

THE UNIQUE MALAHAY CLAN

By

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Introduction

This write-up is made to present the "Malahay Family Tree," as it were, to provide the existing members of the clan information as to their roots, as well as to fill up pages of history which were, in one way or another, touched and influenced by the lives of members of the clan – whether in the social, political, economic, educational and religious arena.

A number of members of the clan belonging to later generations became curious and wanted to know the history of the clan, and desired to satisfy their ignorance of how and to what degree they are related to other members of this ever-widening circle of Malahays. That thirst for knowledge of the clan necessitated a chronicling of the family not only to satisfy the present thirst of some members but to provide information for posterity's sake,

It is gratifying to know that Jonathan Sevilla Malahay, a third generation Malahay, started the work of writing about the Malahay family in October, 1992. He worked tirelessly in gathering names of people by meeting some in person and by writing to others. But tragedy struck when his endeavors became short-lived because he suffered a heart attack and he passed away in the prime of life. We are indebted to Jonathan for some of his input that will be included in this write-up.

What Is Unique About This Clan?

The nomenclature "Malahay" is unique in that any person bearing that family name is, without doubt, a blood relative and a bona fide member of the clan. Unlike other *apellidos* or family surnames which are borne by individuals who are not sanguinely related in any way, shape or form, the **Malahays**, in every way, shape or form, are unequivocally blood-related.

Why is that? It is very simple. There was only one Malahay to begin with. By dint of circumstances that he went through, he evolved to be the man who would become the origin of the vast Malahay clan. His original name was Francisco Gemoya (sometimes spelled with an H or a J) who lived a colorful life of adventure.

Francisco had a twin brother whose name no Malahay after Francisco ever knew. I will explain later. These twins were natives of Lobok, Bohol who

somehow migrated to Cebu and settled in a piece of land that they bought. As twins, they decided to live together and prosper as partners in the farming industry. However, a conflict concerning property rights arose between them, and the quarrel was so severe that Francisco decided to part ways. Hurt and extremely devastated in spirit, Francisco resolved never to see his brother ever again. He decided to make a vanishing act.

From Cebu, he crossed the strait towards the adjoining island of Negros and landed in the town of San Carlos, Negros Occidental. Francisco had a natural knack for farming, and pretty soon, he was owning and farming a large tract of land in a village called Pani-agan, in Barrio Patun-an, which is north of San Carlos. Apparently, he was a great success in his farming endeavors because word spread all over of a "*Don Eco*" who was esteemed as one of the wealthiest farmers in San Carlos. But as fame circulated, it must have reached the ears of his twin brother in Cebu who lost no time to travel to Patun-an in order to see his long-lost brother. He desired to reconcile, but Francisco was still smarting and angry. In fact, he really resolved to dissolve their relationship and to forget he had a brother. This explains why the twin brother's name was never known by anyone else outside of Francisco – not even by his sons and daughters. Francisco never once mentioned his brother's name to members of his family.

His twin brother's knowledge of his whereabouts made Francisco uneasy. He wanted to avoid his brother like the plague, so he made another attempt to vanish. Without notifying anyone among his neighbors and friends, he totally abandoned his land and completely disappeared altogether. He went south of San Carlos across the provincial boundary of Occidental Negros and Oriental Negros and settled in the town of Guihulngan. There, again, with his penchant for landowning and farming, he built his "empire" consisting of thousands of hectares of land stretching as far as the eyes could see, from the Poblacion of Guihulngan westwards to the foothills of the razorback mountain range of Mount Kalatkat. As far as his identity was concerned, he was known only as "*Cabeza Eco*," the Cabeza being a title given by the Spanish authorities to persons who were given some civil authority to govern over a section of the town population. But, as time went on, he assumed a family name which was inadvertently conferred upon him by mistake. People who traversed his land would be told who owned it, and as they walked for long distances on end, they would still be told that the land they were trodding upon still belonged to Cabeza Eco. In response, the traveler would remark, in the Visayan, "*mala-ay kaayo*," meaning, "this land is so tiring because of its enormous size." In due time, the land was referred to as belonging to "Cabeza Eco Mala-ay." When finally Francisco was baptized by the local parish priest, he was christened as "Francisco Malahay" the "h" having been inserted because the Spanish priest had difficulty saying "Mala-ay."

