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THE STORIES OF RESILIENCY AMONG THE ALBAYANOS AFTER MAYON VOLCANO'S CATASTROPHIC ERUPTIONS IN THE 19TH CENTURY

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ABSTRACT. The Mayon, one of the most active volcanoes in our country, is located in Albay province and in Bicol region. Available records reveal that it had erupted frequently during the Spanish period, a time when those events were first detailed in writing. Some of these eruptions occurred in 1766, 1800, 1814, and 1897. Mayon's eruptions have played no small role in affecting the lives of people who reside or work in its periphery. Such events have also caught the attention of Spanish chroniclers, some travelers, and Bikolano history writers. Therefore, my paper will historicize Mayon's eruptions from the lens of resiliency. Resiliency refers to the strategies by Albayanons of recovering from a particular eruption or of starting a new life after the destruction of their town. The study will employ the historical narrative in tracing the accounts on the resiliency of Albayanos, after each eruption by Mayon, by Spanish chroniclers and travelers, other foreign writers, and local histories of Albay, such as those of Mariano Goyena and Elias Ataviado. Such details will also be compared with those placed in the websites of Albay local government units (LGUs) that are proximate to Mayon and had experienced frequent eruptions. The study tentatively affirms the resiliency of Albayanons during and after eruptions in the 19th century, after analyzing historical accounts by Felix Huerta, Juan Alvarez Guerra, Fedor Jagor and Elias Ataviado.

KEYWORDS: *resilience, Albay, Mayon, LGUs, memory*

INTRODUCTION

The Mayon Volcano is one of the predominant landmarks in the Bicol region. It is situated in a volcanic region, since Bicol also has another active volcano (Bulusan) and an inactive one (Mt. Isarog). Volcanic activities in Mayon's environs are also manifested by the existence of geothermal activity in Tiwi municipality and traces of past volcanic eruptions in such places as Daraga (former Cagsawa) etc.

Existing records reveal that Mt. Mayon had erupted on numerous occasions during the Spanish period: 1766, 1800, 1814, and 1897. As such, Mayon's eruptions have greatly affected the lives of people residing or working in its periphery. Such events have also caught the attention of Spanish chroniclers, travelers, and even two Bikolano history writers. In more contemporary times, Mayon's volcanic activities have been catching the attention of media coverage, with occasional shots of nocturnal lava flows being shown in newscasts.

In this light, this paper will historicize Mayon's eruption by viewing these from the lens of vulnerability and risk, which were deftly applied by Dr. Florina Orillos-Juan in her historical study on locust infestation in the Philippines. While replicating this perspective in the context of the eruptions of Mayon Volcano, this researcher will also add the concept of resilience, in the sense of how Albayanos tried to rebuild their pueblos and their lives in the aftermath of each eruption. And, using narrative and intertextuality, I will look at how these concepts of vulnerability and resilience were encapsulated in the memory of certain towns in Albay that were constantly affected by Mayon's volcanic eruptions: Camalig, Cagsawa/Daraga, Guinobatan, Legazpi. The researcher is also aware of a study by Gregg Bankoff on Mayon's volcanic eruptions, but with emphasis on the "co-adaptation" by Mayon and the Albayanos. While it may be related to this researcher's study, the latter is more focused on the resilience by Albayanos after every-and in between-eruptions of the said volcano.

METHODOLOGY

In this paper, a historical narrative will be utilized on accounts by Spanish chroniclers and travelers, other foreign writers, and local histories of Albay by eminent Bicolano historical

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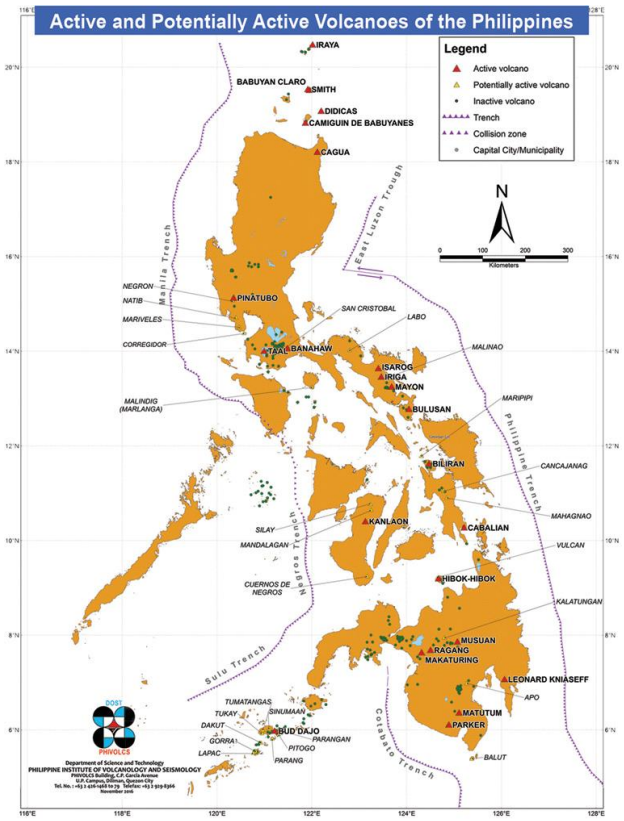
chroniclers Mariano Goyena del Prado and Elias Ataviado. Given the nature of the sources to be used, this paper will cover the Spanish period, until 1897. I will start with the chronicles of the eruptions in the first portion. I will follow this up with accounts of how the affected *pueblos* and residents who survived the many eruptions recovered anew. Unfortunately, not much information about these eruptions were available in the official website of Albay province. In lieu of this, I will cite details from the websites of LGUs and other relevant government agencies in Albay that are vulnerable or proximate to Mt. Mayon's eruptions. I will compare if the accounts in the Spanish and American era sources have details in the website of the LGUs mentioned. I will show how the memorialization of disaster, vulnerability, and resilience have been done in websites, which are among the easy instant sources of information on various topics. Also, with the difficulty in conducting oral interviews due to the pandemic, I am constrained to use details from the *Historical Data Papers*, for Daraga, Guinobatan, Legazpi City, Malilipot, and Tabaco, as supplementary information to those data culled from other sources or references.

Vulnerability to Magayon's wrath

In her groundbreaking study on the historical vulnerability of many parts of the country to locust infestation, Orillos-Juan (2017) cites some literature on vulnerability as compared to hazards. This was the proneness of a specific locale to the frequent occurrence of a calamity. Meanwhile, in suggesting to researchers to look at the historiography of Philippine disasters from a wider perspective, Bankoff classifies volcanic eruptions as one of the two terrestrial hazards in the Pacific Ring of Fire and in the Philippines itself. (2016, pp. 346-347). Bankoff also observed that of the 85 eruptions recorded during the entirety of Spanish rule in the Philippines, 67 had occurred during the 19th century. He attributes this to the "greater reliability of data" as well as the cyclical nature of volcanic eruptions (Bankoff, 2016, p.348). Citing the Jesuit volcanologist Miguel Saderra Maso, almost nine-tenths of all recorded eruptions in the archipelago before 1905 had occurred in Luzon (Bankoff 2016, p. 348).

Map 1.

Map depicting active, potentially active, and potentially inactive Philippine volcanoes, by Phivolcs.



