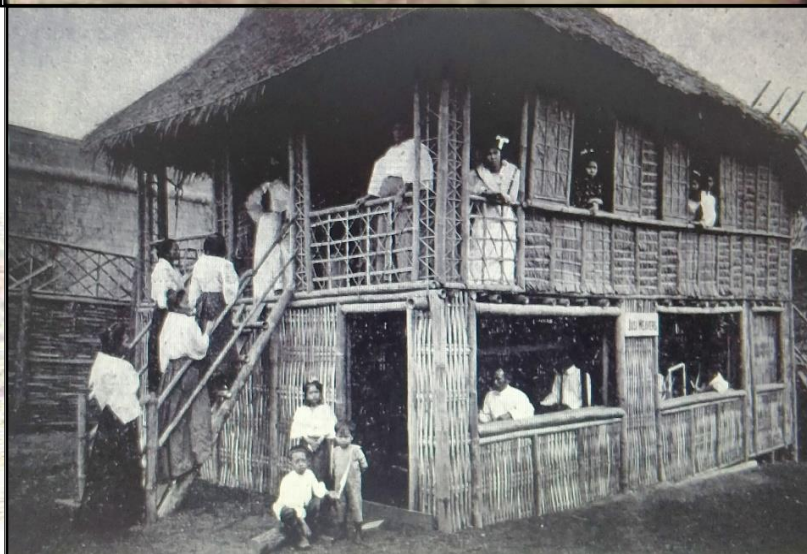
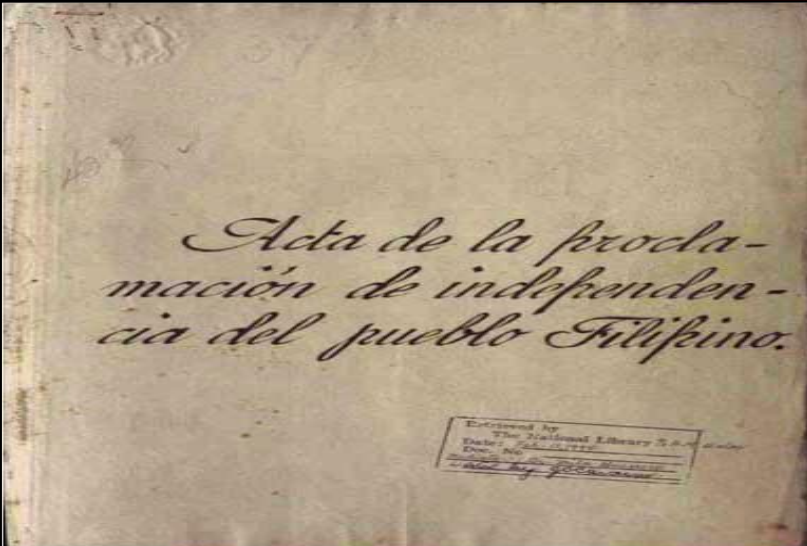


HANDURAW

Readings in Philippine History



Joyce Christine D. Colon

UNIT II

UNDERSTANDING PERSPECTIVES: ANALYSIS OF SELECTED PRIMARY SOURCES IN PHILIPPINE HISTORY

Historical sources determine historical facts. They are analyzed and interpreted by the historian to produce a historical narrative. This unit will look into various primary sources, evaluate these documents' content in terms of its historical value as well as examine the context of their production.

This section will include the topic on content and contextual analysis of selected primary sources in Philippine history. The primary sources to be examined in this unit are Antonio Pigafetta's *First Voyage Around the World*, Fray Juan de Plascencia's *Customs of the Tagalogs*, Emilio Jacinto's *Kartilya ng Katipunan*, Felix Laureano's *Recuerdos de Filipinas*, 1898 Declaration of Independence, Alfred McCoy's *Philippine cartoons: Political Caricature of the American Era (1900-1941)*, and Corazon Aquino's speech before the U.S. Congress.

Unit Learning Outcomes

At the end of this unit, the students should be able to:

1. Interpret primary sources through critical assessment of the content and context of various primary sources.
 2. Develop critical and analytical skills with exposure to selected primary sources.
 3. Familiarize with different primary documents in Philippine history.
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Lesson 4

MAGELLAN'S VOYAGE AROUND THE WORLD

Learning Objectives

At the end of the lesson, you should be able to:

1. Learn history through primary sources.
2. Interpret the primary source through critical assessment of the content and context of the document.
3. Discuss the relevance of Pigafetta's account on the study of Philippine history

Magellan's Voyage Around the World

Historical Context

The Crusades (1096-1272) were originally a religious adventure to regain the Holy land from the Muslims. Later, they developed into a highly commercial enterprise. It brought the Europeans into close contact with civilizations in Asia. This contact stimulated not only European interest in Oriental culture but also the demand for its good and products. They developed a taste for some products such as porcelain, silk, incense, herbs, perfumes, carpets and spices, among others. Spices are popular because it enhances the flavor of food as well as preserve meat during winter. It became the most expensive and in-demand commodity among Europeans. The exposure to food and spices grown in Asia changed the Westerner's taste preferences. The desire for spices, hence, is one of the motivations for early Portuguese and Spanish expeditions to the East.