Thus, was started a family name that would engender a clan where all that bear the "Malahay" surname would have the DNA of Cabeza Eco in their physical make-up. And, by the way, Francisco's vanishing act from Patun-an to Guihulngan was a huge success. He was lost from his twin brother for oblivion. Also, his having resented his brother was motivated by a natural idiosyncrasy known in Visayan as "lo-oran" (or "matampuhin" in Tagalog) – what it means in English is your guess. But, if as a Malahay, you display this trait, you are indeed a "true-to-form, true-bloodied, a chip-off-the-old-block lo-oran Malahay."

From a Family to a Clan

Francisco met and married a young lass who was from Mapinia, a mountain barrio which is part of the municipality of La Libertad. Her name was Norberta Campos. While Francisco's ancestry is unknown for reasons connected with his "lo-oran" nature, Norberta's ancestry is fairly well-known as it was spoken of at least up to the second generation of the Malahay family tree. I know, because my father related the ancestry of "Lola Bitang" to me. And I will thus relate the Campos ancestry as much as I have known it from my father's lips. It is a story that is full of color and action and much fascination.

As an aside, I lived to see Lola Bitang until she passed away at the ripe old age of 120 years. As a woman, she was gifted with exceptional strength. Once, I saw her kick a heavy stone mortar, which is used to pound rice, when she was irked by one of her maids. The stone mortar rolled some 5 or 6 feet as though it were just a cardboard box. On the eve that she died, she gathered all her teen-age grandsons and challenged each of them to an arm-wrestling match. No one could beat her. At about midnight, she rose from her bed and went into the toilet in order to pee. She was there for over an hour, so Nanay Ince Petrona went in after her, but found her dead while still sitting on the toilet. She died only of old age because she had no illness of any kind. I forgot the actual date but it was in 1929 that she died.

The Unique Ancestry of Norberta Campos

The ancestry of Norberta Campos begins with a pure Spanish family from Bacolod, capital city of Negros Occidental, who ran afoul with the civil authorities. To avoid arrest, the entire family consisting of husband and wife and a daughter evacuated to the mountains of Negros and settled in the thick rain forests of the razorback mountain range in the center of the island. The place was inhabited by natives known as "negritos," so-called because they were black, kinky-haired and diminutive in stature, towering (sic) only five feet or less in height. The negritos

helped the Spanish evacuees build a house as well as secure food from wild yam and root crops and meat from deer and wild boar which the natives hunted. The Spanish family and the negritos became fast friends.

The third member of the family was a little girl named Elizabeth. As a child, she played with negrito children who came to their house everyday. Then Elizabeth grew to be a beautiful young woman who became the center of attraction in that mountain refuge. And one of the young negritos who was among her playmates, named Manongsong, became enamored with Elizabeth. He was deeply in love with Elizabeth and wanted her as his wife. But the girl's parents recoiled at the thought of having a negrito as their daughter's husband. However, they did not want to show their disapproval lest the young man and the entire negrito community become alienated and turn hostile. So they thought of ways and means to discourage the young negrito from pursuing his heart's desire. When Manongsong spoke to them and asked for the hand of Elizabeth, they responded by telling him that they would give their answer only after the young man would be able to accomplish three things which, they said, were part of the custom of their family ancestry.

In reality, they contrived of a plan wherein they would ask the young man to do things which they thought would be impossible or beyond his capacity to perform. They would tell him the first thing he was to do which he was to accomplish in short order, before they would reveal the other two tasks only after the first one was successfully done. Well, Manongsong asked what his first task was. "*You are to secure 1,000 sacks of rice and bring these here in one week,*" replied Senor Castellano, the father of Elizabeth. "*We need so much rice for the wedding feast,*" he continued. In the minds of the parents of Elizabeth, that was a sure impossibility. Where and how would this young man get 1,000 cavans of rice and do it in one week? However, Manongsong did not complain or say a word but just hurriedly went away. What followed was a big surprise! Exactly a week later, a throng of 1,000 negritos appeared, each carrying a sack of rice on his head which they promptly piled up in front of the house of the Spanish family. First mission – accomplished!

"*What is the second assignment?*" The young negrito asked. Floored and stunned in unbelief, the Castellanos tried not to show their disappointment for the negrito's success, but thought long and hard about the second task. "*You will secure 500 heads of cattle and 500 pigs and bring these here in one week,*" Elizabeth's father spoke, hoping that this was a mission that the young negrito would find difficult to accomplish. But, promptly, in less than a week, the premises of the Spanish family's house came alive with the "moo-ing" of 500 cows and the "oink-oink" of 500 pigs. The negritos even brought feed for the cows and the pigs.