ISSN no: 2476-5644

As described by Bouquet, Mt. Mayon is one of the 23 active volcanoes in the Philippines. But the Philippine Institute of Volcanology and Seismology (Phivolcs) enumerates 24 active volcanoes, apart from the potentially active and inactive ones (Delos Reyes et al., 2018 in Phivolcs, n.d.). Mayon had been recorded to have literally blew its top for 48 times in its recorded history since 1616 (Boquet, 2017, p. 26). Experts have determined the difficulty in predicting the eruption of Mayon, just like the other active volcanoes in the country, such as Taal in Batangas, Bulusan in Sorsogon, and Kanlaon in Negros Island. Prediction is difficult because these volcanoes can produce different kinds of eruptions (phreatic, ash, lava flows, pyroclastic flows "with major caldera collapses (Boquet, 2017, p.26). According to Phivolcs, active volcanoes have erupted within the last 600 years or within the period of historical time. Potentially active volcanoes have no recorded eruptions but look morphologically young. Finally, inactive volcanoes have "No recorded eruptions, (their) physical form ha(ve) been intensively weathered and (possess) eroded, bearing deep and long gullies." Most importantly, the institute defines volcanoes as "vent(s), hill(s), or mountain(s) from which molten or hot rocks with gaseous material have been ejected "(Phivolcs, n.d.). Furthermore, volcanoes are depressions, hills, or mountains" that have been created either through the removal of pre-existing subterranean material or "the accumulation of ejected materials." What are the dangers that must be expected in such an eruption? Phivolcs said these perils include lava flows, tephra fall, pyroclastic density currents (PDCs), lateral blasts, the release of volcanic gases, lahar flows, the occurrence of debris avalanche, volcanic tsunamis, subsidence and fissuring on the ground, and secondary explosions (Phivolcs, n.d.). Lava flows occur when molten rock/lava flow away from an eruption vent; their viscosity depend on the quantity of silica magma (Phivolcs, n.d.). Tephra fall occurs when fragmented volcanic particles, ejected in an eruption plume or eruption column, eventually descend into "areas downwind of an erupting volcano" (Phivolcs, n.d.). Ash fall happens when particles smaller than that of tephra fall into areas downwind of a volcano (Phivolcs, n.d.). PDCs happen:

> (when) mixtures of fragmented volcanic particles (pyroclastics), hot gases and ash rush down the volcanic slopes or rapidly outward from a source vent at high speeds. PDCs range from pyroclastic flows to pyroclastic surges depending mainly on particle concentrations, pyroclastic flows being denser, and therefore ground-hugging currents and pyroclastic surges being more dilute, more mobile currents (Phivolcs, n.d.).

PDCs may also cause volcanic tsunamis if they move into crater or volcanic lakes or into seas and disturb the water surface.

In lateral blasts, hot gases or ash that are laterally-thrusted are generated from an exploding dome or from within an edifice (Phivolcs, n.d.). Volcanic gases are dissolved components of magma. These may be in the form of water vapor, hydrogen sulfide, sulfur dioxide, carbon dioxide, carbon monoxide, hydrogen chloride, hydrogen fluoride, and, sometimes, nitrogen, methane, argon, and helium. These gases are emitted in large quantities during eruptions (Phivolcs, n.d.).

Lahar flows occur when volcanic sediment/debris and water rush down a volcano's slope during heavy rains or due to activities that drain water from a crater. Debris avalanche happens when the flanks of a volcano collapse due to strong activity or disturbance under the ground (Phivolcs, n.d.).

Subsidence and fissuring may happen if magma ascends into the surface and cause the swelling of the volcanic edifice. As a result, with the removal of the magma from the subsurface, the ground nearby will sink or subside (Phivolcs, n.d.). Secondary explosions may occur when still-hot volcanic deposits come into contact with water; small scale PDCs and minor ashfall may be observed.

If one applies the concept of vulnerability, then, many parts of Albay are to be classified as vulnerable. One can read much in detail about Mayon's effects on Albayanos on Bankoff's most recent study on how volcanic and human activities interface, as well as Faustino's 1928 article in the *Philippine Journal of Science* describing Mayon's activity for that year. At the same time, as Bankoff argues, Mayon's eruptions were/are regarded by the people in Albay as frequently occurring phenomena "that they had to learn to live with (2019, p. 9)." Mayon's volcanic activities even affected the movements of the opposing forces in the Filipino-American War in 1900 (Bankoff, 2019, p.14). At the same time, human inhabitation around and near the volcano had also modified the

ISSN no: 2476-5644

landscape, and even have been affecting the pattern of or direction to which lahar and lava flowed (Bankoff 2019, p.9). He also cites many instances of relocation by Albayanos in cases of destructive eruptions by Mayon (Bankoff, 2019, p. 12). Finally, Mt. Mayon's activities have also shaped the mentalities of the Albayanos, as exemplified by the volcano's presence in Albay myth and folklore (Bankoff, 2019, p. 12).

Illustration 1.
Mayon Volcano as depicted in Fedor Jagor's Travels to the Philippines, 1875.

But Mayon has been characterized by periods of calm, occasional volcanic activity, succeeded by instances of powerful eruptions. European travelers have recorded signs of volcanic activities in Mayon. For instance, the German traveler Fedor Jagor even noted the emission of foul-smelling sulfurous gases and steam at the crater of the volcano, upon his ascent to the top (1875, p. 91). Earlier in the climb, Jagor noticed a "fiery glow" in the crater which disappeared later on by dawn (1875, p. 91). In 1928, Filipino volcanologist Leopoldo Faustino personally observed some signs of Mayon's volcanic activities even while he was still in Camarines Sur, *en route* to Albay to further study the volcano's renewed activity which peaked in July of that year (1928, p. 25). In Pamplona, Camarines Sur, on June 27, 1928, he had seen "the unmistakable pinnacle of eruption clouds silhouetted against the horizon." (Faustino, 1928, p.25). In the last days of June, Faustino records a lava flow on Mayon's eastern slope, explosions at Mayon's crater (1928, pp. 25-26). By July until the 23rd of the month, and except for a brief lull, Faustino observes intensified volcanic activities in the Mayon, though not as extensive and damaging as that of in the last century (1928, pp. 27-28). The last major activity of Mayon was described as thus "The violent activity continued until July 23. There were periodic manifestations of imposing columns of dust laden vapors moving spirally and towering above the surrounding regions. At times, when the wind did not make possible the towering columns, the volcano' appeared like a giant locomotive puffing on a heavy grade" (Faustino, 1928, p.28).

Mayon and Albay

Albay, by the time of Mayon's last eruption in the Spanish period (1897), was already a flourishing province. Ataviado took pride that by the last decade of Spanish rule, Albay possessed various roads that connected many of its towns. Politically, it had many officials assigned functions in forestry, vaccination, and agronomy, Legazpi and Daraga were being governed by an *ayuntamiento (*"city council") while Albayanons were enjoying the fruits of the abaca trade, which, during that period, was still a very profitable enterprise in the province (Ataviado, 1999, p.4).

ISSN no: 2476-5644

Noticeably, in his introduction to Albay's history prior to the arrival of the Revolution in his province, Ataviado did not mention anymore the previous eruptions of Mayon; probably he chose to focus more on the political, economic, and social aspects of his province's past rather than the geographical.

For many, the 1814 eruption was the most known, or notorious, of Mayon's eruptions. It covered the *pueblo* of Cagsawa, also burying its church and leaving only the upper half of the belfy as a mute testimony to the devastation of the said eruption. It also buried Cagsawa, and Budiaw and considerable portions of Guinobatan, Ligao, Albay, Libog, and Tabaco. But accounts have told of repeated eruptions, repeated devastations, and repeated survival of the Albayanons. A Spanish ex-official, Juan Alvarez Guerra (1887, p. 56). wrote about the "night of terror" with Mayon's eruption on February 1, 1814 that threw "new avalanches of lava and ash" and buried Cagsawa in an "eternal sleep of oblivion (*el sueno del olvido*)."

More comprehensive accounts of the 1814 eruption were recorded by Jose Montero y Vidal. In the second part of his general "history" of the Philippines, he wrote about Mayon's massive eruption (*una espantosa erupcion)* on February 1, 1814. That said eruption, which has long been recorded in the annals of Philippine calamities, "caused great damage to the *pueblos* of Albay, Ligao, Guinobatan, Bobolosan, Camalig, Cagsaua, Bugdao, Bagacay, Tabaco, Malinao, Tioni, Libug, and many others" (Montero y Vidal, 1894, p. 413).

Let us quote and translate the succeeding passages, some of which were cited by Montero y Vidal from other eyewitnesses. One was an unnamed writer:

On February 1 (which will be remembered here and in other provinces), at eight in the morning, the sky was getting dark and there was a gust of wind from the northwest of Palapag. There, one can see the outline of the mountain. The wind from the east was strong while that from the northwest was weak. Many people (were panicking) after having felt the strong shaking of the ground; the rumbling came from the northwest….(then) there was a strong shaking of the ground…"

Upon hearing a large explosion, people of all ages and sexes (ran for their lives), others to the entrance of the church….(As cited in Montero y Vidal, 1894, pp. 413-414).