Asian goods reached Europe via the Silk Road or the Arabian Italian trade route. These routes were dangerous to men and goods as well as entails much time, money and effort. On May 29, 1453, Constantinople, fell into the hands of Sultan Mohammed II and his Ottoman warriors. As a result of this conquest, the trade routes to the East were blocked. The closing of the land route of the Spice Trade with the conquest by the Ottoman Empire of Constantinople in 1453 forced the European kingdoms to look for ways to purchase spices directly from the source. Discovery of new routes to Asia became an imperative necessity. Moreover, early travels to the East like that of Ibn Batuta to India, Malaysia and China as well as that of Marco Polo in China and Southeast Asia also stimulated European interest about Asia.

Prince Henry the Navigator of Portugal also inspired the maritime explorations of the 15th century. He established a maritime school and sent out expeditions to uncharted waters of the African coast. This contributed to the discovery of many territories previously unknown to the Europeans. Moreover, the discovery and invention of more technologically-advanced navigational instruments also enhanced the confidence of the sailors to explore uncharted territories. These instruments include the mariner's compass, astrolabe, Portolani, quadrant and sextant.

The marriage of Queen Isabella of Castille and King Ferdinand of Aragon (1469) and the victory of the Catholic monarchs over the Moors in the Battle of Granada signaled the rise of Spain as a world power. Spain explored other economic options outside the Iberian peninsula. They financed the trans-Atlantic voyages of Christopher Columbus (1492 to 1502) which resulted in the discovery of the territories on the other side of the Atlantic Ocean.

The Treaty of Tordesillas in 1494 divided non-Christian lands into two spheres: one for Spain and the other for Portugal. It divided the globe into spheres for maritime exploration and trade. The demarcation line was drawn 370 leagues west of Cape Verde Islands. All lands already discovered and still to be discovered, east of the line belonged to Portugal, and those of west of

the line, to Spain. This influenced Magellan to sail westward and, consequently, led him to rediscover the Philippines.

The Magellan-Elcano expedition left in Seville, Spain with around 270 men of different nationalities on August 20, 1519. Out of the five ships (Trinidad, San Antonio, Concepcion, Santiago, and Victoria) that left Spain, only three reached the Philippines. They suffered natural and man-made challenges along the way which include shortage of food, various types of diseases, the crew's lack of confidence in Magellan's leadership, and the hostile attitude of the people they encountered during the journey.

Pigafetta kept a journal of what happened to them from the time they left Seville until they returned to Spain three years after (1523). On September 7, 1522, Juan Sebastian Elcano and 17 survivors arrived in Spain aboard the ship Victoria. One of them was Antonio Pigafetta.

Excerpts from Magellan's Voyage Around the World

At dawn on Saturday, March sixteen, 1521, we came upon a high land at a distance of three hundred leguas from the islands of Latroni—an island named Zamal [i.e., Samar]. The following day, the captain-general desired to land on another island which was uninhabited and lay to the right of the abovementioned island, in order to be more secure, and to get water and have some rest. He had two tents set up on the shore for the sick and had a sow killed for them. On Monday afternoon, March 18, we saw a boat coming toward us with nine men in it. Therefore, the captain-general ordered that no one should move or say a word without his permission. When those men reached the shore, their chief went immediately to the captain-general, giving signs of joy because of our arrival. Five of the most ornately adorned of them remained with us, while the rest went to get some others who were fishing, and so they all came. The captain-general seeing that they were reasonable men, ordered food to be set before them, and gave them red caps, mirrors, combs, bells, ivory, bocasine, and other things. When they saw the captain's courtesy, they presented fish, a jar of palm wine, which they call uraca [i.e., arrack], figs more than one palmo long [i.e., bananas], and others which were smaller and more delicate, and two cocoanuts. They had nothing else then, but made us signs with their hands that they would bring umay or rice, and cocoanuts and many other articles of food within four days.

Cocoanuts are the fruit of the palmtree. Just as we have bread, wine, oil, and milk, so those people get everything from that tree. They get wine in the following manner. They bore a hole into the heart of the said palm at the top called palmito [i.e., stalk], from which distils a liquor which resembles white must. That liquor is sweet but somewhat tart, and [is gathered] in canes [of bamboo] as thick as the leg and thicker. They fasten the bamboo to the tree at evening for the morning, and in the morning for the evening. That palm bears a fruit, namely, the cocoanut, which is as large as the head or thereabouts. Its outside husk is green and thicker than two fingers. Certain filaments are found in that husk, whence is made cord for binding together their boats. Under that husk there is a hard shell, much thicker than the shell of the walnut, which they burn and make therefrom a powder that is useful to them. Under that shell there is a white marrowly substance one finger in thickness, which they eat fresh with meat and fish as we do bread; and it has a taste resembling the almond. It could be dried and made into bread. There is a clear, sweet water in the middle of that marrowly substance which is very refreshing. When that water stands for a

while after having been collected, it congeals and becomes like an apple. When the natives wish to make oil, they take that cocoanut, and allow the marrowy substance and the water to putrefy. Then they boil it and it becomes oil like butter. When they wish to make vinegar, they allow only the water to putrefy, and then place it in the sun, and a vinegar results like [that made from] white wine. Milk can also be made from it for we made some. We scraped that marrowy substance and then mixed the scrapings with its own water which we strained through a cloth, and so obtained milk like goat's milk. Those palms resemble date-palms, but although not smooth they are less knotty than the latter. A family of x persons can be supported on two trees, by utilizing them week about for the wine; for if they did otherwise, the trees would dry up. They last a century.