"lamos" or strike anything. Upon being baptized, his name was changed to "Campos." There were other sons and daughters whose names were not mentioned to me by my father. But he intimated that the Villegases, the Maribaos, the Macaluas, the Bontigaos, the Bitonggas, the Paglinawans, the Bongcawils, and several other Guihulnganons, in addition to the Gomezes, the Camposes, the Baguios, and the Montejars – all came from the same stock of Manongsong and Elizabeth. This couple finally settled in the village known as Mapinia where they raised their offspring. And Manongsong was finally civilized and had himself baptized by the local parish priest of La Libertad who gave him the name of Mariano Montejar. One of their granddaughters was Norberta Campos who became the bride of Francisco Malahay.

The First Generation Malahays

We now turn our attention to the offspring of Francisco and Norberta Malahay which compose the first generation of the Malahay clan. Eleven children were born to this couple whose names, in the order of their seniority, were: Doroteo, Juana, Monica, Eugenio and Marcelo (twins), Victorino, Petrona, Francisca, Restituto, Sofia and Enrique. None of them are living today.

When addressing uncles and aunts, it is customary according to Filipino custom to use prefixes to show respect for their rank as elders. Thus "Tatay" is the title of respect for a father or an uncle and "Nanay" for a mother or an aunt. But some of the names that follow the prefixes could cause eyebrows to raise because such names may be incongruous or downright funny. Not only will you, dear reader, find these addresses interesting but entertaining and humorous which the nephews and nieces of the second generation Malahays address the first generation elders. Here goes:

"Tatay Pitan" for Doroteo. "Pitan" is short for Capitan. You'll know why later.

"Nanay Ya-an" for Juana. "Ya-an" or "Iya-an" means auntie; so we are calling our aunt Juana "Auntie Aunt."

"Nanay Gonda" for Monica. Her other name was Segunda.

"Tatay Genio" for Eugenio.

"Tatay Celoy" for Marcelo.

"Tatay Bitoy" for Victorino.

"Nanay Ince" for Petrona. "Ince" (pronounced with a long "e") is another word for "auntie."

"Nanay Angka" for Francisca.

"Tatay Toto" for Restituto.

Elizabeth's parents grew nervous because of the turn of events which were not in their favor. The young man was now very attentive for the last assignment he was to perform in order to get his heart's desire. Eagerly, *Manongsong* asked them, "*Senor and Senora Castellano, what is the third and last thing I must do for the hand of Elizabeth to be mine?*" It is not clear if he really addressed them in their Spanish titles of respect, but it is logical to assume that the young man showed great respect for them who were the parents of his beloved. Senor and Senora Castellano responded and said, "*You are to secure ten sacks of pure gold and to bring those here in one week.*" In their minds and hearts, this was the ultimate impossibility because they believed that gold was unavailable in the mountain.

Before we continue with the story, let it be known at this juncture that the young man, *Manongsong*, was actually the son of the Chieftain of all the negritos in the island of Negros, and that he was just appointed the new Chieftain in lieu of his father who was now very old and weak. Well, how did *Chief Manongsong* fare in his last mission? He did it just like he did with his previous two assignments, namely, that he ordered all of his subjects to search for gold anywhere and everywhere and to get them at all costs. His subjects obeyed and searched everywhere and got exactly the quantity of gold asked for and presented this precious metal to the Castellanos in exactly one week. Not only was *Manongsong* excited and felt triumphant, but all his subjects felt the same way!

In short, like a fairy story that ends happily ever after, *Manongsong* got Elizabeth Castellano to be his wife – and they lived happily ever after. Of course, this part of the story is every one's prerogative to envision or speculate upon. Anyway, *Manongsong* and *Elizabeth* bore children and started a family that was to spawn a clan that would grow to be a large circle of men and women on the island.

In line with negrito culture, their offspring were given names that matched their individual characteristics, akin to their father's native name. *Manongsong* stood for the practice of covering or plugging anything that was a hole, an open bottle or a crack in a dam. The young negrito showed the characteristic even at an early age to plug or cover anything he finds. His parents recognized his characteristic and gave him the name, *Manongsong*, which translates to "coverer or plugger" in English. Thus, these were the names of some of their children.