The unnamed author also continued to describe a scene of panic amid the sound of explosions, and of the sight of large stones being thrown into the air (*volano por los aires).* At 9:30 in the morning, the ground rumbled again and this time more violently. It seemed to the writer that fire descended from the sky; this was however a reflection of the lava from the volcano, or volcanoes. The writer, presumably male, then added:

On that day itself, I led the people in starting to pray the novenas to San Antonio de Padua, our San Francisco, Santa Rose de Lima, Santa Clara, to the senior patriarch San Josef, his spouse, the Virgin Mary, and also to San Miguel Arcanghel. After which we implored them to help us, determined as we were with the presence of the Holy Trinity. We also sought mercy from them with the *santos trisagio* being done every night (as cited in Montero y Vidal 1894, pp. 415).

This was a reflection of the religious fervor of the Catholicized Filipinos at the time, resorting to prayers when caught in a disaster.

The volcano continued to discharge fire and be active for more than a week.

Meanwhile, further scenes of destruction were illustrated by Francisco Molto, as quoted by Montero y Vidal, flaming stones, "set alight like bombs," were released by the volcano into the town of Albay. These scorched "homes, churches, the *casa parroquial* and the *Casa Real* of Albay (Montero y Vidal 1894, 417)." The stones were accompanied by "a river of sand, ash, and other materials." He also recounted the flight to safety of Cagsawa's *cura*, Albay's curate, and others, and the death of the wife of the *alcalde mayor* of Albay:

The cura of Cagsawa, the Franciscan and father *definidor* Francisco Aragonenses, was joined by the father curate of Albay, Don Pedro Sicup (?), and the *alcalde mayor* and his spouse in frantically escaping towards Manito. Unfortunately, the lady of the said *alcalde mayor* had suffered from miscarriage and died in the *pueblecillo* of Manito. However, God allowed her baby to live…(Molto cited in Montero y Vidal, 1894, pp. 417).

Molto also mentioned the rescue of the coadjutor and other persons who were trapped in Capuntocan, a hill in Albay town.

Lux Veritatis 5: 1-17, 2020

ISSN no: 2476-5644

What were the other proof of destruction wrought by the 1814 eruption?

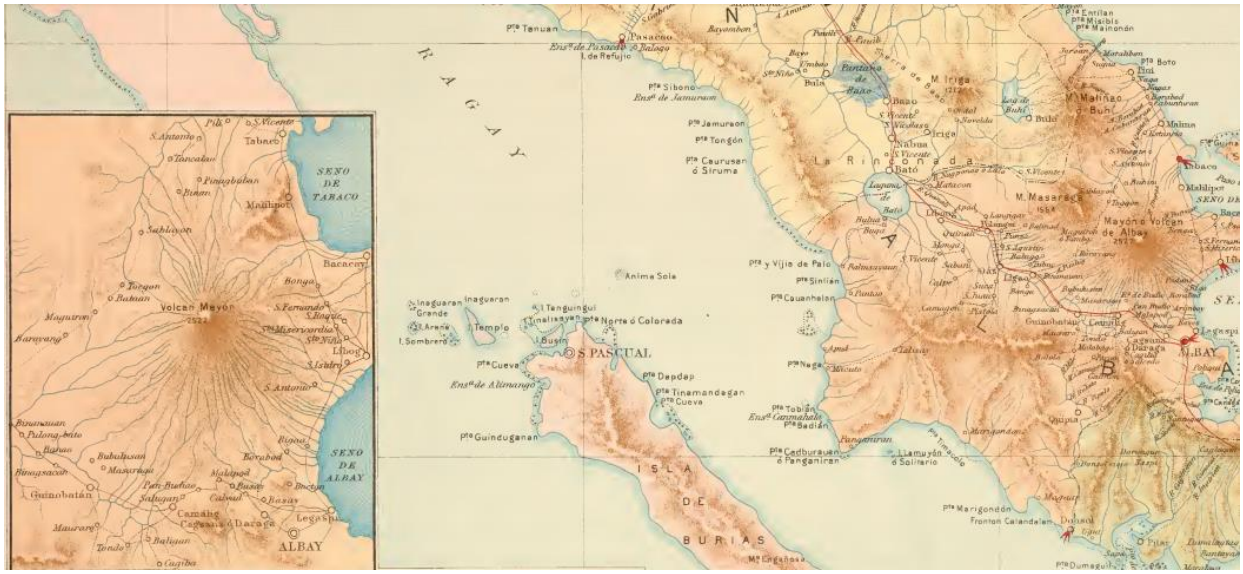
Small rocks and ash had reached Ligao and also destroyed many houses. In the pueblo of Budgao (Budiao?), "only 30 people survived" out of a population of a little more than 500 *tributos*. To make matters worse, it was very hard to move from Albay to Camarines, because of the "heat of the (flowing) sand, the turbidity of the water, and the putrid smell emanating from the cadavers of humans and animals that were scattered along the way "(Montero y Vidal, 1894, pp. 417-418).

Meanwhile, Fr. Francisco Aragonenses will be quoted (albeit thirdhand) in this account by Montero y Vidal. The Franciscan curate recounted that around eight in the morning, February 1, 1814, there arose at a great height a column of "stones, sand, and ash." Eventually, their view of the volcano was obscured. Then, lava (described as a river of fire or "*un rio de fuego"*) descended from Mayon. The people then fled, looking for more elevated places." (Aragonenses as cited in Montero y Vidal, 1894, p. 19). The friar curate also claimed that the ashes had "transformed" (into desolation) the "richer towns of Camarines." He wrote about seeing the cadavers of those who perished from the eruption as well as those seriously injured because of this calamity. Five towns in Camarines were destroyed completely, while a major portion of the *villa* of Albay was also devastated. At this portion, the quoted Aragonenses portions make a somewhat inflated claim that 12, 000 died from the eruption. So far, no account cited had supported this; and accepted narratives of the 1814 eruption mostly say only 1,200 had died from this particularly strong activity by Mayon.

Fr. Francisco Tubino, of the parish of Guinobatan, remembered that the earth shook repeatedly on the evening prior to the February 1 eruption, and on the morning itself of the discharge. Pyramid-shaped smoke then rose from the crater. Furthermore, lava flowed down violently, smoke extended into the sky (as cited in Montero y Vidal, 1894, p. 420). The flood of ash that subsequently flowed down calcified or turned into stone everything that were on its path. For three hours, smaller rocks, sand, and ash had descended from the volcano. According to Tubino, the eruption "completely ruined" (*abraso y ruino enteramente)* the towns of Camalig, Cagsaua, Budiao, and Guinobatan and also destroyed half of Albay (as cited in Montero y Vidal, 1894, p.420).

Map 2.

Mayon and Albay province, from Jose Algue, S.J., The Philippine Archipelago, 1899.



Lux Veritatis 5: 1-17, 2020

ISSN no: 2476-5644

Map 3.

Inset map of Mayon, from Jose Algue, S.J., The Philippine Archipelago, 1899.

In 1897, as Albay was yet to be affected by the Philippine Revolution, Mayon erupted. Elias Ataviado, who had chronicled key events of the Revolution in his province, was also eyewitness to the devastation of the said eruption. Mayon had been manifesting signs of activity since May of 1897. But it was on the afternoon of June 26, 1897 when it erupted violently. Ataviado remembered hearing a deafening blast at 2 P.M. of that day; the ground then shook violently. Then an "immense fire" ascended from the crater, followed by a "dense, murky cloud of volcanic dust" which was compared to a veil with vast bulky folds (Ataviado, 1999, p.52).. Furthermore:

The absolute darkness attenuated only by the millions of flashes that seemed to presage a cataclysm; the throngs, with pains painted on their faces, crowding up and rushing through all the roads and byroads leading to one common haven; the deafening noises of the volcano and the fiery floods that boiled over the crater… My boyish heart feared that there were at last was the end of the world (Ataviado, 1999, p.53).

The said eruption, while sparing the town of Albay, had devastated "the towns of Libog, Bacacay, Malilipot, and Tabaco." "(M)any barrios especially, Sambulawan, Santa Misericordia, San Roque and Santo Nino suffered greatly" (Ataviado, 1999, p. 54) due to lava, dust, and burning rocks. Four hundred people were found turned to carbon, while boulders thrown by the volcano had made impassable until 1912 the highway connecting Tabaco to Legazpi (Ataviado, 1999, p.54). We can only imagine the horror caused to its survivors especially those who later on witnessed the arrival of the Philippine Revolution in their province. We can also imagine the people of the time asking: *Was the eruption a bad omen to herald the end of an era?* Unfortunately, records and the memoirs by Ataviado are silent on this possibility.