Those people became very familiar with us. They told us many things, their names and those of some of the islands that could be seen from that place. Their own island was called Zuluan and it is not very large. We took great pleasure with them, for they were very pleasant and conversable. In order to show them greater honor, the captain-general took them to his ship and showed them all his merchandise—cloves, cinnamon, pepper, ginger, nutmeg, mace, gold, and all the things in the ship. He had some mortars fired for them, whereat they exhibited great fear, and tried to jump out of the ship. They made signs to us that the above said articles grew in that place where we were going. When they were about to retire they took their leave very gracefully and neatly, saying that they would return according to their promise. The island where we were is called Humunu; but inasmuch as we found two springs there of the clearest water, we called it Acquada da li buoni Segnialli [i.e., "the Watering-place of good Signs"], for there were the first signs of gold which we found in those districts. We found a great quantity of white coral there, and large trees with fruit a trifle smaller than the almond and resembling pine seeds. There are also many palms, some of them good and others bad. There are many islands in that district, and therefore we called them the archipelago of San Lazaro, as they were discovered on the Sabbath of St. Lazurus. They lie in x degrees of latitude toward the Arctic Pole, and in a longitude of one hundred and sixty-one degrees from the line of demarcation.

At noon on Friday, March 22, those men came as they had promised us in two boats with cocoanuts, sweet oranges, a jar of palm-wine, and a cock, in order to show us that there were fowls in that district. They exhibited great signs of pleasure at seeing us. We purchased all those articles from them. Their seignior was an old man who was painted [i.e., tattooed]. He wore two gold earrings [schione] in his ears, and the others many gold armlets on their arms and kerchiefs about their heads. We stayed there one week, and during that time our captain went ashore daily to visit the sick, and every morning gave them cocoanut water from his own hand, which comforted them greatly. There are people living near that island who have holes in their ears so large that they can pass their arms through them. Those people are caphri, that is to say, heathen. They go naked, with a cloth woven from the bark of a tree about their privies, except some of the chiefs who wear cotton cloth embroidered with silk at the ends by means of a needle. They are dark, fat, and painted. They anoint themselves with cocoanut and with beneseed oil, as a protection against sun and wind. They have very black hair that falls to the waist, and use daggers, knives, and spears ornamented with gold, large shields, fascines, javelins, and fishing nets that resemble rizali; and their boats are like ours.

Next day, holy Friday, the captain-general sent his slave, who acted as our interpreter, ashore in a small boat to ask the king if he had any food to have it carried to the ships; and to say that they would be

well satisfied with us, for he [and his men] had come to the island as friends and not as enemies. The king came with six or eight men in the same boat and entered the ship. He embraced the captain-general to whom he gave three porcelain jars covered with leaves and full of raw rice, two very large orade, and other things. The captain-general gave the king a garment of red and yellow cloth made in the Turkish fashion, and a fine red cap; and to the others (the king's men), to some knives and to others mirrors. Then the captain-general had a collation spread for them, and had the king told through the slave that he desired to be *casi casi* with him, that is to say, brother. The king replied that he also wished to enter the same relations with the captain-general. Then the captain showed him cloth of various colors, linen, coral [ornaments], and many other articles of merchandise, and all the artillery, some of which he had discharged for him, whereat the natives were greatly frightened. Then the captain-general had a man armed as a soldier, and placed him in the midst of three men armed with swords and daggers, who struck him on all parts of the body. Thereby was the king rendered almost speechless. The captain-general told him through the slave that one of those armed men was worth one hundred of his own men. The king answered that that was a fact. The captain-general said that he had two hundred men in each ship who were armed in that manner. He showed the king cuirasses, swords, and bucklers, and had a review made for him. Then he led the king to the deck of the ship, that is located above at the stern; and had his sea-chart and compass brought. He told the king through the interpreter how he had found the strait in order to voyage thither, and how many moons he had been without seeing land, whereat the king was astonished. Lastly, he told the king that he would like, if it were pleasing to him, to send two of his men with him so that he might show them some of his things. The king replied that he was agreeable, and I went in company with one of the other men.

Pieces of gold, of the size of walnuts and eggs are found by sifting the earth in the island of that king who came to our ships. All the dishes of that king are of gold and also some portion of his house, as we were told by that king himself. According to their customs he was very grandly decked out [molto in ordine], and the finest looking man that we saw among those people. His hair was exceedingly black, and hung to his shoulders. He had a covering of silk on his head, and wore two large golden earrings fastened in his ears. He wore a cotton cloth all embroidered with silk, which covered him from the waist to the knees. At his side hung a dagger, the haft of which was somewhat long and all of gold, and its scabbard of carved wood. He had three spots of gold on every tooth, and his teeth appeared as if bound with gold. He was perfumed with storax and benzoin. He was tawny and painted [i.e., tattooed] all over. That island of his was called Butuan and Calagan. When those kings wished to see one another, they both went to hunt in that island where we were. The name of the first king is Raia Colambu, and the second Raia Siaui.

