

## MARAGTAS:

## A Pre-Spanish History of the Island of Panay \*

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**S**INUGBUHAN was a small barrio in the southern part of the town of San Joaquin, Iloilo, on Panay Island. Long before the coming of the Spaniards, it was inhabited by Aetas (Negritos), who named the barrio "Ransohan nga daku" (big place of abode). People who lived in Aklan (now Capiz), used to come to this barrio to consult its chief, Datu Polpulan.

Datu Polpulan had a son, Marikudo by name, who was said to be brave, strong and agile. He could roam the forests alone, for he had no fear of forest dwellers, supernatural or otherwise, like fairies, *talayang* (a mythical creature), *bawa* (elf), and other *talunanon* (jungle spirits).

Mighty of arm, Marikudo could pick up logs on his *kaingin* as if they were feathers, logs which were too heavy for four or five men to move. Swift of foot and adept with his bow and arrow, he could capture a deer without the help of man or hound.

For his remarkable qualities, Marikudo was elected by the Negritos to succeed his aging father. But before ascending to the chieftainship, he was first required to choose a bride, according to the customs of his tribe. The powers of a datu could be passed on only to his offspring.

Much to the disappointment of the

daughters of influential families of the tribe, Marikudo's choice fell upon Maniwantiwan, who was descended from a poor family. The chosen bride, by the laws of Negritos, could not refuse to marry the datu-to-be.

Although said to be still in a primitive stage of civilisation, the Negritos had a well-organised form of socio-economic life. The datu, as supreme head of the tribe, settled disputes, imposed punishments and issued laws. A Council of Elders, consisting of four members, assisted in deciding cases and in handling matters of importance to the commonweal.

The datu's heir was not necessarily his oldest son. Whoever among his sons might prove to be the bravest, even if he was the youngest, was chosen his successor.

Offenses considered the gravest and punishable by hanging, burying alive, or drowning in the sea were: robbery, seduction of unmarried women, and adultery.

The killing of a person in fair fight, as a test of bravery and skill, was rewarded rather than punished. The victor was entitled to marry the daughter of a respected family. On the other hand, murder, especially if committed with treachery, was punishable by death.

The Negritos had a high regard for

\* Translated from the vernacular.

their datu, their parents, and their elders. They were so closely knit, that nobody need fear of suffering from want or distress alone. His kins and neighbours were bound to come to his rescue.

Honesty and a sense of honour were among their virtues. A man would not willfully take a thing belonging to another, without the other's knowledge; nor would he enter his neighbour's farm with malicious intent.

Before settlers from other lands came to Sinugbahan, the original inhabitants spoke a pure Negrito language. The dialect of present-day Negritos in Panay still resemble the ancient form, but with some changes brought about by their contact with the settlers, the Visayans as they called the Borneans.

Farming was one of the chief means of livelihood of the Negritos. They had their own system of clearing forests during the dry season, burning the trees cut down and utilising them as fertilizers, in their farmlands. From these farms tilled during the rainy days, they usually reaped a good crop, unless their produce had been destroyed by wild boars and other jungle animals.

Men and women worked symbiotically. While it was the duty of the man to clear lands and hunt from forest and river, it was the woman's task to plant and harvest rice, and prepare and preserve their food. Meat from deer, pig, fox, lizard, and fish and shells were among their choice foods.

All these work, however, were performed by the man alone when the woman had just delivered. But the problem of clothing the baby was always the woman's.

The Negritos first took to clothing themselves, with the coming of the Borneans. The men adopted the *bahag* (loin cloth), while the women covered themselves from the waist to the middle of their thighs with a *manta* (*paladyong* in Visayan, *tapis*

in Tagalog). Those who could not afford to barter a *manta* covered themselves in the same fashion with *gnit* (fiber-like sheath of trees), leaves, and later, with the skins of the deer and the fox. That was until they learned to weave blankets out of buri fibers, which they called *bangla*.

They had no monetary system, but barter was not unknown to them. They had a place of exchange where they plied their goods: tusks of pigs, horns of deers, shells, crabs, shrimps, *tagahumok* (a species of medicinal plant), solid bamboo, violet ginger, etc.

A man might maintain two wives if he were in a position to support them and their children. The chief strictly investigated the man's economic standing before sanctioning his marriage. And the wives, who were treated equally, lived together in their husband's house.