Ataviado also gave some details of how he and his *comprovincianos* returned to their hometowns once it seemed Mayon had let out her wrath:

In the afternoon of the 30th, certain that the eruption was definitely over, we returned to

ISSN no: 2476-5644

> town, with my 13-year-old brother Alfredo afflicted with fever and convulsions. He died two days later, an indirect victim of the eruption, having contracted his sickness during the flight to safety (Ataviado, 1999, p. 54).

In early 1900, Mayon erupted once more, albeit not as strong as that in 1897. For four days, according to Ataviado, emitted waves of ashes, and spewed out molten lava and rocks from its crater, while tremors constantly hit areas nearby (2011, pp. 124-125) Though the Albayanons did not flee from the eruption, they were scared out of wits with ash billowing and darkening the sun, while in Tabaco, the people there had to close their windows from the ash and keep on their lights because of the darkness. Ataviado also remarked the short eruption of Mayon had added to the anxiety of the Albayanons with the American invasion. The volcanic activity at Mayon also unnerved the American military officers in Albay who had witnessed and experience those activities.

Mariano Goyena del Prado, a chronicler of events in Bikol history, even mentioned Mayon Volcano in his book *Ibalon.* He claimed that Mayon's eruptions were first recorded in 1616 (Goyena, 1938 [1981], p. 155). Apart from his description of the 1814 eruption cited above, he also described Mayon's eruption in 1766. Lasting for six days, Mayon's eruption also deposited sand and stones. It was only when a storm, passing "some months" after the eruption, brought rains that washed down the volcanic material to farms and towns. It was said that rivers, 30 yards wide, were formed in Albay and Libog, while wider rivers, 80 yards wide, were created in Bacacay and Malinau (sic). The flow of volcanic materials also changed the terrain in areas from Camalig leading to the boundary with Camarines. He also claimed the flow of volcanic materials destroyed Malinau. A similar "tempest" (mudflow?) also killed 1,500 people in 1825; Goyena was not clear if this was again in Malinau.

The Franciscan chronicler Felix Huerta also recounted the eruptions of Mayon in 1766 and 1814, as well as that of 1800. Mayon's "horrific eruption" in 1766 destroyed Malinao within a few hours (*que en pocas horas aloso el pueblo de Malinao)* and caused great havoc in "Albay, Cagsaua, Camalig, Budiao. Guinobatan, and Ligao." (Huerta, 1865, p. 255). The 1800 eruption was described as also having caused much damage ("*hizo otra que cause tambien muchas desgracias")* but not to the extent of the eruption 14 years later. The Feb.1 1814 eruption was "indescribable" in the destruction wrought. It is interesting to notice that Huerta devoted three pages on the introduction to Provincia de Albay to a brief chronicle on Mt. Mayon. This indicates the authorities' concern with the volcano and how it had been affecting the lives of the Albayanos. Such was the destruction it compelled another Franciscan and curate of Cagsawa, Francisco Aragonenses, to "seek help from the faithful for the unhappy inhabitants of the (affected) towns," ("*para escitar caridad de los fieles a favor de los infelices inhabitantes de los pueblos asolados.")* (Huerta, 1865, p. 256).

In fact, for the final *Guia Official,* or official directory-released prior to the formal separation of the Philippines from Spain (1898)-Mayon's eruptions were listed in it, commencing from February 1616 until July 1881. (1898, pp. 94-95). Noticeably, the 1898 *Guia Official* did not record the 1897 eruption which Ataviado had described in in detail in his accounts.

With Daraga's establishment, it practically replaced the destroyed town of Cagsawa. Despite the threat posed by Mayon, Daraga grew. Guerra said that at the time of his visit, Daraga possessed 19,252 "souls," or an equivalent of 5,025 tributes (1887, p. 68). Furthermore, the pueblo already possessed schools for 150 boys and 120 girls. Another sign of its vitality as a *pueblo* was the number of registered baptisms (869), marriages (111) and deaths (631) which Guerra mentioned. But, Guerra did not state where did he get the source of the numbers (1887, 68). Later on, Daraga will be attached to Legaspi under an *ayuntamiento* or local municipal corporation, but will be subsequently separated from it. In fact, an agronomic station was established in Daraga and was still functioning in the last year of the Spanish rule in the Philippines and in Albay (*Guia Official,* 1898, 759).

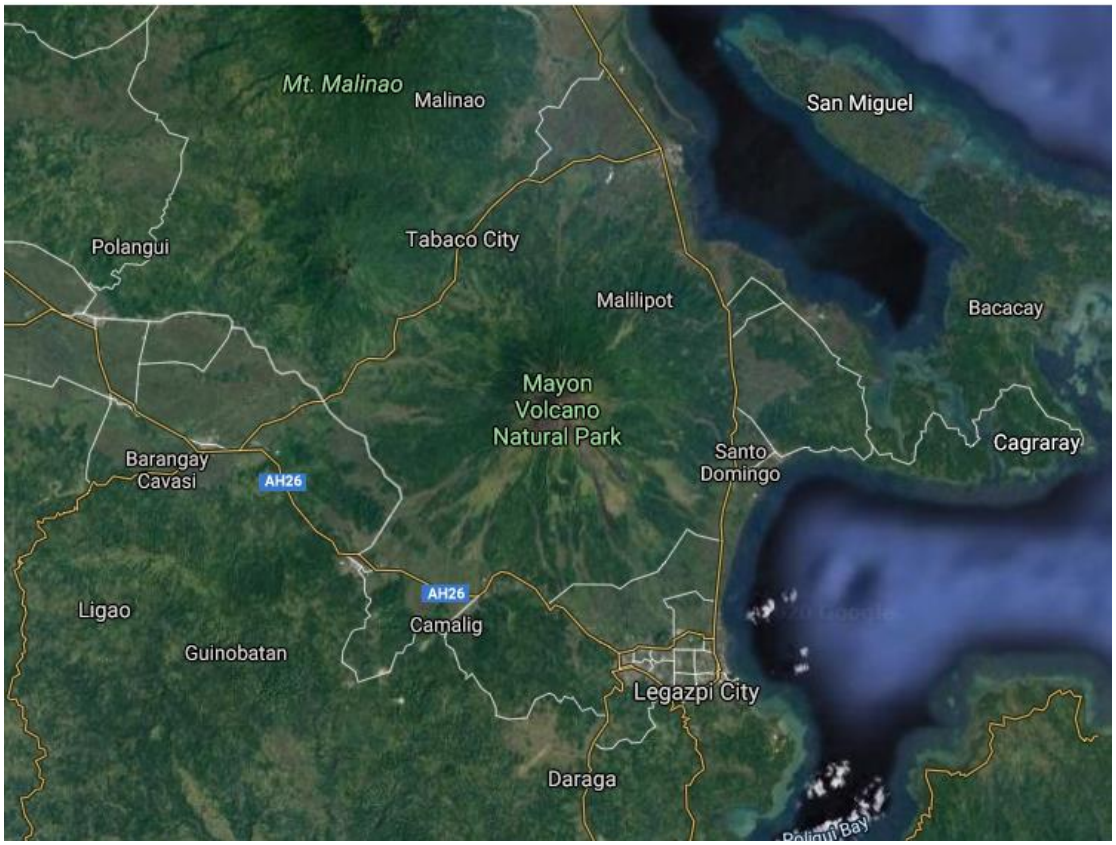
Lux Veritatis 5: 1-17, 2020

ISSN no: 2476-5644

Remembrances in websites

Map 4:

Google Map of Mayon and nearby areas in Albay province.



Now, let us turn to how websites of, or related to, Albay LGUs, have mentioned the various eruptions of Mt. Mayon. This researcher will cite a description from the Philippine Statistics Authority on Daraga's experience with Mayon in 1814:

... The February 1, 1814 Mayon eruption was said to be a divine justice for the people's overindulgence.

The 1814 eruption was recorded to be (the) worst eruption of Mt. Mayon. Some 1,200 people who took refuge and sought the sanctuary of the church during the eruption all died when the church was engulfed by the flowing lava.

Only the Cagsawa church belfry remains today. It is a grim reminder of the events that took place and many people come to see the belfy as a reminder of times past. Through all the developments done by the local government, the

Cagsawa church belfry remains standing, with the giant stones spewed by Mt. Mayon around and with the history of the region buried underneath (sic)" (Philippine Statistics Authority, n.d., n.d.)