Early on the morning of Sunday, the last of March, and Easter-day, the captain-general sent the priest with some men to prepare the place where mass was to be said; together with the interpreter to tell the king that we were not going to land in order to dine with him, but to say mass. Therefore the king sent us two swine that he had had killed. When the hour for mass arrived, we landed with about fifty men, without our body armor, but carrying our other arms, and dressed in our best clothes. Before we reached the shore with our boats, six pieces were discharged as a sign of peace. We landed; the two kings embraced the captain-general, and placed him between them. We went in marching order to the place consecrated, which was not far from the shore. Before the commencement of mass, the captain sprinkled the entire bodies of the two kings with musk water." The mass was offered up. The kings went forward to kiss the cross as we did, but they did not offer the sacrifice. When the body of our Lord was elevated, they remained

on their knees and worshiped Him with clasped hands. The ships fired all their artillery at once when the body of Christ was elevated, the signal having been given from the shore with muskets. After the conclusion of mass, some of our men took communion.Then he had a cross carried in and the nails and a crown, to which immediate reverence was made. He told the kings through the interpreter that they were the standards given to him by the emperor his sovereign, so that wherever he might go he might set up those his tokens. [He said] that he wished to set it up in that place for their benefit, for whenever any of our ships came, they would know that we had been there by that cross, and would do nothing to displease them or harm their property. If any of their men were captured, they would be set free immediately on that sign being shown. It was necessary to set that cross on the summit of the highest mountain, so that on seeing it every morning, they might adore it; and if they did that, neither thunder, lightning, nor storms would harm them in the least. They thanked him heartily and [said] that they would do everything willingly. The captain-general also had them asked whether they were Moros or heathen, or what was their belief. They replied that they worshiped nothing, but that they raised their clasped hands and their face to the sky; and that they called their god "Abba." Thereat the captain was very glad, and seeing that, the first king raised his hands to the sky, and said that he wished that it were possible for him to make the captain see his love for him. The interpreter asked the king why there was so little to eat there. The latter replied that he did not live in that place except when he went hunting and to see his brother, but that he lived in another island where all his family were. The captain-general had him asked to declare whether he had any enemies, so that he might go with his ships to destroy them and to render them obedient to him. The king thanked him and said that he did indeed have two islands hostile to him, but that it was not then the season to go there. The captain told him that if God would again allow him to return to those districts, he would bring so many men that he would make the king's enemies subject to him by force. He said that he was about to go to dinner, and that he would return afterward to have the cross set up on the summit of the mountain. They replied that they were satisfied, and then forming in battalion and firing the muskets, and the captain having embraced the two kings, we took our leave.

After dinner we all returned clad in our doublets, and that afternoon went together with the two kings to the summit of the highest mountain there. When we reached the summit, the captain-general told them that he esteemed highly having sweated for them, for since the cross was there, it could not but be of great use to them. On asking them which port was the best to get food, they replied that there were three, namely, Ceylon, Zubu, and Calaghann, but that Zubu was the largest and the one with most trade. They offered of their own accord to give us pilots to show us the way. The captain-general thanked them, and determined to go there, for so did his unhappy fate will. After the cross was erected in position, each of us repeated a Pater Noster and an Ave Maria, and adored the cross; and the kings did the same. Then we descended through their cultivated fields, and went to the place where the balanghai was. The kings had some cocoanuts brought in so that we might refresh ourselves. The captain asked the kings for the pilots for he intended to depart the following morning, and [said] that he would treat them as if they were the kings themselves, and would leave one of us as hostage. The kings replied that every hour he wished the pilots were at his command, but that night the first king changed his mind, and in the morning when we were about to depart, sent word to the captain-general, asking him for love of him to wait two days until he should have his rice harvested, and other trifles attended to. He asked the captain-general to send him some men to help him, so that it might be done sooner; and said that he intended to act as our pilot himself. The captain sent him some men, but the kings ate and drank so much that they slept all the day. Some said to excuse them that they were slightly sick. Our men did nothing on that day, but they worked the next two days.

Those people are heathens, and go naked and painted. They wear a piece of cloth woven from a tree about their privies. They are very heavy drinkers. Their women are clad in tree cloth from their waist down, and their hair is black and reaches to the ground. They have holes pierced in their ears which are filled with gold. Those people are constantly chewing a fruit which they call *areca*, and which resembles a pear. They cut that fruit into four parts, and then wrap it in the leaves of their tree which they call *betre* [i.e., *betel*]. Those leaves resemble the leaves of the mulberry. They mix it with a little lime, and when they have chewed it thoroughly, they spit it out. It makes the mouth exceedingly red. All the people in those parts of the world use it, for it is very cooling to the heart, and if they ceased to use it they would die. There are dogs, cats, swine, fowls, goats, rice, ginger, cocoanuts, figs [i.e., *bananas*], oranges, lemons, millet, panicum, sorgo, wax, and a quantity of gold in that island. It lies in a latitude of nine and two-thirds degrees toward the Arctic Pole, and in a longitude of one hundred and sixty-two degrees from the line of demarcation. It is twenty-five from the *Acquada*, and is called *Mazaua*.