When a man picked out a girl for his bride, he could not just go ahead and marry her. His elders and hers had to confer, and upon reaching an agreement, prepare a feast if they could afford it.

The couple to be married, accompanied by their relatives, go to a hill. The bride-elect was made to run a distance of 100 meters ahead of the groom, who had to overtake her. When he caught up with her, they were considered married.

The Negrito husband was said to be very considerate. When his wife was about to give birth, he accompanied her to the place which she had chosen for a "hospital." If the weather was wet, the husband built a shed over the place.

The child was often named after the tree which happened to stand near the place where it was delivered. If it were a *lumboy* tree (*duhut*, in Tagalog), the child was named *Kalumboy*; if it were a *kabadyayuan* (a species of wild plant), the child was named *Kabadyayan*.

After delivery, the mother was administered to with certain medicinal leaves and roots, one of the best among them being the *habau*, a kind of vine. A drink of the boiled concoction from the *habau* gives her strength to return home and attend to her household chores.

The Negrito house, usually of bamboo and cogon, was peculiarly built. Erected close to the ground, the top was either small or big. A stove, where live embers glowed day and night, was put in the middle of the house; serving to keep away the flies and to warm the feet of the inhabitants during the night-time.

Illness, in the Negrito concept, was caused by supernatural beings. The healer or medicine man, therefore, had to carefully determine in which forest the patient had loitered; what he had done to arouse the ire of one of the forest dwellers, as to punish him with such an affliction. It was the healer's duty to take the food offering to the forest to appease the being's anger against his patient.

Should the patient die, he was buried immediately. He was allowed to wear his favourite clothes, since it was believed that he would come back anyway for them.

The farm of the deceased, or his parents' if he had none, served as his graveyard. It was believed that he would henceforth stand guard over it.

The corpse was buried in a standing position, its head exposed above ground level. A *salakut* (a big native hat) was placed on the head for three days; then head and *salakut* were covered with earth piled up into a mound.

Lamentations for the dead were made more mournful with music produced by a *lantuy*, a 3-holed bamboo flute.

Illness and death, none the less, were not the only things attributed to forest beings. A good harvest was credited to the good graces of these

spirits, to whom the people render food offerings. The trees were believed too, to harbour *talunanon* like the *buby* and the *luok*. Hence, in clearing lands, the Negritos took great care not to hurt or destroy these trees especially if there was a *tyburan* near them. The *tyburan*, a small shallow well made by nature, was a creation of the *talunanon*, according to these people.

Following is a translation by Trinidad Tarrosa-Subido of the Negrito song we often hear nowadays:

Negritos, we indeed may be,  
 Belonging to the black race,  
 But, as native to this place,  
 Like precious diamonds are we.  
 Ours is double ancestry,  
 And we older are  
 Than Visayans. Older far  
 Than the Spaniards are we.  
 Spaniards in Manila,  
 Priest in Ilong-Ilong,  
 Crashed to bits our bell,  
 Cracked apart our agong—  
 Ringing bell,  
 Sounding gong . . .

From this short song, we gather that the Negritos were the first inhabitants of Panay; that the Borneans who settled on that island inter-married with the aborigines.

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#### The Coming of the Borneans to Panay

DOWN South, in the island of Borneay (Borneo), discontent was brewing among the datus, resulting from the tyranny and cruelty of Datu Makatunaw, Chief of all the datus in that place. He had abused the wives and seized the properties of other datus, Datu Paiburong among them.

Ten of these Bornean datus finally decided to escape to another island. They were: Datu Puti, with his wife Pinangpangan; Datu Bankaya, with his wife Katurong; Datu Paiburong, with his wife Pabulanan; Datu Sumakwel, with his wife Kapinangan; Datu Paduhinog, with his wife Ribongsapaw; Datu Domangsol, with his wife Kabiling; Datu Lubay; Datu Dumangsil; Datu Dumalogdog;

and Datu Balensuela. (1)

Secretly and quietly, they sailed in their *biuiday* (boat) together with their wives, slaves, and properties which they could take along. They sailed along the Island of Paragwa (Palawan), which was said to have been connected with Borneo until an earthquake and the eruption of volcanoes separated them into two distinct islands.

In the middle of the sea, east of Paragwa, they stopped their *biuiday* to look for a place where to land. And they sighted Panay. Believing this island was a better region to land on, they sailed thither to a point near the Sirwagan River. It was said that among them was a man who had once been to this place.