Interestingly, the website describes the rationale of the Cagsawa Festival which marks the anniversar(ies) of the Mayon eruption. In the Facebook page on the festival, there is only a brief description on why the festival is being held: "Cagsawa Festival is celebrating the resilience of Daragueños, due to volcanic eruption in February 1814 that almost covers (sic) the CAGSAWA CHURCH." Daraga's *Historical Data Paper* is more detailed. The narrative there recognizes the positive effects of Mayon's volcanic eruptions to its rich soil, which is good for agriculture, The HDP dates Daraga's origins to Budiao (at time of the writing of the *HDP* was a barrio of the town). However, it transferred to a location south of Budiao after an eruption of Mayon in an undated incident. The residents of Budiao had fled as "fire, lava, ashes, smoke, and burning stones were seen coming out of the crater of Mt. Mayon." The people established Cagsawa and even built a "big church" in it. In another episode of good-times-bad times- flow of narrative, the *HDP* explained the 1814 eruption from a folk perspective. The famed

Lux Veritatis 5: 1-17, 2020

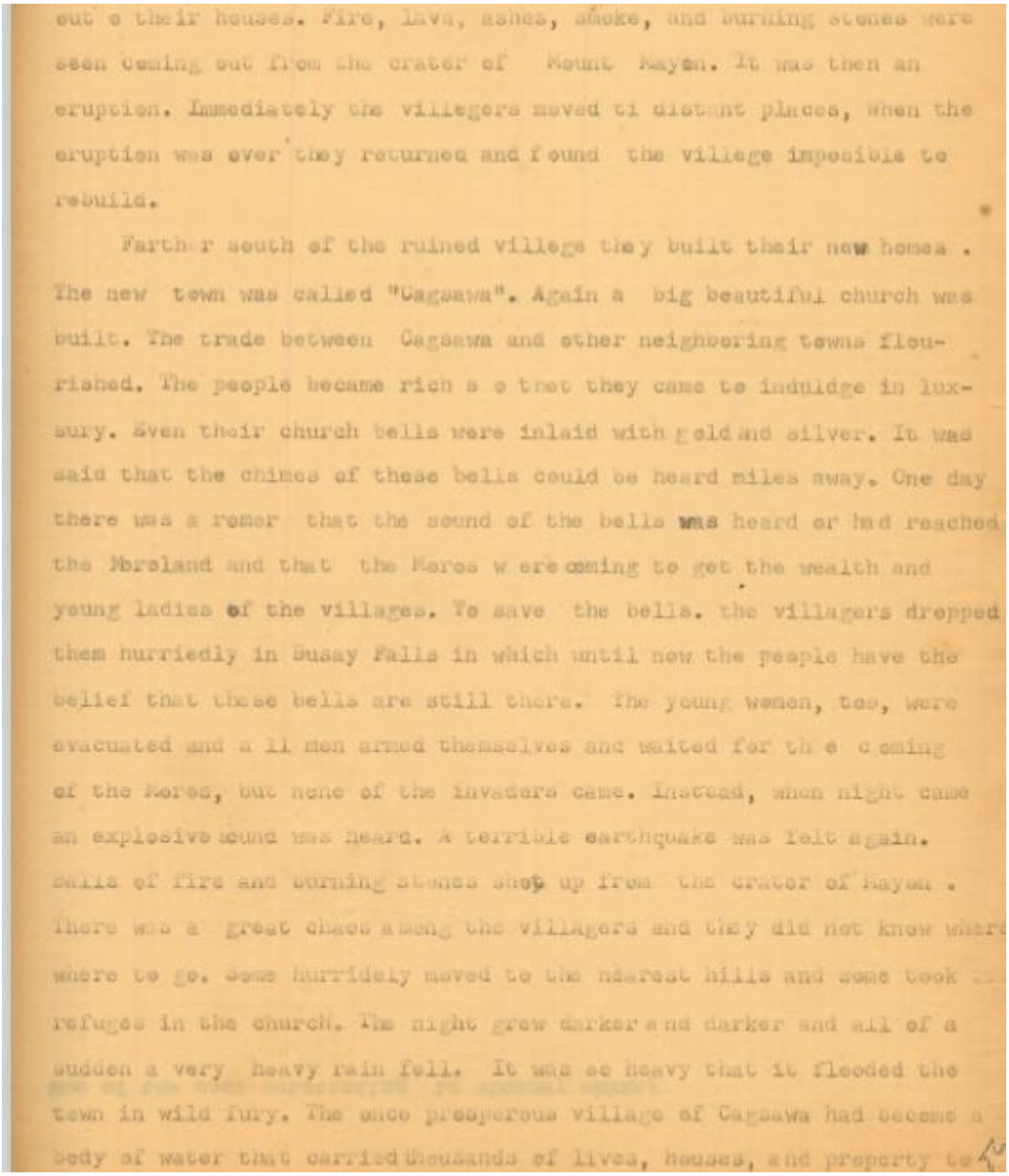
ISSN no: 2476-5644

bells of Cagsawa had attracted slave raiders from Mindanao. There were rumors they would attack the town. So, the people of Cagsawa fled to safer ground. The residents of Cagsawa even threw the church bells into the Busay Falls to protect it from being stolen by slave-raiders. However, no slave-raider came; instead, what surprised the people was Mayon's eruption manifested by an exploding sound, a terrible quake, and of balls of fire and stones bursting from the crater. To make matters worse, rains fell heavily and washed away the town. This version is different from the accounts of the eruption in 1814 as stated by the unnamed writer quoted by Montero y Vidal and Aragonenses.

Young ladies and others who had fled from slave raiders (and the eruption) fled further south of Cagsawa near a hill. Believing this will protect them from Mayon's eruptions, the people built a chapel and started a new town. The chapel was replaced by the Spaniards with a big church and the new town was called *Banua nin magna Daraga (Town of Young Ladies)* in honor of the young women of Cagsawa who helped start anew.

Image 1

A narrative on Cagsawa's destruction due to Mayon's eruption. Historical Data Paper for Daraga.



out o their houses. Fire, lava, ashes, smoke, and burning stones were
seen coming out from the crater of Mount Mayon. It was then an
eruption. Immediately the villegers moved ti distant places, When the
eruption was over they returned and found the villege impossible to
rebuild.

Farther south of the ruined villege they built their new homes.
The new town was called "Cagsawa". Again a big beautiful church was
built. The trade between Cagsawa and other neighboring towns flou-
rished. The people became rich s o that they came to indulge in lux-
ury. Even their church bells were inlaid with gold and silver. It was
said that the chimes of these bells could be heard miles away. One day
there was a rumor that the sound of the bells was heard or had reached
the Moroland and that the Moros were coming to get the wealth and
young ladies of the villages. To save the bells, the villagers dropped
them hurriedly in Busay Falls in which until now the people have the
belief that these bells are still there. The young women, too, were
evacuated and a ll men armed themselves and waited for th e coming
of the Moros, but none of the invaders came. Instead, when night came
an explosive sound was heard. A terrible earthquake was felt again.
Balls of fire and burning stones shot up from the crater of Mayon.
There was a great chaos among the villagers and they did not know where
where to go. Some hurridely moved to the nearest hills and some took
refuges in the church. The night grew darker and darker and all of a
sudden a very heavy rain fell. It was so heavy that it flooded the
town in wild fury. The once prosperous village of Cagsawa had become a
body of water that carried thousands of lives, houses, and property to

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Camalig

Formerly a part of Ambos Camarines and having been a *pueblo* since around 1570, Camalig has since 1846 been incorporated with Albay province. In Camalig, its church and convent, both made of stone, were destroyed by Mayon's eruption in 1814. For some time, no other structure was built (Huerta, 1865, p. 261). Camalig itself was destroyed by the said event. After the eruption, the town, along with the church and *casa parroquial*, was moved to a "distant" site called Tondol. This was again transferred to another site named Baligan (Huerta, 1865, p. 260). Ironically, in 1837, after a fire destroyed the *poblacion* in Baligan, the town successfully petitioned the Superior Government in Manila for a new *pueblo* to be established on the site of the town that had been ruined by the 1814 eruption (Huerta, 1865, p. 260). Presumably, the town had recovered, if one bases on some population figures. By the time Huerta's chronicle was printed in 1865, Camalig had 4,223 tributes and 17,184 almas (Huertas 1865, 278). By the time Juan Alvarez Guerra, a former Spanish official, wrote about his travels to Albay, the town and its five barrios:

"had 17,457 *almas* and 8, 889 tributos, divided into 92 cabecerias. (There are also) five Europeans and 25 Chinese. Also verified for the year were the following data: 134 marriages, 581 baptisms, and 301 burials. In the schools, which are of middle grade, there are 250 boys and 130 girls, who can speak little Spanish (1884, 84).

