a letter of St. Ignatius and an image of the same Saint were applied to her, she gave birth without any difficulty to a baby girl. In thanksgiving for this favor, her mother wished that she be named Ignacia during her baptism.—

[Endorsement:] From the Philippines. Account of the Mariana Island Mission, from June 1668 to June 1669.

Editor's note.

There is yet another eyewitness account of the visit of the galleon San José at Rota and Guam in 1669. It was written, in 1682, by an Augustinian missionary to the Philippines, Fray Manuel de Santa Cruz (see Doc. 1682X).