Sirwagan River was situated in the southern part of the town of San Joaquin, Iloilo province. To its South was the barrio of Sinugbahan, lorded over by the young chief Marikudo. River and barrio were linked together by the Andona Lake.

Into this lake the Borneans sailed in search for a landing place. They sighted a Negrito fishing, and the interpreter, the man who had previously visited the place, inquired for the Negrito Chief.

The coming of the Borneans sent the Negritos in hiding due to fear. All, except Marikudo, who got his bow and arrow and bravely faced the newcomers.

In answer to his query as to what the Borneans wanted, Datu Puti, the leader of the settlers, replied that they wanted to buy the barrio called Sinugbahan, if it could be sold to them. Datu Marikudo asked for a few days that he might first consult the old men among his people, and promised to notify the Borneans of their decision.

When the Borneans had departed, Datu Marikudo sounded the *agong*

and the *maugmang* (cymbals), as a signal for his people to gather. Informing his people of the wish of the Borneans to settle in their barrio, he explained that the newcomers wanted to be their friends.

One of the old men, acting as spokesman for the people, declared that they had no objections to the sale of their land; that living in the mountains was safer than staying near the sea where they were constantly in fear of newcomers who might rob them of their secret sayings.

The conference over, and the decision to sell their place to the Borneans agreed upon, Datu Marikudo ordered that the people prepare a festival in honour of the newcomers.

Next, he sent a messenger to notify the Borneans, who were at the mouth of the lake, that they were welcome as friends to Sinugbahan.

The festival was a success. The Visayas (as the Negritos called the Borneans) had brought gifts as a token of their desire to be friends.

After the feast, terms regarding the sale of the barrio were discussed. Datu Puti, who was informed of the extent of the territory which the Borneans were buying, sent his slaves to his boat to get a *saduk* or *salakot*, and a *batiya* or *batya*, which were both made of gold, and offered these to Datu Marikudo in payment for the Island of Panay. (2)

Marikudo, upon seeing these, was so dazzled by their brilliance that he snatched the *salakot*, put it on his head and danced with joy. Maniwantiwan, his wife, said nevertheless that the sale would not go through unless she was given a necklace like the one worn by Pinangpangan, wife of Datu Puti. She preferred the necklace to the basin.

Upon the advice of her husband, Pinangpangan took off her necklace

(1) Balensuela (*Soncuva*); Balensuela (*Santaren*).

(2) One *saduk* or *salakot* made of gold was valued fifty *bas-ings* (one *bas-ing* was 1/4 of the standard coinage); one gold basin cost 1,000 *bas-ings*; and the necklace weighed less, even if it was long enough to reach the ground.

and gave it to Maniwantiwan. But she requested the Negrito queen to give her, in addition to the land her people was purchasing, one *tabuñgus* (a big basket used for storing palay) of crabs, one hog with long tusks and wild deer with slanting eyes. Maniwantiwan agreed to give these things, but asked for time to procure them.

The Negritos, believing that the people of Borneo had paid a high price for their land, told their Chief that they would willingly leave behind, as part of the land, all their cottages, and their crops.

The Negritos left for their new abode: some left for the mouth of the Palanos River, others went to Kabalyangan.

Soon after the Negritos had evacuated Sinugbahan, the Bornean datus sent their slaves to set fire to all the houses in the barrio, except the one formerly occupied by Datu Marikudo and five others, the cleanest among the whole lot. Three days later, except for Datus Lubay, Dumalogdog Paiburong, Paduhing, Domangsol their wives and slaves, the Borneans settled in their newly purchased abode. Nobody knew where Lubay, Dumalogdog, Paduhing and Domangsol went; but Datu Paiburong, his wife and a slave, went to live in Lanag, a place located also in Panay.

Datu Puti called a conference and suggested that they give thanks to their god, *Bulalakaw*, for their safe landing, and invoke his divine help for their future safety and prosperity in their new home.

After ceremonies performed by the *Fadi* (priest) Bangutbanwa, the datus were informed of the divine wish that they transfer to a place along the lake, which was adjacent to the sea, for life for them there would prove more prosperous.

Datu Puti thus instructed Datu Sumakwel to look for a suitable place along the coast for them to settle on.