Furthermore, Alvarez Guerra claimed that Camalig, by the 1880s, was one of the richest towns in the province of Albay. Proofs of its prosperity were the abaca houses in the pueblo (1884, 85). There are no Wikipedia entries (English, Tagalog, and Bikolnon) on Camalig's history of being affected by Mayon's eruptions.

Guinobatan

The town is located west southwest of Mayon, according to Huerta's reckoning. It was established in 1688 as a *pueblo* separate from the mother town of Camalig, and had to transfer locations, from its original site "along the river." It moved to a place called Mauraro after stones and lava cascaded down the Mayon in 1814 (Huerta 1865, 275). However, it stilled moved sites and even suffered from Mayon's seemingly countless eruptions ("*para sufrir otro y otras mil veces los funestos eruptos del volcan")*, but not on the scale of 1814 (Huerta 1864, 285). By 1865, Guinobatan had 4,067 *tributos* and 15.566 *almas* (Huerta 186. 278). Its residents were engaged in agriculture and in activities related to the abaca trade (Huerta 1865, 275). Huerta also mentioned that a river flows down through the town from Mayon's slopes and they are gulleys along those slopes. ("*se surten de aguas del citado rio, y various manantiales que brotan del monte Mayon.*"). If one checks the town's website, it mentions the various times the town had transferred because of Mayon's activities:

Guinobatan, meaning its Poblacion, was transferred and retransferred from 1730 to 1818. In the year 1730 it was located at the place now called Binanuaan. It was then relocated at the Bubulusan, retransferred to the present location and during the eruption in 1814, moved to Mauraro. All these locations are relocations brought by fear of Mayon and other natural calamities. Another time it transferred again and set up in the coastal town of Pio Duran, (the sitio of Malacbalac in the barrio of Guinobatan called Malidong). Frequent floods made the populace return to the present location where the Poblacion now stands (Guinobatan LGU, n.d., n.p).

An interesting aspect of the website is its discussion on geology. It tackles the landscape features of the town that have been shaped by Mayon's activities.

The most significant volcanic cone in Guinobatan is Mayon Volcano which is audesitic in composition. Six (6) other small basaltic cinder cones have been deposited at the base of these Quaternary volcanic cones.

Volcanic Eruption-Related Hazards. Lava flows are relatively large, coherent and elongated streams of incandescent molten volcanic rock materials. The red-hot molten materials usually co(m)e non-explosive from the volcano's summit crater

> or from a point near the summit area and then cascaded along the ravines and gullies. The Barangays in Guinobatan that were affected by the 1993 Mt. Mayon eruptions are as follows, Doña Tomasa, Maninila, Masarawag, Muladbucad Grande and Pequeño, Sitio Mabalod and Barangay Tandarora (Guinobatan LGU, n.d., n.p).

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Legaspi /Albay

Meanwhile, according to the Legazpi LGU website:

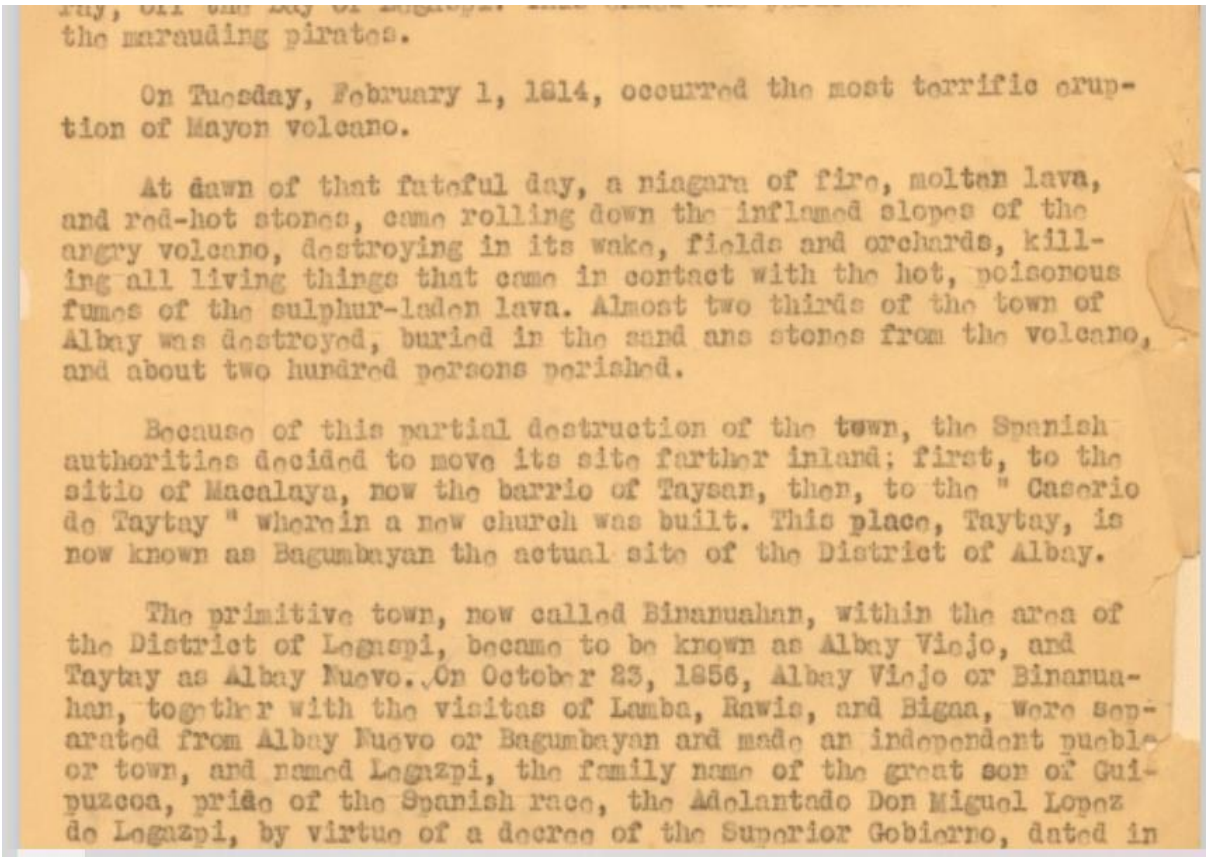
The eruption of Mayon Volcano on February 1, 1814 left a wide swath of destruction on two centuries of progress. It also forced inhabitants of the town to evacuate to Taysan (then known as Makalaya). They finally settled in Taytay (now Bagumbayan) as a result of the decree of the *Gobierno Superior* issued on October 1, 1829 prohibiting the founding of another town. In 1818, Sawangan, then already known as the town of Albay was separated from Cagsawa and was made the capital of the *Partido de Ibalon* (the old name of Albay Province).

Some of the people, however, remained in the old town and began anew as a barrio. In lieu of their former patron saint, St. Gregory the Great, which had also been transferred to Albay, they adopted St. Raphael the Archangel and transformed the *ermita* into a church. They finally regained their old status but never changed the name of the place as Albay Viejo or Banwang Daan. Even after their autonomy in 1856, they called it "Binanwahan" meaning the former site of a town (Legazpi City website, accessed April 14, 2020).

Comparing this account with those recounted in Legazpi City's *Historical Data Papers,* those in the latter narrated similar details. However, Legazpi City's *HDP* was more detailed as to the eruption's devastating effects:

Image 2

Entry on Mayon's 1814 eruption in Legazpi City's Historical Data Papers.



the marauding pirates.

On Tuesday, February 1, 1814, occurred the most terrific eruption of Mayon volcano.

At dawn of that fateful day, a niagara of fire, molten lava, and red-hot stones, came rolling down the inflamed slopes of the angry volcano, destroying in its wake, fields and orchards, killing all living things that came in contact with the hot, poisonous fumes of the sulphur-laden lava. Almost two thirds of the town of Albay was destroyed, buried in the sand ans stones from the volcano, and about two hundred persons perished.

Because of this partial destruction of the town, the Spanish authorities decided to move its site farther inland; first, to the sitio of Macalaya, now the barrio of Taysan, then, to the " Caserio de Taytay " wherein a new church was built. This place, Taytay, is now known as Bagumbayan the actual site of the District of Albay.