We remained there seven days, after which we laid our course toward the northwest, passing among five islands, namely, *Ceylon*, *Bohol*, *Canighan*, *Baybai*, and *Gatighan*. In the last-named island of *Gatighan*, there are bats as large as eagles. As it was late we killed one of them, which resembled chicken in taste. There are doves, turtledoves, parrots, and certain black birds as large as domestic chickens, which have a long tail. The last mentioned birds lay eggs as large as the goose, and bury them under the sand, through the great heat of which they hatch out. When the chicks are born, they push up the sand, and come out. Those eggs are good to eat. There is a distance of twenty leguas from *Mazaua* to *Gatighan*. We set out westward from *Gatighan*, but the king of Mazaua could not follow us [closely], and consequently, we awaited him near three islands, namely, *Polo*, *Ticobon*, and *Pozon*. When he caught up with us he was greatly astonished at the rapidity with which we sailed. The captain-general had him come into his ship with several of his chiefs at which they were pleased. Thus did we go to *Zubu* from *Gatighan*, the distance to *Zubu* being fifteen leguas.

At noon on Sunday, April seven, we entered the port of *Zubu*, passing by many villages, where we saw many houses built upon logs. On approaching the city, the captain-general ordered the ships to fling their banners. The sails were lowered and arranged as if for battle, and all the artillery was fired, an action which caused great fear to those people. The captain sent a foster-son of his as ambassador to the king of *Zubu* with the interpreter. When they reached the city, they found a vast crowd of people together with the king, all of whom had been frightened by the mortars. The interpreter told them that that was our custom when entering into such places, as a sign of peace and friendship, and that we had discharged all our mortars to honor the king of the village. The king and all of his men were reassured, and the king had us asked by his governor what we wanted. The interpreter replied that his master was a captain of the greatest king and prince in the world, and that he was going to discover *Malucho*; but that he had come solely to visit the king because of the good report which he had heard of him from the king of *Mazaua*, and to buy food with his merchandise. The king told him that he was welcome [literally: he had come at a good time], but that it was their custom for all ships that entered their ports to pay tribute, and that it was but four days since a junk from *Ciama* [i.e., *Siam*] laden with gold and slaves had paid him tribute. As proof of his statement the king pointed out to the interpreter a merchant from *Ciama*, who had remained to trade the gold and slaves. The interpreter told the king that, since his master was the captain of so great a king, he did not pay tribute to any seignior in the world, and that if the king wished peace he would have peace, but if war instead, war. Thereupon, the Moro merchant said to the king *Cata raia chitathat* is to say, "Look

well, sire." "These men are the same who have conquered Calicut, Malaca, and all India Magiore [i.e., India Major]. If they are treated well, they will give good treatment, but if they are treated evil, evil and worse treatment, as they have done to Calicut and Malaca." The interpreter understood it all and told the king that his master's king was more powerful in men and ships than the king of Portugalo, that he was the king of Spagnia and emperor of all the Christians, and that if the king did not care to be his friend he would next time send so many men that they would destroy him. The Moro related everything to the king, who said thereupon that he would deliberate with his men, and would answer the captain on the following day. Then he had refreshments of many dishes, all made from meat and contained in porcelain platters, besides many jars of wine brought in. After our men had refreshed themselves, they returned and told us everything. The king of Mazaua,⁶ who was the most influential after that king and the seignior of a number of islands, went ashore to speak to the king of the great courtesy of our captain-general.

Monday morning, our notary, together with the interpreter, went to Zubu. The king, accompanied by his chiefs, came to the open square where he had our men sit down near him. He asked the notary whether there were more than one captain in that company, and whether that captain wished him to pay tribute to the emperor his master. The notary replied in the negative, but that the captain wished only to trade with him and with no others. The king said that he was satisfied, and that if the captain wished to become his friend, he should send him a drop of blood from his right arm, and he himself would do the same [to him] as a sign of the most sincere friendship. The notary answered that the captain would do it. Thereupon, the king told him that all the captains who came to that place, were wont to give presents one to the other [i.e., mutual presents between the king and the captain], and asked whether our captain or he ought to commence. The interpreter told the king that since he desired to maintain the custom, he should commence, and so he did.