Reaching Malandug, a coastal barrio, Sumakwel spread out his *salibut* and caught plenty of fish which he smoked and brought back to Sinugbahan. He described Malandug as a good place to live in, because the land was level and good for habitation. Then too, it was near the coast where fish was plentiful.

Datu Puti, therefore, ordered that his people transfer to Malandug. Before leaving for their home-to-be, however, they were called by the datu to assemble for an announcement he had to make.

Datu Puti had decided to return to Borneo, with others who would desire to go back with him. He appointed Datu Sumakwel to act as leader in his absence, promising to return after he had put a stop to Makatunaw's cruelty. He said he could not live peacefully with the thought that other datus in Borneo were suffering from their chief's tyranny.

Datu Puti had picked out Sumakwel for leader because he was the oldest among those to be left in Panay, and was possessed of good judgment, besides being peace-loving and highly educated.

Puti advised his people to be industrious and resourceful, and to make a prosperous land out of their new home. He reminded Sumakwel of Makatunaw's cruelties, and advised him to avoid the same mistakes which would incur his people's fear and hatred.

Not wanting to see his people's sorrow over his departure, Datu Puti set sail at night-time, his leaving known only to Sumakwel. He directed his *biniday* eastward, and after a month of sailing, sighted a big island which looked like a mortar used for pounding rice.

The Borneans stopped their *biniday* along the sea coast from where they could see the mouth of the river Katalan, named after the many *tal-an* trees which grew along its banks. The river was so deep, that the travel-

ers had no difficulty in anchoring their boat. They found the land level and good for agriculture, and Datus Dumangsil and Balensuela decided to remain behind together with their slaves. (No mention was made in the original manuscript about their wives.)

It is said that the male Tagalogs descended from these people, who were once called *tago-ilog* (inhabitants of the river).

Datu Puti, meanwhile, with his wife and slaves, continued their return voyage to Borneo; and nothing was heard of them anymore.

Back in Panay, Sumakwel's first order was the construction of houses along the coast at places which he had previously marked. The lands were next cleared and prepared for rice planting during the rainy days.

Sumakwel's chief recreation was fishing.

One day, a year after setting down in Malandug, Sumakwel decided to locate the dwelling of their *Bathala* (god) Bululukaw, who was supposed to live in Madyas Mountain. Entrusting his fishing net and everything needed in the house to Gurunggurung, Sumakwel left for the mountains with the *Padi* Bangutbanwa.

In the absence of Sumakwel, Gurunggurung and Kapinaagan, wife of the datu, were thrown together so much, that a relation more than mere friendship developed between the two.

Meanwhile in the mountains, Bangutbanwa confided to his datu that he had a premonition that all was not well back home. Sumakwel, having the welfare of his people in mind, decided to return home rather than continue his mountain trip, quite unaware that the trouble was in his own home alone.

He found his people living their peaceful life, and his mind was set at ease. He resumed his fishing; and one day, having a big catch, Sumakwel told his slaves to dry them under the sun, since not all could be con-

sumed for the day's meal. He warned them not to lax in their watch, lest dogs and birds might get at the fish.

To which warning the slaves made answer: "Lord, our Master, when even the one you are keeping in the house is taken by others, how much more will be that which is spread out and exposed."

This remark, added to Bangutbanwa's while they were in the mountains, made Sumakwel feel that all was not well in his own home.

So, one day, he informed his wife that he was going on a trip to a distant place. In the morning, he prepared the provisions he would take along with him; in the evening, he told his wife that since he would be leaving early in the morning to be able to return before night, he would not wake her up before leaving.

In the middle of the night, when his wife was fast asleep, Sumakwel silently took off the bar of their front door, then climbed to the attic, right above their bedroom. He took his provisions along with him.

At daybreak, Kapinaagan asked her female slave to call Gurunggurung on the pretext that she had some work for him to do and to tell him that Sumakwel had left for a trip and was not expected till late at night.

Gurunggurung did not waste time in answering Kapinaagan's call.

From his hiding place, Sumakwel had a clear view of what was transpiring below him, and before Gurunggurung could reach Kapinaagan's side, the datu thrust his spear unto his unsuspecting victim. The spear penetrated Gurunggurung's back, coming out through his chest, and killing him instantly.