The oldest boy was named "*Gom-os*" because he was extraordinarily strong and could "gom-os" or crush and crumple a coconut like plastic. Later, when he was baptized by the Spanish parish priest, he was given the name "Gomez," and became the ancestor of the Gomezes in Guihulngan. Another son was named "*Bagyo*" because he would storm or act most of the time like he was a typhoon. He retained that name (which later on was spelled *Baguio*) when he was baptized. Another son was called "*Lamos*" because he liked to carry a stick and used it to

"Nanay Poding" for Sofia. How "Poding" was derived is a puzzle.
 "Tatay Dique" for Enrique.

Doroteo, the oldest, developed to be a leader in the community. Under the Spanish rule, both civil and religious authority rested on the Parish priest who was a Spaniard. The priest then appointed local persons to constitute the officials who would carry out the government of the "municipio" or municipality. The head town official was the "Capitan Mayor" who acted as the mayor of the town, and under him were a number of "Cabezas" who were assigned certain districts over which they would govern. Doroteo was appointed Capitan Mayor and held that office until the end of Spanish rule in the Philippines. His role as Capitan Mayor was firmly identified with his person such that everybody addressed him as Capitan Doroteo. Most often, he was referred to as "Capitan," and when that title was invoked, everybody knew it meant Doroteo Malahay. He was more of "Capitan" than Doroteo because his nephews, including myself, and nieces addressed or called him "Tatay Pitan" instead of Tatay Doroteo.

Among the several "Cabezas" appointed, along with "Cabeza Eco," was Eugenio, Doroteo's younger brother who was one of the Malahay twins. He also served his appointment until the end of the Spanish regime. However, the appellation continued beyond and into the American regime when Eugenio was continuously addressed as Cabeza Genio. His nephews and nieces, however, knew him only as Tatay Genio (G with an H pronunciation).

Next to Eugenio and Marcelo was Victorino who became the "Juez de Paz" or Justice of the Peace of Guihulngan. Victorino started to study for the priesthood at a seminary in Iloilo City, but cut short his study when he was appointed as the town's judge. He was gifted with great intelligence, good communication skills and a dignified personality. He was the best qualified for the position as acknowledged by the local Parish priest.

The remaining two boys, Restituto and Enrique, became ordained ministers and served as pastors and evangelists until they died. How they became ushered into the ministry is an interesting story.

Two years before the turn of the century, in May 1898, the United States of America acquired the Philippines from Spain by virtue of the latter's defeat in the Spanish-American War. When the Americans occupied the Philippines, several U.S. Army contingents were stationed through the length and breadth of the archipelago. One of these military units was stationed in the town of Guihulngan. During the off-duty hours of the soldiers belonging to the Guihulngan contingent, some of them would wander about the town. The "wanderers" began to spot the coconut plantation belonging to the Malahays. While eyeing the bunches of coconuts, their lust for young coconut began to make their saliva to drip and their

craving for "butong" or young coconut became irresistibly overwhelming. They communicated, using hand and sign gestures, with some persons in the premises to know from them who the owner of these coconuts was. The persons ushered the soldiers to the home of Cabeza Eco Malahay. Again, the soldiers, not knowing Spanish, used hand and sign gestures to communicate with the plantation owner their desire to buy some young coconuts. Cabeza Eco, in an act of generosity, told his tenants to pick as much "butong" for the "Americanos" without letting them pay. This episode, characterized by mute signal communication, was repeated almost daily until a sergeant, who was assigned to the Guihulngan contingent, came to the scene who could speak Spanish. In addition to representing his comrades to speak to Cabeza Eco what and how many young coconuts they wanted, this non-commissioned officer brought the news to the plantation owner that the Presbyterian missionaries were establishing a school in Dumaguete, the capital of the Province of Negros Oriental, which is 116 kilometers south of Guihulngan. "Why not," he suggested to Cabeza Eco, "send some of your children to this school, called Silliman Institute, so that they will learn the English language and be able to deal with many Americans who were soon coming into the Philippines in droves?"

Cabeza Eco liked the idea of having some of his children learn English. He decided to send Restituto and Enrique to prepare to go to Dumaguete to enroll at Silliman Institute. However, because they were staunch Roman Catholics, he knew that this American missionary school was run by Protestants, and he would not want his boys to convert to Protestantism. So he admonished his sons and gave them a stern warning. In Cebuano, he told them, "*Cuidado nga dili kamo mahimong herejes (heretics) kay kon ugaling. . .*" (English: Be careful not to be converted to become heretics, for if you do...); he finished his admonition by a sign when he moved the edge of the palm of his right hand across the throat from ear to ear. It was a stern warning which meant that if they became heretics, he would cut their throats from ear to ear. The Roman Catholics considered Protestant as heretics.

