

necessities of a lady who attends a formal dance. Soon she was attired in that beautiful costume and she looked radiantly beautiful that evening. She then went to the ball with her mask on, so that her cousins and mother might not know her. As soon as she arrived, her beautiful figure and graceful way of carrying herself attracted all the prominent men at the dance. They all wanted to be presented to her and everybody wished to dance with her. Thus she enjoyed the evening very much more than her cousin and unknowingly these cousins of hers blamed her for having robbed them of that night's pleasure. They blamed her immensely but now knowing that it was their poor cousin. At midnight she was at the height of her glory and at dawn she soon found herself very satisfied lying flat on her miserable bed ready to sleep.

Some way or another, the mother learned that it was her own daughter who robbed her nieces of their joy with the aid of the friend lady crab of Rosing. Unhappy became Rosing, for she heard the bitter curse of her mother on the lady crab. The cruel mother thought of punishing the benefactress of her daughter, so she uttered a curse on the poor crab who was very willing to help and comfort the unhappy Rosing. Soon after the mother uttered the curse on the poor crab she was caught into a trap and ordered to be chopped into small pieces. But instead of throwing the cut pieces, Rosing planted them and after two weeks, it grew into a big tree which did not bear any fruit at all during its whole life.

Once more the poor Rosing suffered and once more she suffered uncomplainingly. Again the poor lady crab who has now been changed into a tree saw daily the pains and the sufferings of her young friend and could not stay a minute quiet. So what she used to do then was to give her beautiful things and beautiful dresses in return to her patience and her resignation. All these while on the other hand, she, the lady crab used to let fall worms on the head and arms of every one of the cousins and the mother whenever they happen to pass under the tree which before used to be the lady crab. Thus Rosing began to live happily without the four walls of her home altho within, she was very miserable.

(From the Beyer Collection of Original Sources in Philippine Ethnography: Tagalog Series, Volume 18, paper no 693 — March, 1927.)

SOCIAL ACTIVITIES IN CUENCA, BATANGAS

By PETRONILA C. MARASIGAN

THE HOLY WEEK

The most widely observed fiesta in my town is Holy Week. Lent is a period of six weeks, but I shall confine my discussion to the Holy Week since it is most important. Every Christian town in the whole Philippines observes the Holy Week but its observance differs from town to town.

PALM SUNDAY

Early in the morning of Palm Sunday an observer can see people dressing up to attend the mass. Streams of people from everywhere can be seen converging upon the Church. The elder folks bring their children with them while the young ladies are followed by gentlemen. It is a jolly group. On reaching the church the young men are left behind and placed themselves on each side of the entrance door as if they are body guards. Only the old men, the women and children with their palms enter the church earlier. When the church bell rings announcing the beginning of the mass all people enter.

A keen observer will see that now and then the palms are waved which merely signify the happy coming of the Lord. One can also observe that from the Palm Sunday up to Easter Sunday no people work. It was strictly prohibited to work on Sundays during the Spanish time and until now some of its traces remained in my town. An observer can also see that nearly every people from head to foot are wearing all new things.

After the mass is over, people go home. In the evening after their supper they go to different chapels within the town. Again one can see the different jolly groups. The aristocrats of the town go with the aristocrats and the common people among themselves. One thing I can be proud of to say is that all people in my town are friends despite their standing in the community and disregarding their party affiliations. The moon is usually very bright during the Holy Week that is why ladies can walk around.

People flock to see the competition in the reading of the "Pasion" or the History of Christ. The competitors are usually women and they sing at the top of their voices. The by-standers admire the winning woman and often times they bring her to another chapel to compete. While the competition is going on the young boys are outside playing what is called "Tuktukan". That is an egg is handled by a boy such that there is a small portion to be seen. Then the other boy with another egg strikes the former. The egg which is broken will be given to the boy whose egg wins.

At the "Cristia" or the part of the chapel where the priest dresses and undresses himself up, there is a committee of three or four persons composing the "Pakain". They offer food to everybody especially to those who compete in reading the "Pasion". Everybody can eat freely. At midnight there are persons assigned for lunch which is called the "Merienda."

Everybody may come and eat.

HOLY MONDAY, TUESDAY, AND WEDNESDAY

There is nothing done much on these days, usually there is a repetition of the same thing that happened the previous day. I must not however neglect to mention that on Holy Wednesday at about ten o'clock in the morning all the "Apostoles" or apostles go to church and the priest acting like Christ himself performs the "Hugas" or washing of the feet of his followers. Only the young children go to see this event. On this day also there assembled in the church what we call the "Sundalong Mantika". They are supposed to have captured Christ and presents him to different authorities. A captain leads them. They number about a dozen or so.