Kapinaagan, thinking that the spear had fallen accidentally from where it hung uttered aloud: "How many times have I warned Sumakwel not to put that spear upstairs, as it might drop and kill either of us, as it has now done to this pitiful Gurunggurung. I wish it were Sumak-

wel; then, I'd be greatly happy."

Sumakwel could hardly restrain himself from jumping from above with anger; but desiring to see what his wife would do with the corpse, he controlled himself.

Kapinangan wanted to wrap the dead body in a mat and bury it in the forest; but it was too heavy for her to carry. On second thought, she decided to amputate Gurungzurung's arms and legs, that she might have no difficulty in carrying them one by one to the place where she might dispose of them.

To perform her task uninterrupted, she sent the slaves away to the *karangin*. Next, she went about her gruesome work with care, wiping the blood carefully from the blade of the knife after she had cut off Gurungzurung's arms and legs.

Taking these, wrapped in a mat, to the forest, she threw them into the deep lake nearby, where nobody used to pass. She did the same with the body.

Sumakwel, meanwhile, had come down from the attic while his wife was on her second and last trip to the forest. He came home at about midnight, as if he had just returned from his trip. But he behaved as if he knew nothing of what happened in his home during the day. Kapinangan, too, behaved nicely towards her husband, telling him even that she had fallen asleep in the hammock while waiting for his return.

The following morning, Sumakwel got up early, woke up his wife with loving words and asked her to prepare his rice while he was out at the beach. He was to go to his farm after fishing. Kapinangan affectionately asked to be allowed to go with him to the farm.

Sumakwel made a big catch. Selecting the big ones, he took them home and told his wife to prepare them for their meal. But his wife said that she did not know how to prepare fish; that she was not accustomed to doing

it, and would therefore ask a slave to do it. Her husband, however, insisted on her doing it herself, and when she refused to do so in anger, he remarked quietly:

"I am surprised that you don't know how to slice the feet and arms of a man."

At this remark, Kapinangan answered nothing. With bowed head, she took the fish and went to the kitchen. She felt that her husband knew of her infidelity.

After meal time, Sumakwel made another remark that made his wife realise that her faithlessness was not unknown to him. "You sliced the fish so well," he said, "that the flesh was kept intact."

The infidelity of a woman was, among the Borneans, a serious crime. To warn his people from committing such a mistake, therefore, Sumakwel condemned his own wife to death. He had thought of killing her in the open field so that the animals from the forest might devour her body; but not wishing their newly acquired land to be stained with her sin, he ordered his slaves to take her instead out to the sea to be drowned.

The man took her out in their boat; but they did not have enough courage to throw her into the water, so they took her to another island where she might, in her loneliness, atone for her sin. Upon their return, however, they informed their master that his order had been complied with.

With the passing of the years, Sumakwel's grief over his wife's deed still persisted. He decided, then, to undertake a voyage to amuse himself, and at the same time hunt from other regions for seedlings which he might cultivate in his village. Entrusting his charge to Bangkaya, his brother-in-law, Sumakwel set sail with his party, with no definite destination in mind. He allowed his boat to be drifted whither the wind blew, until they came upon a land quite unfamiliar to them.

.Not far from the shore stood a

house; and from its window, a woman was looking out to sea. The woman reminded the datu of his wife; the datu reminded the woman of her past.

Sumakwel came ashore, and meeting a Negrito on the way, asked him who the woman was. She was their *Buthala* (goddess), the Negrito said. Nobody knew where from, she just appeared in their place, and believing she was heaven-sent, they looked up to her with reverence. Alayon was the name they had given her.

Alayon, meantime, had also made inquiries as to who was the master of the voyagers; and upon learning that it was Sumakwel, took greater care in hiding her identity.

In a few days Sumakwel sent word to Alayon that his party's search for seedlings and provision might cause them to stay longer on her island. In answer, she sent word that they were welcome to her humble house.

Sumakwel went alone. He did not recognise his wife. Neither did the others, for whom Alayon extended her invitation. They could not account for her hospitality, but they were grateful for it.

Sumakwel's men observed that their stay of several weeks in Alayon's house seemed to have lessened the grief of their master. He seemed to have fallen in love with Alayon, and she, with him.

Believing that the woman was really meant for their datu, the slaves held a conference and decided to delegate Luban, who was Sumakwel's right-hand-man, to approach and talk to their master about it. But Sumakwel replied that his grief over his wife's infidelity had caused him to lose faith in woman.