So off to Dumaguete Restituto and Enrique went. They traveled by a steamboat named "M/V Howitching" which took one week from Guihulngan to Dumaguete. When Silliman Institute opened on August 28, 1901, only 16 students enrolled and Restituto and Enrique were among them. The whole faculty consisted only of Dr. David Sutherland Hibbard and Mrs. Laura Hibbard, husband and wife, who were the founders of this institution. They established this school with money donated by Horace B. Silliman. That is why it is named Silliman Institute, after the donor. Today, it is thriving as a major educational institution in central Philippines known as Silliman University.

A few months later, the Hibbards were joined by Mr. and Mrs. Charles H. Glunz and Dr. and Mrs. Walter McIntyre. Mr. Glunz became the mainstay of the institute when it was converted into an industrial arts school which trained its students, in addition to academic subjects, in woodworking, carpentry, and machine shop practice.

Restituto and Enrique were always mindful of their father's warning concerning being influenced by the "heretics" or especially to being converted to becoming one of them. They assumed a hands-off attitude when it came to spiritual and religious matters in school. They were always suspicious of Dr. Hibbard whenever he came to see them in person in the dormitory. But, of course, they focused their minds in learning the English language and gobbling up everything that they were taught in all the subjects they took which included English grammar and composition, reading, spelling and pronunciation, mathematics (arithmetic, algebra and geometry), science, biology, physics, geography, history, literature (including Shakespeare) vocational subjects (woodworking, carpentry, machine shop practice), gardening, and athletics. Although they were only four years in Silliman, and were graduates, they learned just as much in four years the same as what students today learn in twelve years from the grades to high school.

I could well remember my father, Enrique, teaching me how to do "fast arithmetic" (addition, subtraction, multiplication and division), and telling us as children stories, before bedtime, of Hamlet and other Shakespeare's stories, and of ancient history, and so many things that I later learned in high school and college.

One interesting incident occurred in one of Enrique's classes under Dr. Hibbard. This happened in the early days of their beginning classes. Dr. Hibbard asked Enrique to read a beginner's book in English. Enrique, who knew and spoke impeccable Spanish, naturally read the English sentence as though it were Spanish. "*Ee leekay to eyat meyat*" for "*I like to eat meat.*" A burst of laughter issued from the students. That shook Enrique and he took that situation as an insult and an act to purposely embarrass him by this heretic teacher. Flustered and seething with anger, he sprang upon Dr. Hibbard and started to choke him. The classmates rushed to Dr. Hibbard's rescue and pulled Enrique away. Instead of becoming retaliatory and angry, Dr. Hibbard humbled himself and apologized in Spanish to Enrique and to the class. That incident fostered a closer personal relationship between Dr. Hibbard and Enrique when the former took special interest in Enrique by tutoring him, not only in English but in any other subject, outside class hours.

Dr. Hibbard's magnetic personality and charisma was beyond resisting for his students. All of them, except Restituto and Enrique, were converted and baptized to become "heretics" even at the early stage of the school. But the two Malahay brothers were resolute and stood their ground, afraid of their father. They

began to like and respect Dr. Hibbard but maintained their resistance to the gospel of God's saving grace.

One day, Restituto fell ill. His sickness was recognized by Mrs. Laura Hibbard, who was the school's sole health care provider, as typhoid fever. At that time, this disease was almost incurable. But Dr. and Mrs. Hibbard took very good care of Restituto and nursed him until he recovered and was cured after about six months. The care and service and attention given by the Hibbards were more than sufficient to break Restituto's resistance to Dr. Hibbard's evangelistic appeals. He felt he was loved by this American couple even more than he was loved by his own parents. So, he presented himself to Dr. Hibbard for baptism, regardless of his younger brother's objection. However, as time progressed, Enrique also experienced the same overwhelming and irresistible love from the Hibbards and even from the rest of the Silliman faculty that came later. Mr. Glunz was very patient in instructing him in industrial arts while Dr. McIntyre encouraged him in athletics which was Enrique's special love because he was gifted with a physical prowess and extraordinary strength and endurance that conditioned him to be a natural athlete. He became a star athlete in track and field and in wrestling. In the meantime, the Bible lessons taught by Mrs. Glunz were very interesting and inspiring, in addition to the marvelous worship services held on Sundays and every day of the week during Chapel break from classes. In time, Enrique, too, became a "heretic."