On Wednesday morning, as one of our men had died during the previous night, the interpreter and went to ask the king where we could bury him. We found the king surrounded by many men, of whom, after the due reverence was made, I asked it. He replied, "If I and my vassals all belong to your sovereign, how much more ought the land." I told the king that we would like to consecrate the place, and to set up a cross there. He replied that he was quite satisfied, and that he wished to adore the cross as did we. The deceased was buried in the square with as much pomp as possible, in order to furnish a good example. Then we consecrated the place, and in the evening buried another man. We carried a quantity of merchandise ashore which we stored in a house. The king took it under his care as well as four men who were left to trade the goods by wholesale. Those people live in accordance with justice, and have weights and measures. They love peace, ease, and quiet. They have wooden balances, the bar of which has a cord in the middle by which it is held. At one end is a bit of lead, and at the other marks like quarter-libras, third-libras, and libras. When they wish to weigh they take the scales which has three wires like ours, and place it above the marks, and so weigh accurately. They have very large measures without any bottom. The youth play on pipes made like ours which they call subin. Their houses are constructed of wood, and are built of planks and bamboo, raised high from the ground on large logs, and one must enter them by means of ladders. They have rooms like ours; and under the house they keep their swine, goats, and fowls. Large sea snails [cornioli], beautiful to the sight, are found there which kill whales. For the whale swallows them alive, and when they are in the whale's body, they come out of their shells and eat the whale's heart. Those people afterward find them alive near the dead whale's heart. Those creatures have black teeth and skin and a white shell, and the flesh is good to eat. They are called laghan.

On Friday we showed those people a shop full of our merchandise,³ at which they were very much surprised. For metals, iron, and other large merchandise they gave us gold. For the other smaller articles they gave us rice, swine, goats, and other food. Those people gave us x pieces of gold for xiii libras of iron (one piece being worth about one and one-half ducados). The captain-general did not wish to take too much gold, for there would have been some sailors who would have given all that they owned for a small amount of gold, and would have [155] spoiled the trade for ever. On Saturday, as the captain had promised the king to make him a Christian on Sunday, a platform was built in the consecrated square, which was adorned with hangings and palm branches for his baptism. The captain-general sent men to tell the king not to be afraid of the pieces that would be discharged in the morning, for it was our custom to discharge them at our greatest feasts without loading with stones.

On Sunday morning, April fourteen, forty men of us went ashore, two of whom were completely armed and preceded the royal banner. When we reached land all the artillery was fired. Those people followed us hither and thither. The captain and the king embraced. The captain told the king that the royal banner was not taken ashore except with fifty men armed as were those two, and with fifty musketeers; but so great was his love for him that he had thus brought the banner. Then we all approached the platform joyfully. The captain and the king sat down in chairs of red and violet velvet, the chiefs on cushions, and the others on mats. The captain told the king through the interpreter that he thanked God for inspiring him to become a Christian; and that [now] he would more easily conquer his enemies than before. The king replied that he wished to become a Christian, but that some of his chiefs did not wish to obey, because they said that they were as good men as he. Then our captain had all the chiefs of the king called, and told them that, unless they obeyed the king as their king, he would have them killed, and would give their possessions to the king. They replied that they would obey him. The captain told the king that he was going to Spagnia, but that he would return again with so many forces that he would make him the greatest king of those regions, as he had been the first to express a determination to become a Christian. The king, lifting his hands to the sky, thanked the captain, and requested him to let some of his men remain [with him], so that he and his people might be better instructed in the faith. The captain replied that he would leave two men to satisfy him, but that he would like to take two of the children of the chiefs with him, so that they might learn our language, who afterward on their return would be able to tell the others the wonders [cose] of Spagnia. A large cross was set up in the middle of the square. The captain told them that if they wished to become Christians as they had declared on the previous days, that they must burn all their idols and set up a cross in their place. They were to adore that cross daily with clasped hands, and every morning after their [i.e., the Spaniards'] custom, they were to make the sign of the cross (which the captain showed them how to make); and they ought to come hourly, at least in the morning, to that cross, and adore it kneeling. The intention that they had already declared, they were to confirm with good works. The king and all the others wished to confirm it thoroughly. The captain-general told the king that he was clad all in white to demonstrate his sincere love toward them. They replied that they could not respond to his sweet words. The captain led the king by the hand to the platform while speaking these good words in order to baptize him. He told the king [159] that he would call him Don Carlo, after his sovereign the emperor; the prince, Don Fernando, after the emperor's brother; the king of Mazaua, Johanni; a chief, Fernando, after our chief, that is to say, the captain; the Moro, Christoforo; and then the others, now one name, and now another. Five hundred men were baptized before mass. After the conclusion of mass, the captain invited the king and some of the other chiefs to dinner, but they refused, accompanying us, however, to the shore. The ships discharged all the mortars; and embracing, the king and chiefs and the captain took leave of one another.

After dinner the priest and some of the others went ashore to baptize the queen, who came with forty women. We conducted her to the platform, and she was made to sit down upon a cushion, and the other women near her, until the priest should be ready. She was shown an image of our Lady, a very beautiful wooden child Jesus, and a cross. Thereupon, she was overcome with contrition, and asked for baptism amid her tears. We named her Johanna, after the emperor's mother; her daughter, the wife of the prince, Catherina; the queen of Mazaua, Lisabeta; and the others, each their [distinctive] name. Counting men, women, and children, we baptized eight hundred souls. The queen was young and beautiful, and was entirely covered with a white and black cloth. Her mouth and nails were very red, while on her head she wore a large hat of palm leaves in the manner of a parasol, with a crown about it of the same leaves, like the tiara of the pope; and she never goes any place without such a one. She asked us to give her the little child Jesus to keep in place of her idols; and then she went away. In the afternoon, the king and queen, accompanied by numerous persons, came to the shore. Thereupon, the captain had many trombs of fire and large mortars discharged, by which they were most highly delighted. The captain and the king called one another brothers. That king's name was Raia Humabon. Before that week had gone, all the persons of that island, and some from the other island, were baptized. We burned one hamlet which was located in a neighboring island, because it refused to obey the king or us. We set up the cross there for those people were heathen. Had they been Moros, we would have erected a column there as a token of greater hardness, for the Moros are much harder to convert than the heathen.