With the aid of music, however, the slaves contrived to make their datu realise his true feelings for Alayon. Daay, one of his slaves, played a sentimental song at midnight, waking too a realisation of a strong feel-

ing that each had for the other.

At dawn, Sumakwel found Alayon in tears, and inquired as to the cause of her sorrow. She replied: "I heard that the man whom I hold dear will soon leave my place, and the mere memory of this will bring me to my grave."

"The man would not leave her place," he soothed her, "Until the tears from her eyes would dry."

And she further said that the tears shed came not from her eyes, but from heart.

Whereupon Sumakwel pushed aside memories of the past; and sent one of his slaves for his gold necklace from his box in their boat.

Putting the necklace around her neck and his, the datu said that it would join their hearts together; and Alayon made answer: "I hope this necklace will never be broken."

Sumakwel's people, who were witnesses to the ceremony, cheered happily.

Three days after their marriage, Sumakwel asked his wife to go back with him to his own land, which was wide and covered with clay and lime. Alayon agreed without hesitation, and bidding her people farewell, she embarked with her husband.

Near Dipolo, they met another boat, and the datu recognised Bangkokaya in its lone passenger. He was in search of his wife, he informed Sumakwel. The datu told his brother-in-law to sail along with his party.

From the Kamosen Island, they got seedlings of *sibukaw*. Riri or Riri-anon was their next stopping place, and on this island, Sumakwel and Bangkokaya went to the mountains to gather seedlings. Alayon was left behind with two slaves.

Later in the day, Sumakwel's favourite rooster crowed. The sound of its voice reached the house where Katurong, the missing wife of Bangkokaya and sister of Sumakwel, was living. Recognising the voice of the

rooster. Katurong went to the boat and saw Alayon.

The two women recognised each other.

Katurong narrated that, while taking a bath in the river, a crocodile took her away and brought her to Riri. Alayon, for her part narrated that she herself had been taken away by a *Kataw* (mermaid) and taken to Dipolo, where Sumakwel found her and married her again without knowing her identity.

Katurong, under penalty of death, swore never to divulge her sister-in-law's true identity to Sumakwel. The two women had conversed undisturbed, the salves being in another boat. Ang together, they waited for the return of their husbands.

It was noon-time when the party returned from the mountains, bringing back a variety of plants and seedlings. Katurong went running to greet her husband and her brother. And at sight of her happiness over their meeting, and upon hearing the sorrow in her voice as she recounted her adventure, Pangkaya's doubts and anger over her sudden disappearance vanished.

To celebrate the return of the lost Katurong, Sumakwel ordered his men to prepare a feast, to which they invited the inhabitants of the island. The old men (natives of Riri), explained to the travelers that the island had been named so, because, in helping a woman deliver, the medicine man usually cut the side of the mother to take out the child. Most often, the mother died, especially if the person performing the operation was not an expert.

Pangkaya, who was an expert in child delivery, taught the natives a

better method, and actually to one of the native women who happened to be giving birth then.

Out of gratitude, the natives filled the boats of the travellers with seedlings of buri, *anahaw*, coconuts, *baraboo*, pinapples, *hidayuk*, *takipan*, *Sibakaw*, and *bagakay*.

On their homeward trip, they passed Rori-rom (Romblom), where they planted coconut and buri.

The trip lasted five new moons (five months), as they stopped in many places to gather new varieties of edible plants. When they arrived in Malandug, they found Datu Lubay, Dumalogdog, Dumangsol, Paduhing and Paiburong waiting for their return. (These datos were members of the original *biniday* which arrived with Datu Puti; they had settled in the regions far from Malandug.)

They had come to ask Sumakwel's advice on how to develop and improve the regions where they had settled. They had gone around the island, they informed Sumakwel, reaching by foot as far as Halawud river in Aklan (Capiz) and the Maasin (salty) river in Irong-Irong (Ilong-Ilong or Ilo-Ilo). They proposed to spread their settlements and improve the island as a whole. In this way, they reasoned out, their people could multiply faster and ensure the safety of their settlement. Their fear was that the Negritos of the north might outnumber them.

Datu Sumakwel approved of their plan to develop the vast and fertile island, told them that, after a few days' rest, they would gather again to discuss the plan further. He showed them the seedlings which he and his party had brought home best suited to the soil in his own settlement.--#