The primitive town, now called Binanuahan, within the area of the District of Legaspi, became to be known as Albay Viejo, and Taytay as Albay Nuevo. On October 23, 1856, Albay Viejo or Binanuahan, together with the visitas of Lamba, Rawis, and Bigaa, were separated from Albay Nuevo or Bagumbayan and made an independent pueblo or town, and named Legazpi, the family name of the great son of Guipuzcoa, pride of the Spanish race, the Adelantado Don Miguel Lopez de Legazpi, by virtue of a decree of the Superior Gobierno, dated in

Malilipot

In Malilipot, an explanation to its former toponym of *Manlilipod* (*nalilipod,* according to Goyena del Prado). is it is derived from a term for protector, in reference to the mountain that block it from Mayon's volcanic actvities (Historical Data Papers-Manlilipot). In a timeline, the Historical

Data Papers for the town recorded two eruptions of Mayon as of significance for Malilipot (1899, 1928, and 1938, p.8). 1899 eruption was most remarkable not for the eruption's effects itself, but for the

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search by "*insurrectos*" for officials in the town. Interestingly, a folk narrative in the occurrence of earthquakes in the area was a variation of the Bernardo Carpio story.

CONCLUSIONS

When viewed from the lens of resiliency, it can be said that throughout Mayon's recorded history, the Albayanons had managed to show such trait. They did suffer death, destruction, and dislocation from many of the eruptions, most notably in 1766, 1814, and 1897. However, after these eruptions, Albayanons simply started anew by moving on to relatively safer locations and reestablishing their communities. This was exemplified by the transfer to Daraga of the old town of Cagsawa and the constant changing of sites of the town of Guinobatan.

From a historiographic perspective, the accounts by Huerta and descriptions by Guerra, Ataviado, and Jagor have shown the primordial role of resilience in the life and history of Albayanons. In the case of Huerta, whose main aim was to record the figures concerning the towns in Albay under the curacy of the Franciscans, it is but a basic point to record when these *pueblos* were devastated by Mayon's fury and when did they relocate or reestablished *pueblos*. But it is with the accounts of Guerra, Ataviado, and Jagor that we can have a more colorful descriptions of the destruction and recovery. Furthermore, numerical data as recorded by Huerta and Alvarez Guerra reveal a quantitative process by which the towns mentioned had recovered from previous volcanic activities.

However, one can't help but notice that the memorializing Mayon's eruptions is very limited in scope. The websites of LGUs mentioned mainly refer to the 1814 eruption, while it is only the website of Guinobatan that refers to the 1993 eruption and only tangentialy. We can infer some possible reasons: one, since the 1814 was the most recorded incident, it was naturally the first one to be remembered in official online chronicles of Camalig, Guinobatan, Daraga, and Albay/Legazpi. Furthermore, these descriptions were matter of fact and were unable to reenact the emotions and insights that older sources had contained. Second, the records for the other major eruptions of Mayon may not be as accessible to the staff or writers who had composed those histories. Third, and a point which may be supplemented by oral histories and even folklore in future studies (once conditions permit), since there were demographic changes in the towns, there were little social memory of the eruptions which could have been handed down by previous generations. Hence the huge gap in the descriptions of the eruptions.

RECOMMENDATIONS

I recommend more updated research on the historiography of the resilience of Albayanons when it comes to Mayon until the 1990s. This can be extended to nearby Sorsogon with its active Bulusan volcano. This study and the methods used can be replicated for the other active volcanoes in our country. For a broader view on how Filipinos responded to volcanic eruptions and recovered from their effects, future researchers can conduct comparative historical studies. We hope to get more lessons amid the growing population growth of the country and the continuing presence of risk and hazard to many people living near and around our country's volcanoes.

** This paper was based on the presentation "Historicizing Mayon's Eruptions as Viewed from the Lens of Resiliency" delivered last February 21, 2020 during the 9th National Social Science Congress in General Santos City.*

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Appendix:

***Excerpts from Jose Montero y Vidal's Historia General de Filipinas* Tomo 2 on the Mayon eruption (pp. 413-421)**

"El 1 de Febrero (memorable al siempre en esta y otras provincias), a las ocho de la mananas, se manifestaba el cielo agradbale y risueno, se advirito una nube particular hacia la parte del Norueste del Palapag, que figuraba la hechura en monte hirviendo; el viento era Este el Superior y Norueste el inferior; muchas personas conmigo extrandando dicha nube, percibimos un gran ruido sordo, subterraneo, que venia de dicho rumbo Norueste; se acercaba pr momentos, lo que causo no no poco miedo; creyendo yo que a este ruido sera consiguente algun gran temblor de tierra, me baje del convento para precaverme, y precaver a los que estaban conmigo d ser envueltos u oprimidos con las ruinas habiendoso ido al medio de la calle enfrente del Tribunal, adonde concurierron muchas personas, percibimos un gran estallido y despues otros repetidos con celeridad, como si dos grandes y poderosas escuadres se batian furiosamente. En seguida se advirtio una grande explosion, y despues otra nueve causaban espanto; las gentes del pueblo de todas edades y sexos corrian despavoridas, unas a juntarse conmigo, otras a entrar en iglesia; unos entabas tendidos en tierra boca abajo, sin hablar palabra; otros se subian por los harigues, pues, de las casas sin saber lo que hacian; los demas gritaban con cuanta fuerzia podian; los ninos lloraban; los perros huian desatelantados; las vacas arremtetian unas contras otras y bramaban de un modo raro; todos estabamos temblando y perdimos el color natural; era ver la flaquezy miseria humana en contraposicion del poder el Autor de la naturaleza. Yo me mantuve inmoble con las manos levantadas al cielo pidiendo a S. M. interiormente misericordia

ISSN no: 2476-5644

para todos, y con los ojos fijos hacia la parte adonde veian las explosiones, y el oido atento al ruido que me parecio como si unos grandes y enormes penascos, volando por los aires, se encontrasen unos con otros, cayendo despues rodando (cuyo pensamiento no ha salido vano); a las nueve y media crecio el estruendo que parece se acercaba a nosotros y empezo a estremecerse la tierra con lentas convulsiones , las que despues fueron mas violentas, como si esta elemento, indignado quisiese sacudir de si el peso de un pecador tan grande como yo; mande salir la gente de la iglesia y que se encomendasen a Dios en el campo raso juntamente conmigo; muy cerca de las diez percibimos como dos tiros de a 24, pero tan proximos, que creimos habian sido en lo ultimo de la calle; a laz diez se obscurecio del sol; se vio una como estrella en su paralelo, y solo como nos comunicaban las unas nubes deshechas y esperramadas, pero tan encendidas, que parecia querer descender fuego del cielo sobre nosotros, y era sin duda, los reflejos del fuego del volcan o volcanes.

En este dia mismo se comenzaron las novenas que han continuado y contiuan en estos pueblos de mi administracion a San Antonio de Padua, a nuestro P. San Francisco, a Santa Rosa de Lima, Santa Clara, al patriarca senor San Josef, a su esposa, Nuestra Madre de Senora, a su camarero San Miguel Arcangel, y despues de haber implorado estos personajes para que nos ayuden, determinamos de ponernos en la presencia de la Santisima Trinidad postrados pidiendo misercordia por medio del santos trisagio todas las noches; las rogativas y letanias de los santos hasta ahora continuamente todos los dias; llevando en procession la imagen de nuestro P. San Francisco por las calles; las confessiones son continuas y fervorosas, cuyas acciones demuestran que si los indios son groseros y rusticos, no son faltos de fe y religion; aqui ha casado mas novedad que en otra parte, porque en primer lugar el dia 1 degree se vio lo que va referido; el dia 2, a las nueve de la noche, parece que se ardia en esta isla de Lauang; el dia 3, a las dos de la manana, se veia un gran fuego en la isla de Batac; el dia 4, a las siete siete de la noche, se oyeron tres grandes explosiones; el dia 5 se oyo otra a la ocho de la noche; el dia 6, a las nueve de la noche, todo el cuadrante entero desde Norte a Oeste se vio como incendiado; el dia 7, a las cuatro de la manana, hubo un fuerte, pero breve terremoto; el dia 8, se alboroto la mar furiosamente con un extraordinario ruido; el dia 9 se vio fuego el anocher a la parte del Norte. El dia 10 se vio dicho fuego a la una de niche por el Nordeste. El dia 11 hubo otrotemblor, aunque pequeno. El dial 12,no hubonada;bendita sea Dios! Eldia 13 todaesta atmosfera estaba lLena de humor may Denso.Eldia 14 se advirtio sober las plants cantinas de muy ceniza muytenue y fina.El dia15 se Volvio a ver fuego se hacia la partedel norte. El 16 dial nose llovio Algona ceniza en corta cantidad. Desde dial haste presente han cesantos los fenomenos, pero no nuestra consternacion. Dios se apiade de nosotro y nos continue sur misericordia como tranquilo esperamos, mediante nuestro arrepentimiento y meritos y N.S.J!