One day the captain-general asked the king and the other people why they did not burn their idols as they had promised when they became Christians; and why they sacrificed so much flesh to them. They replied that what they were doing was not for themselves, but for a sick man who had not spoken now for four days, so that the idols might give him health. He was the prince's brother, and the bravest and wisest man in the island. The captain told them to burn their idols and to believe in Christ, and that if the sick man were baptized, he would quickly recover; and if that did not so happen they could behead him [i.e., the captain] then and there. Thereupon, the king replied that he would do it, for he truly believed in Christ. We made a procession from the square to the house of the sick man with as much pomp as possible. There we found him in such condition that he could neither speak nor move. We baptized him and his two wives, and x girls. Then the captain had him asked how he felt. He spoke immediately and said that by the grace of our Lord he felt very well. That was a most manifest miracle [that happened] in our times. When the captain heard him speak, he thanked God fervently. Then he made the sick man drink some almond milk, which he had already had made for him. Afterward he sent him a mattress, a pair of sheets, a coverlet of yellow cloth, and a pillow. Until he recovered his health, the captain sent him almond milk, rosewater, oil of roses, and some sweet preserves. Before five days the sick man began to walk. He had an idol that certain old women had concealed in his house burned in the presence of the king and all the people. He had many shrines along the seashore destroyed, in which the consecrated meat was eaten. The people themselves cried out "Castiglia! Castiglia!" and destroyed those shrines. They said that if God would lend them life, they would burn all the idols that they could find, even if they were in the king's house. Those idols are made of wood, and are hollow, and lack the back parts. Their arms are open and their feet turned up under them with the legs open. They have a large face with four huge tusks like those of the wild boar; and are painted all over.

There are many villages in that island. Their names, those of their inhabitants, and of their chiefs are as follows: Cinghapola, and its chiefs, Cilaton, Ciguibucan, Cimaningha, Cimatichat, and Cicanbul; one,

Mandaui, and its chief, Apanoan; one Lalan, and its chief, Thetue; one, Lalutan, and its chief, Tapan; one Cilumai; and one, Lubucun. All those villages rendered obedience to us, and gave us food and tribute. Near that island of Zulu was an island called Matan, which formed the port where we were anchored. The name of its village was Matan, and its chiefs were Zula and Cilapulapu. That city which we burned was in that island and was called Bulaia.

On Friday, April twenty-six, Zula, a chief of the island of Matan, sent one of his sons to present two goats to the captain-general, and to say that he would send him all that he had promised, but that he had not been able to send it to him because of the other chief Cilapulapu, who refused to obey the king of Spagnia. He requested the captain to send him only one boatload of men on the next night, so that they might help him and fight against the other chief. The captain-general decided to go thither with three boatloads. We begged him repeatedly not to go, but he, like a good shepherd, refused to abandon his flock. At midnight, sixty men of us set out armed with corselets and helmets, together with the Christian king, the prince, some of the chief men, and twenty or thirty balanguais. We reached Matan three hours before dawn. The captain did not wish to fight then, but sent a message to the natives by the Moro to the effect that if they would obey the king of Spagnia, recognize the Christian king as their sovereign, and pay us our tribute, he would be their friend; but that if they wished otherwise, they should wait to see how our lances wounded. They replied that if we had lances they had lances of bamboo and stakes hardened with fire. [They asked us] not to proceed to attack them at once, but to wait until morning, so that they might have more men. They said that in order to induce us to go in search of them; for they had dug certain pitholes between the houses in order that we might fall into them. When morning came forty-nine of us leaped into the water up to our thighs, and walked through water for more than two crossbow flights before we could reach the shore. The boats could not approach nearer because of certain rocks in the water. The other eleven men remained behind to guard the boats. When we reached land, those men had formed in three divisions to the number of more than one thousand five hundred persons. When they saw us, they charged down upon us with exceeding loud cries, two divisions on our flanks and the other on our front. When the captain saw that, he formed us into two divisions, and thus did we begin to fight. The musketeers and crossbowmen shot from a distance for about a half-hour, but uselessly; for the shots only passed through the shields which were made of thin wood and the arms [of the bearers]. The captain cried to them, "Cease firing! cease firing!" but his order was not at all heeded. When the natives saw that we were shooting our muskets to no purpose, crying out they determined to stand firm, but they redoubled their shouts. When our muskets were discharged, the natives would never stand still, but leaped hither and thither, covering themselves with their shields. They shot so many arrows at us and hurled so many bamboo spears (some of them tipped with iron) at the captain-general, besides pointed stakes hardened with fire, stones, and mud, that we could scarcely defend ourselves. Seeing that the captain-general sent some men to burn their houses in order to terrify them. When they saw their houses burning, they were roused to greater fury. Two of our men were killed near the houses, while we burned twenty or thirty houses. So many of them charged down upon us that they shot the captain through the right leg with a poisoned arrow. On that account, he ordered us to retire slowly, but the men took to flight, except six or eight of us who remained with the captain. The natives shot only at our legs, for the latter were bare; and so many were the spears and stones that they hurled at us, that we could offer no resistance. The mortars in the boats could not aid us as they were too far away. So we continued to retire for more than a good crossbow flight from the shore always fighting up to our knees in the water. The natives continued to