Confronting the Heretics

The first school year came to a close and the students were to go home on a two-month vacation. Naturally, Restituto and Enrique had to come home to Guihulngan. However, the prospect of being confronted by their austere father and receiving from him the severe punishment for their having disobeyed his charge made them feel paranoid. It was like having the "sword of Damocles" hanging over their heads. They wished they did not have to go home, but they had no choice. While they were taking the week-long boat trip aboard the M/V Howitching, they were feeling so uneasy that sleeping at night was difficult to come by. Finally, the boat docked at the pier in Guihulngan. The trip seemed so short, even if it was the same number of hours of the Howitching at sea. Were they to disembark? Restituto came up with an idea. "Let's proceed to San Carlos to visit our relatives, the Rigors, there." "Okay," Enrique replied. Proceeding to San Carlos would buy them some time to mull over the situation. In three days, they arrived in San Carlos and their cousins, Hipolito and Clemente and everyone in the Rigor family were glad to welcome them. Their relatives wanted them to stay as long as they liked, but the thought of their father was haunting them every

moment. They also knew that they were expected to be at home a few days before. They, indeed, had bought some time for themselves. Now, it was time to face the music and dance – or would they? On to Guihulngan they reluctantly proceeded and arrived there at high noon. As they stepped down the gangplank, their hearts began to beat faster and faster with fear of an impending crucifixion awaiting them. Somehow they eluded the gaze of some local people who knew them who might go ahead to inform their folks of their arrival. To buy more time, they decided to go to a mangrove swamp to hide and stay there until dark. When it was dark enough, they slowly walked to their house which was situated on top of a hill which overlooked the "*poblacion*" of the town proper. They tiptoed to see who was at home and saw only an older brother, Victorino, whom they addressed as Inco Bitoy. Slowly they went upstairs and greeted their older brother "Good evening, Inco." Victorino, taken aback, did not mind their greeting but started grilling them. The conversation proceeded as follows:

Victorino: "Toto and Dique, you were expected here more than a week ago. What happened? Where did you go?"

Restituto: "We proceeded to San Carlos to visit our cousins there."

Victorino: "Why? Have you been converted to become heretics already and are afraid to face Atay?"

Restituto and Enrique: No answer to that question. "Where is Atay?"

Victorino: "He is up in Anislag to see the work there. But he will be home tomorrow. However, tell me why you have disregarded his admonition and why you have become heretics. Do you have anything that I can read about this religion? Do you have a book with you."

Enrique: "Yes, Inco, I have a book." (He hands the Gospel of John in Spanish to Victorino.)

Victorino began to scan the pages of the book and read aloud some parts of the first chapter of the Gospel of John. He read through to chapter three and then remarked: "This is a good book, I will read all of it tonight. Now, when Atay comes tomorrow, don't be afraid. I will handle him."

What a great relief Restituto and Enrique received that very moment! The fear and the sense of guilt and the paranoid feeling that they bore all along were completely swept away. They knew that their Inco Bitoy was God's gift to become the mediator between them and their austere father, whom they knew would surely carry out the threat that he told them at the beginning. Cabeza Eco highly esteemed his son, Victorino, who was to him the most intelligent and talented among his children. That was the chief reason Victorino was chosen by the Spanish authorities to be the Municipal Judge of Guihulngan during the Spanish regime.

The following day, Cabeza Eco arrived. When he saw Restituto and Enrique, he promptly accosted them with the question whether they have become heretics already. Before his two sons could answer, Victorino came to their rescue. He said to their father, "Atay, let me talk to you for them. Yes, they have become heretics already, and I asked them to give me anything that would inform me of this new religion and they gave me this book. I read it all night and it is so good I want to read it over and over again. The religion we regard as heresy is the true religion, much, much better than the religion we have. This book tells us how God loves us who are sinners and rebels against God that He sent His Son to come and be born as a man in order to be punished for our sins and then to die in our place. Atay, Toto and Dique have found the true religion and we all must embrace this religion and stop calling it "herejes."

Cabeza Eco replied: "Aha, I see that you (Victorino) are an 'herejes' already. Well, tell me more of what you find in that book."