El mismo dia de 1 de Febrero, que sucedio la erupcion (que nosotros ignorabamos lo que era) sospechando y podria ser el volcan de Bulusan o dey Albay, luego que respiramos de la zozobra en que nos puso aquella primera tempestad, dispuse a la tarde que en un baroto ligero se embarcasen siete hombres (a mi costa) para que foran estas islas adyancentes, Batac, Calagayan, Tabones, Kirupsan, islas de Biri y Baliquatro y no hallando novedad pasasen el estrecho y fuesen hasta Bobolosan y Gobat, con cartas que llevaban mias y del gobernadorcillo, a fin de averiguar la novedad, y de ser caso (como era de creer) hubiese habido estragos, dar el auxilio que pudieramos a los infelices, cuando aqui volvio dicho despacho y traen cartas del capitan Castro de Bobolosan, de Padre cura del pueblo, D. Eusebio, y del Padre cura de Gubat, D. Francisco Molto, cuyo extracto contiene en sustensia (espantoso dia) lo siguiente:

“Que revento el volcan de Albay, llamado Mayon, arrojando de si piedras encendidas de todos tamanos, hasta de tinaja; que, al caer de estas ternibles piedras, reventaban a manera de bombas, las que incendiaron las casas, iglesias, casa parroquial, y Casa Real de Albay; que le acompanada una lluvia de arena, de ceniza y otros materiales que han soterrado dicha cabecera; que el cura de Cagsaua, franscicano, y el Padre definidor, Aragonenses, en consorcio de Padre cura de Albay, Don Pedro Sicup (sic?), y con ellos el senor Alcalde mayor y su esposa, se embarcaron tumultuaria y precipitamentey aportaron a Manito, por cuya diligencia (y sobre todo Dios que las ha ayudado) escaparon la vida sin haber podido llevar consigo mas que lo que tenian puesto en cuerpo; que la mujer de dicho Alcalde mayor de Albay malpario en el dicho pueblecillo de Manito, y de

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resultas perdio la vida esta pobre senora, quedando con vida la criatura, a quien Dios (segun ce cree) conservo la vida para alivio y consuelo de las desgracias de su padre; y habiendose hecho el entierro por el P. Sicup, al tercer dia volvio a Albay y hallo que solamente se habian salvado los dos coadjutores y algunas personas que se habian refugio detras de Capuntocan (montecillo proximo mas alla de puente), y asimismo habia quedado ilesa la casa que el terreno donde antes habia estado la cabecera brotaba agua incesantemente. Item: contienen dichas cartas de que las piedras menores y cenizas llegaron hasta Ligao, en donde destruyque fe administrador pasado, la casa de comunidad y algunas tiendecillas; pero on algunas casas; que en Budgao (sic?), pueblo de mas 500 tributos, quedaron.Vivas solamente 30 personas; que en transito de una a otra provincia, esto es, de Albay a Camarines, estaba intransitable por el ardor de la arena, por los torbellinos de agua que manaron y por el fetor intolerable de cadaveres y animales corrompidos que se hallan por los caminos, sementeras, y en lo que poco antes fueron poblaciones, maxime en Cagsaua, donde los cuerpos muertos se hallan amontonados a cada paso; al Juez mayor de Albay le toco una china encendida el cabeza que el penetro de craneo, y no pudiendosela extraer, espiro al momento; ultimamente, para cumplimiento la desgracias, una de embarcacion que iba de Albay para Manito,con los residuous del fuego s tumbo y prendio, pero la gente pudo salvarse."

Esto lo que continuen en las cartas me he han llegado de Bolosan y Gubat: claro que esta los detalles de lo demas que sucedido, y que vendran despues, han de ser mas funestos, todos ellos nos avisan que no nos olvidamos de que quien viere pelar a su vecino las barbas, eche las suyas en remojo, como por aqui lo habemos hecho, procurando implorar la clemencia divina. *Oremos pro invicem et Deus misiatur nostri.* Lauang, 21 de Febrero, 1814 Fr. Jose de Mata.

" P.D. Los pueblos que se creen fenecidos son Bombolosan (pueblo nuevo), Guinobatan, Camalig, Cagsaua, Bugdao, Albay, Bugacay, Tabaco, Malinao, Tioni, Libug y sus vistas."

Un testigo presencial del suceso, el P. Francisco Aragonenses, parroco de Cagsaua publico una detalla relacion que extracto Perrey de quien la reproduce el Jagor.

"A eso de la ocho de manana el volcan arrojo de repetente una espesa columna de piedras, arena y cenizas, que se elevo rapidamente a una grande altura. Los costados del volcan se ocultaron y desaparecieron de nuestra vista. Un rio fuego se precipito montana, abajo, amenanzado envolvernos. Las gentes huian buscando los puntos mas elevados. La obscuriad aumento …. Los fugitivos recibian pedras candentes llevaban a ellas incendio. Asi fueron convertidos en cenizas los pueblso mas ricos de Camarines. A cosa de las diez ceso la caida de piedras grandes, sustituyendola una lluvia de arena; a la una y media disminuyo algo el ruido, y el cielo se fue despejando. El suelo estaba cubierto de cavaderes y de heridos graves; en la iglesia de Budiano, yacian de 200, y de un casa del mismo pueblo 35 personas. Cinco pueblos de Camarines fueron completamente destruidos, y la villa Albay en su mayor parte. Murieron 12, 000 personas; muchisimas recibieron heridas graves, y las que salvaron perdieron todos sus bienes. El aspecto del volcan era triste, horroroso; sus laderas, tan pintorescas antes, llenas de cultivos, se veian cubiertas de arena; la capa de piedras y arena tenia un espesor de 10-12 varas. En el sitio donde estaba Budiao, quedaron enterrados los cocoteros. Hasta su copas. En los otros pueblos la capa nobajaba de media vara…La cima del volcan, por lo que puedo juzgar, ha perdido unos 120 pies de altura; en su parte Sur se divisa una espantosa abertura; tres bocas mas se han abierto a corta distancia del crater principal: arrojan aun cenizas y nubes de humo…Los sitios mas hermosos de Camarines, los comarcas de fertiles de la provincia, se han convertido en un arido disierto de arena."

El. P. Fr. Francisco Tubino, parroco a la sazon de Guinobatan, publico un opuscolo en 1816, en que se lee:

" Precedieron, la noche antes, repetidos temblores; siguieron por la manana del dia 1 con fuerte sacudimiento a lo ultimo, e instantaneamente, arrojo por su boca como una nube que subia piramidal, y formaba la figura de un penacho muy vistoso. Como el sol estaba claro, presentaba diversas vistas el fenomeno asolador. El pie negro iba hacia arriba en sombrio; su medio en varios colores, y su extremo estaba de color ceniciento. Mas a poco de estar observando este objeto, se sintio un gran terremoto, seguido de fuertes truenos. Seguia asi arrojando lava con violencia, cuando a poco se extendio la nube que formaba; obscurecio la tierra; incendio a la atmosfera, y de la tierra se veian salir rayos y centellas que se cruzaban unos con otros, formando una tempestad horrorosa. A

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esto se siguio instataneamente una lluvia tan terrible de gruesas piedras encendidas y calcinadas, que arruinaban y quemaban cuanto encontraban. Poco despues piedras mas chicas, arena y ceniza, durando este mas tres horas, y la obscuridad como cinco. Abraso y arruino enteramente los pueblos de Camalig, Cagsaua y Budiao, co la mitad de Albay, lo mismo de Guinobatan, y
menos de Bulusan, por no correr hacia estas partes tanto la erupcion, porque el viento le dio la direccion al S. La obscuridad llego a partes bastantes distantes, como a Manila e Ilocos, pasando la ceniza, como aseguran algunos hasta China, y truenos se oyeron muchas partes de la Archipelago."