pursue us, and picking up the same spear four or six times, hurled it at us again and again. Recognizing the captain, so many turned upon him that they knocked his helmet off his head twice, but he always stood firmly like a good knight, together with some others. Thus did we fight for more than one hour, refusing to retire farther. An Indian hurled a bamboo spear into the captain's face, but the latter immediately killed him with his lance, which he left in the Indian's body. Then, trying to lay hand on sword, he could draw it out but halfway, because he had been wounded in the arm with a bamboo spear. When the natives saw that, they all hurled themselves upon him. One of them wounded him on the left leg with a large cutlass, which resembles a scimitar, only being larger. That caused the captain to fall face downward, when immediately they rushed upon him with iron and bamboo spears and with their cutlasses, until they killed our mirror, our light, our comfort, and our true guide. When they wounded him, he turned back many times to see whether we were all in the boats. Thereupon, beholding him dead, we, wounded, retreated, as best we could, to the boats, which were already pulling off. The Christian king would have aided us, but the captain charged him before we landed, not to leave his balanghail, but to stay to see how we fought. When the king learned that the captain was dead, he wept. Had it not been for that unfortunate captain, not a single one of us would have been saved in the boats, for while he was fighting the others retired to the boats. I hope through [the efforts of] your most illustrious Lordship that the fame of so noble a captain will not become effaced in our times. Among the other virtues which he possessed, he was more constant than ever any one else in the greatest of adversity. He endured hunger better than all the others, and more accurately than any man in the world did he understand sea charts and navigation. And that this was the truth was seen openly, for no other had had so much natural talent nor the boldness to learn how to circumnavigate the world, as he had almost done. That battle was fought on Saturday, April twenty-seven, 1521. The captain desired to fight on Saturday, because it was the day especially holy to him. Eight of our men were killed with him in that battle, and four Indians, who had become Christians and who had come afterward to aid us were killed by the mortars of the boats. Of the enemy, only fifteen were killed, while many of us were wounded.

Analysis

Antonio Pigafetta's account on Magellan's voyage around the world is valuable for its descriptions of countries and its people, products and their vocabularies as well as for its account of the first circumnavigation. Considered as one of the primary sources in the study of precolonial Philippines, it provided insights and information of pre-colonial culture in the country. It also offers a glimpse of the political, economic, and social conditions of islands in the Visayan region during the 16th century.

Pigafetta's account in his journal became the main source about the first encounter of the Spaniards and the Filipinos. His travelogue contributed to the enrichment of Philippine and European historiography. His work is not only a source of information about the Magellan-Elcano expedition but also includes maps as well as languages of the natives in the Philippines. His interest and background on astronomy, geography and cartography, helped and enriched his outputs.

It also reveals the important values of pre-colonial Filipinos, being humane and compassionate. To date, the explorers have encountered a number of challenges as they try to circumnavigate the world. This includes enduring scurvy and the problem of food shortage.

Instead of biscuit, the men ate sawdust that swarmed with worms and smelled of rat's urine. The ox hides that protect the sails were softened for meat. They soak these hides for three to four days in the sea before roasting them. Many fell sick of scurvy, the gums of their teeth swelling and keeps them from eating. Some of them died.

Despite of being strangers and meeting them for the first time, the natives offered Magellan and his crew food in the form of coconuts, fish, wine and bananas. Using the Filipino-centric point of view in interpreting the primary source, humanity is seen in the compassion of the Filipino ancestors to the sick, starving, undernourished and hopeless crew of the first circumnavigators of the world in Homonhon, Guian, Eastern Samar. Moreover, the account of Pigafetta also underscores the fact that our ancestors have had a flowering civilization upon the arrival of Magellan in 1521. For Christians, his account is a relevant source of the First Mass in the Philippines as well as the story of the image of the Sto. Niño.

In the context of European historiography, Magellan's expedition expanded the European geographical knowledge and debunked the medieval theory that the world is flat. Magellan named the Pacific Ocean as Mar Pacifico. Pigafetta wrote in the context of European perspective and this, invariably, influenced his narrative. This is seen in the ways on how he describes the natives, their way of life as well as their belief systems and practices.

Activity 1

Read the article entitled "Limasawa, not Butuan, affirmed as site of first Mass in PH" by the Philippine Daily Inquirer published on August 19, 2020. How did the National Historical Commission of the Philippines (NHCP) arrive to a conclusion that the first mass was in Limasawa? What are the bases for this decision? Do you agree?

Activity 2

Make a drawing of the pre-colonial culture in the Philippines using Antonio Pigafetta's account of Magellan's voyage around the world.

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