HOLY THURSDAY

This day is what I consider very unique in my town because the celebration is very different from the other towns of our province. The reader must understand that there are two masses in this day. The poor people go to church early in the morning and attend the four o'clock mass. Everybody has new clothes, new hat, new shoes and in fact garbed in every thing new from head to foot.

The well-to-do or aristocrats usually go to church later and attend the nine o'clock mass. At about eight o'clock one can see streams of people coming from here and there. They are dressed at their best otherwise they would not go to church. Indeed we may say that they are making the church a display house. They are dressed with the most costly thing they can afford. The girls wear all their jewelry; the young men their costly suits. They are grouped according to their family relations.

After the mass nearly all people go to the *convento*. Annually there are selected a gentleman and a lady who are called the "hermano" and the "hermana" respectively. They are the ones who furnish the "eats". Everybody is invited to eat and drink as he please. The priest and his twelve apostles are given special table separated from the people. While eating one can observe that the old people are on one side while the young men and women are grouped together murmuring to each other. Everybody is happy. It seems to me that everybody is satisfied.

Soon after dinner a meeting is held. The very purpose of the meeting is to select the three *presidentes* of the coming Town Fiesta to be held on May fifteenth of every year. A selection of a *presidente* for the young women is also done. The priest then assumes the place of the temporary chairman and call the meeting to order. The Roberts Rule of Order has no place here because the old men who are patterned after the Spanish fashion cannot fully understand such, so the meeting is held informally. Somehow or other the "Presidente de Festejos" is then selected. Immediately he assumes his post and the election of the other officers are done. The young people's turn now comes and the selection is made. The different committees are also formed and so everything is ready for the Town Fiesta. After this they will go home and rest.

The Holy Thursday moon is usually full and bright. The aristocratic group takes a walk within the town and go to different chapels nearby to hear the competition in singing the "Pasion". The splendor of the night and the continuous walking of the people one would surely appreciate.

The beauty of the scene can only be explained by a talented writer and a good poet.

During the Holy Thursday there are people who do to themselves what is called "Penitencia". They strike their back with stick so that blood ooze out. Some run and fall down. There are other things done to inflict punishment to themselves. They do this with the idea that they are helping Christ in his sufferings. In the former days no people were allowed to ride in any vehicle but now the idea is dying out. It was also prohibited to take a bath. On this day after the mass the church bell will not ring until in the morning of Holy Saturday or "Sabado de Gloria."

GOOD FRIDAY

No new things can be seen on this day. We can only observe that the people are in black dress when they go to church. They mourn for the death of Christ. The women are in "Media Luto".

At one o'clock sharp Christ is placed on the Cross by the "Sundalong Mantika" who guard Him. At three o'clock sharp the church bell rings once announcing the death of Christ. His apostles are also there and soon after three o'clock they take Him from the Cross.

In the evening there is a procession. Nearly all the images of saints in the town are brought with the procession. The first in line is the cart which brings the corpse of Christ and then follows His mother, Virgin Mary. The other saints follow in the order which they ought to be.

HOLY SATURDAY AND THE RESURRECTION

No important thing happens on Holy Saturday. The day following is Sunday. It is this day, early in the morning, when Christ ascended into Heaven and sitted on the right hand of God as said in the Holy Scriptures. On Sunday there is a procession. The image of Christ is carried on one way and that of Virgin Mary on the other. They meet at the "Galilea" and there a certain ceremony is performed. That day is usually termed "Pasco ng Judio". It is the Resurrection day. This ended the Holy Week, the week most Roman Catholic people observe with homage.

FIESTAS IN CUENCA

To begin with I must tell my readers that there are many fiestas observed in Cuenca, Batangas. I am going to describe and relate their occurrence in chronological order. As I have said there are so many, but I am going to limit my discussion to three which I considered the most important because the people on these occasions do their best to make the festivities the happiest ones.