Victorino was so enamored with the Gospel of John that he made a translation of it in Cebuano. In addition, he converted all his brothers and sisters, except Restituto and Enrique, and also their parents – Francisco and Norberta and started to evangelize the people of the town. He was the first "predicador" or evangelist among the Malahays. The many converts that were drawn to his preaching were baptized by Dr. David S. Hibbard whom Restituto and Enrique invited to go with them one summer vacation to Guihulngan. After the mass baptism, which included Francisco and Norberta Malahay, Cabeza Eco approached Dr. Hibbard and gently poked him in the pit of the stomach and said, jokingly, in Spanish, "*You are the chief herejes.*"

A congregation of converts began to meet regularly on Sundays in the large ancestral home of the Malahays with Victorino leading them in the study of the Gospel of John. Later on, he acquired a complete Bible in Spanish given to him by Dr. Hibbard. After graduation in Silliman, Restituto assumed the pastorate of the fledgling Guihulngan Presbyterian Church which was established in 1905. That congregation grew in numbers such that in 1912, it became the largest Presbyterian church in the world.

Meanwhile, Enrique went to study further for the ministry at the Ellinwood Bible School in Malate, Manila. After finishing his schooling there, he was ordained as a minister in 1909. Returning to Guihulngan, he assumed the task of being the evangelist-at-large for the whole province of Negros Oriental. As his ministry progressed, several church congregations were planted northward in the towns of San Carlos, Panubigan (now Canlaon), Calatrava and Escalante; and southward in La Libertad, Jimalalud, Manjuyod, Bais, Tanjay, Amblan, Sibulan; and in the barrios of Mamokoy and Pacuan. He also went across into the island of Siquijor where he started church groups in Lazi, Talingting (now Enrique

Siquijor where he started church groups in Lazi, Talingting (now Enrique Villanueva), Maria, San Juan and Larena. Incidentally, he met the love of his life there, in the town of Maria, in the person of Maria Yabo Calceta, who became his wife and partner in the ministry because she was gifted in music and in playing the organ. In addition, she was a good Bible teacher.

For the benefit of the members of the unique Malahay clan, history should remind us that the first generation of this clan, starting with Restituto and Enrique Malahay, and then enhanced by their gifted brother, Victorino, was ordained by Divine Providence to become Commissioners of our Lord Jesus Christ who gave the Great Commission before He ascended to heaven but left us His commandment when He said, in Acts 1:8: "*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth.*" Jerusalem, for us is where we have our relatives and our childhood friends. That is where we ought to start evangelizing and witnessing for Jesus, before we move on to other places. The pioneering Malahays exactly followed that injunction. The Guihulngan Church became, as it were, the "mother" of the churches that grew out of the ministry of the "heretic" Malahay pioneers. Praise God!

Part Two – The Unique Second-Generation Malahays

Relatives Outside the Malahay Family Tree

Before I proceed to scribble the names of the succeeding generations of the unique Malahay clan, let me express the problem I face, which is that of trying to recall from memory the names of individuals long gone. In addition, I have no way of consulting older Malahays because there are none living today, except my sister, Manang Rosita. As it stands today, the two of us are the only living "seniors" of our clan. And I am sure that Manang Dindoy's memory and power of recall are just as limited as mine. So, as best as my memory will serve me, let me proceed to tackle the work.

I consider it appropriate, for the purpose of "educating" the younger members of our clan, to mention names of some relatives, outside of the main Malahay Family Tree, so that the information will become part and parcel of their subconscious filing cabinet. Should you meet anyone who will fit into these collateral family names, you can safely greet him or her with a broad smile and say, "*Pariente man di-ay kita.*"

On the Gemoya side, the closest relatives of the Malahays are the Rigors. The patriarch of the Rigor family was Jacinto Rigor (known to us as Lolo Into), who, with his wife Alfonsa Libre (Lola Ponsa), fathered the Rigors of San Carlos

such as Hipolito, Leon, Genoveva, Clemente and others. Lolo Into was the first cousin of Lolo Eco Malahay. (By the way, when "lo-oran" Francisco left Patun-an and went to Guihulngan to flee from the presence of his twin brother, he left his vast and extensive real estate to Lolo Into.) Another first cousin was Agustin Gemoya who settled with his family in Escalante, Negros Occidental. From the Rigors and the Gemoyas were spawned more co-lateral relatives bearing the family names of Antonio (like Nonoy Antonio), Caballero, Libumfacil and more that I cannot recall. One time I accompanied my father on a boat trip across the channel to Toledo in order to meet the Libumfacils. What immediately caught my eyes was Milagos Libumfacil, a very beautiful girl whose lovely countenance was a feast for the eyes to enjoy. She made me very proud to have a relative whose beauty could match or even outmatch that of Miss Universe!