"MAHAL NA SEÑOR DE PACIENCIA"

There is no fixed date as to the celebration of this fiesta. The old men of the barrio composed themselves as "Diputados" and decide the date of the fiesta. A meeting is called. No formal invitations are issued but the news reaches the members by word of mouth. Thus, at about four o'clock on a Sunday afternoon a month before the fiesta the chapel bell rings and announces that the meeting is ready to be held. All members, when they hear the bell ringing. Then the "how" and the "when" of the fiesta are taken into consideration. At first the date of the celebra-

tion is fixed. Usually the fiesta of "Mahal na Señor de Paciencia" is held on the first or second Saturday of January of every year. After the fixing of the date, the "Diputados" decide on the "Hermano Mayor." The one selected will be for the ensuing year. The committees for the soliciting of contribution is formed. There are about three or five members in a committee. They go from house to house in the barrio and ask for their voluntary contribution. When they are through collecting they report to the "Presidente" of the chapel who gives the money to the "Tesorero". A committee is again formed to call bands to make the fiesta lively.

THE "NOVENARIO"

Daily, for nine days before the date of celebration the people go to the chapel in the evening. This is what is called "Siyam" or "Novenario". Everyday and every afternoon of those nine days a band goes around the barrio and announces the "novenario." At about six o'clock the "novenario" begins and ends about an hour or two later. To deal with the novenario in full will be too long so I will just give my readers some of its important parts.

They assemble in the chapel and pray. Usually the old folks and the women are in the chapel. The young men are just peeping thru the small holes of the chapel just to view the girls. The band stays outside. About an hour later the people walk out and the band plays. This is what is done for eight days, at every evening. The ninth day is worth mentioning for it is altogether a different story. This special day is called "Vispera" or the day just before the festivity.

THE "VISPERA"

At about two o'clock the band goes around the barrio. One can observe that on this day the houses are already decorated and well arranged for they are expecting to receive their visitors that afternoon. Everything is ready in the house, food, light, and what not. The chapel is also well decorated for a committee usually of five beautiful and well to do girls and five well known gentlemen of the barrio undertake the affair. After going around the neighborhood, the band is given "merienda" or lunch by a person assigned. Then it plays in the house until about six o'clock when the "novenario" is about to begin. On this day there are two bands. The one is offered by the young folks of the barrio; the other one by the old folks. At the designated hour both bands go to the chapel and play their pieces. The "novenario" starts at six-thirty. Many people attend on this day. Nearly all of the people of the barrio are there. The priest attends this occasion with his choir and attendants. The ceremony is then performed. The priest sings and the choir answers.

THE "SERENATA"

As soon as the bell rings continuously signifying that the ceremony is ended, the bands play alternately. I must not however forget to tell my readers that at this hour they have already taken their supper. The young folks and those old men interested to hear beautiful pieces stay and crowd around the band. The bands placed themselves opposite each other about ten meters apart. After one band finished a piece the people shout and encourage the other. The other band, thereupon also play a piece. We

call it "serenata" or serenade in the English language. The "serenata" lasted till late at night each band playing its best piece at its turn.

THE DAY OF FESTIVITY

Early in the morning of that day the bands go around the barrio announcing the event of the great fiesta. The people dress up ready to attend the mass. From every nook and corner people and their visitors come to attend the fiesta. All people are happy as shown by their smiles and laughter. At about eight o'clock the priest arrives; the choir is already there awaiting him. Thereupon the chapel bell rings continuously announcing to the people that the mass is about to begin. By this time the chapel is already so full that many people have to stay outside. At the middle of the mass there will be a sermon. Special priest is employed for this occasion. He usually extols the work, hard work at that, of the "Mahal Na Señor de Paciencia". He relates the whole story of the saint and tells the people that he ought to be an example to them. After the mass, a procession is held around the chapel. All go with the procession. On one side are aligned the women and on the other side the men. A band is playing before and after the statue of the saint. The priest follows the saint.

After the procession the people go to their houses. Every house is an inn where all people are welcome. There is plenty to eat everywhere. It seems that there is a complete happiness in the barrio.

Games of different kinds are played beginning at about two o'clock. Most of the men and women are present. Here may begin a life long romance. After the games all go home and again eat to their hearts content.

The procession in the evening is the last event of the fiesta. The morning procession is nearly the same as that in the evening only that in the evening the procession is carried to all parts of the barrio. There are lights and banners on all houses. After the procession there are sky-rockets and lights of different color shower the air. The bands at this time are both playing. After the fireworks are finished, the festivity ends.

THE TOWN FIESTA

San Isidro Labrador

The Patron saint of Cuenca, Batangas, is "San Isidro Labrador". Every May 15 of the year is set aside to honor and venerate him.

THE "NOVENARIO"

Nine days before the fiesta a "novenario" is held every evening. On these days the people go to church. The outside of the church is beautifully lighted. There is a band hired to go around the town every evening within the nine days.

THE PREPARATIONS

All of the officers who were selected on Holy Thursday prepare for the fiesta. They go from house to house in the whole town to ask for voluntary contribution for the celebration. It is no easy work to be an officer of the fiesta. One has to work hard otherwise the fiesta will not be successful. The different organizations of the town are also busy asking contributions so that they can contribute something to make the fiesta a happy

one. The different barrios have their own contributions. They hire bands for the occasion. Indeed the whole town moves heaven and earth leaving no stones unturned to venerate the Patron Saint. The old people take charge of all those things that are within the church. They spend all their collection to beautify the inner portion of the church. The young men and women join and they take charge of the beautification of the "Patio" or the yard in front of the church. They are in charge of the light in the "Patio". They are responsible for the band-stand and for all arrangement to be made in the "Patio". One may think that a little sum of money will be enough for this but it takes four or five hundred pesos to beautify the "Patio".

THE "VISPERA"

By this day all the preparations are already completed. At about one o'clock in the afternoon the different bands hired by the different organizations and barrios are already there and begin to play their melodious selections. They number from six to ten bands. The whole town seems to be in revelry. At about three in the afternoon the "Procesion Civica" begins. It is not a civic procession as the name signified but a procession of animals. This is celebrated because "San Isidro Labrador" was a farmer and all the farmers of the town bring with them pet animals to attend the procession.

THE "PROCESION CIVICA"

The chief of police is selected as the grand marshal and the policemen together with the invited constabulary men are his aides. The "Presidente de Festejos" and the president of the young men head the procession. By this time every house is decorated. Visitors are pouring in from everywhere. The hospitality of our people is really beyond comparison. One cannot pass a house without being called for, and once one is in one cannot go out without eating something. It is striking but true. "Every house is an inn—".

The procession starts at about three o'clock in the afternoon beginning from the "Patio". The horses head the parade. Then follow the cows in group; then the carabaos. The carts which are beautifully decorated follow in line by twos. There are people singing in one cart and on the others demonstrations are taking place. Indeed it is very nice to see these things. The people are yelling and shouting to the tune of music. The carts number in the hundreds. Following these carts are the trucks which represent the different organizations of the towns. The lower class of people are the only one usually going with the procession and the aristocrats and their visitors just view the parade in their houses. There is a band at the head of the procession, one after the rows of the carabao; one after the group of cows; one after the carts; one after the trucks and one at the very last. Two or three bands remain at the "Patio". Those bands going with the procession ride in trucks. The Patron Saint, "San Isidro Labrador" is with the procession at the very last. The procession passes the different important streets and at about six o'clock in the afternoon it is ended.

THE "SERENATA"

The "Serenata" begins at about eight o'clock when everybody has eaten. All the bands are in the bandstand so that the whole public can see them. They take turn one after the other. Here people number in the thousands. They are anxious to hear the different pieces of the

competing bands. Here the skill and genius of these bands are measured and sized up. The band which has the best pieces played and which are agreeable to the public are likely to be hired again for the next fiesta. So to play well is an asset. The music ends very late in the evening. The musicians have to wake up early in the morning about four o'clock and play around the town. At about six o'clock they are taken to a house to eat. Each band has to eat at different houses where they are assigned.

THE DAY OF THE FESTIVITY

Again the church is made a display house for all men and women wear new things from head to foot. There are many masses beginning from four o'clock in the morning up to eleven. Nearly all the priests of the nearby towns are there to participate in the frolics of the happy fiesta. They are entertained by the local priest. The church is sardined-packed. Even the choir is full. The "Patio" is also full.

An invited priest usually officiates the ceremony and there is a special choir invited for the occasion. At about the middle of the last mass a priest gives a sermon. He extols the hardships and sufferings of the Patron Saint. In fact he reveals to the people the history of the Saint.

After the mass every visitor is entertained. The guests of the lower class have to eat what the poor people can afford. Here the contrast between the rich and poor class is very distinct. The rich have all the delicacies on the table while the poor have simple fare. The manner of entertainment however does not differ. Hospitality is shown to every one.

In the evening there is a dramatic performance hired for the occasion. The young people have another chance of enjoying themselves. They have a dance usually held in the town market.

After the procession there are fireworks. There are different kinds of light. After these the fiesta is ended.

(From the Beyer Collection of Original Sources in Philippine Ethnography: Tagalog Series, Volume 18, paper No. 688 — March, 1930.)