On the Campos side, I'll start with the brother of Lola Bitang whose name was Raymundo Campos, or Lolo Mundo, who had two sons: Juan and Maximo Campos. Juan begat Benigno and Teofilo Campos, whereas Maximo begat Noeme Campos, his and Tia Panyang's (Epifania) only offspring.

It is important to note that Lolo Eco fathered, outside of his legitimate siblings, a love-child by another woman, Serapia Agosto, who was named Leodegario Montejar, who in reality became a half-brother to the First Generation Malahays.

I have already made mention of the other relatives such as the Villegases (not the Villegases of Bais), the Gomezes, the Montejars, the Baguios, Paglinawans, Macaluas, Bitonggas, Bontigaos, Bongcawils and others, who, you can be sure, when tested genetically, will show some chromosomes and DNA passed on to them from Manongsong and Elizabeth, or Mrs. And Mrs. Mariano Montejar.

Gally Malahay Lim has posed the question how the Malahays are related to the late Simeon Gomez. Papa Enrique mentioned to me that Manoy Meon was, first, his "igso", by virtue of his having been sponsored at his baptism by Lolo Eco or Lola Bitang. Secondly, Manoy Meon was his "agaw" or second cousin. The father of Simeon Gomez was a first cousin of Lola Bitang.

The Second Generation Malahays

In the Malahay Family Tree, the main trunk consist of Francisco [Gemoya] Malahay and Norberta Campos. Their sons and daughters make up the first generation or the main branches of the family tree, and their names, according to seniority, are: Doroteo, Juana, Monica, Eugenio and Marcelo, Victorino, Petrona, Francisca, Restituto, Sofia and Enrique.

God ordained a family to be "fruitful and multiply," and Francisco and Norberta obeyed that divine injunction by bringing into the world eleven sons and daughters. However, out of the progeny of eleven siblings, four of them did not add or multiply themselves. Three of them, Juana, Petrona and Francisca remained single and were spinsters until they passed away. The fourth sister, Sofia, although married to Pelagio Ymalay, proved to be barren.

Their unfruitful conditions remind me of two humorous anecdotes I'd like to tell without any apology, except to say, "Enjoy!" The first anecdote is appropriate to the "barren" condition of Nanay Poding. Imagine Manoy Peyoy, speaking before an audience and explaining why his wife has not borne a child. "Ladies and gentlemen," he begins. "I wish to explain why my wife and I do not have a child. You see, my wife is inconceivable." The audience responded with a hilarious laughter; which made Manoy Peyoy realize that he mentioned the wrong adjective. So he corrected himself by attempting another explanation. He says, "I'm sorry, I said the wrong word. What I mean is that she is impregnable." Now, the audience laughed even louder and long. Embarrassed, Manoy Peyoy braced himself, made a sign for the audience to be quiet, and made another attempt to correct himself. Very carefully, and in a very confident manner and tone of voice, he announces, "Friends, I have made two fouls and I'm very sorry. Please forgive me, but I'm sure you'll understand that what I wanted to say is that my wife is just unbearable!" Now, it's your turn to laugh out your guts!

By the way, the foregoing anecdote did not happen to Manoy Peyoy. My apologies to him! I just contrived it and imagined it for your pleasure and enjoyment.

The second story is real and authentic. It has a bearing on the blessed (or unblessed) singlehood and spinsterhood of my aunties: Nanay Ya-an, Nanay Ince and Nanay Angka.

I say "authentic" because Nicomedes Jabel related this particular incident to me. Mr. Jabel, as many of you know, was a public-school teacher in Guihulngan for a long time, and the father-in-law of my brother Bill who married Nick's daughter, Pomposa. As a young "soltero" or "olitawo" (bachelor), Nicomedes was attracted to my female first cousins who were the daughters of Tatay Celoy. As young teen-agers, they lived in the ancestral home on Buntod, Guihulngan. Their names were Visitacion, Gavina and Paulina Malahay. Nick Jabel used to visit them at the house on Buntod. However, unknown to him, somebody was closely monitoring his visits and limiting the length of time for his visit. Who was this somebody? None other than Tatay Toto. He was very strict as well as possessive of his young nieces. One time, Nick Jabel overstayed his visit. Well, Tatay Toto presented himself to cut short the visitation. However, he did not confront Nick Jabel, but called out the names of the three girls in an inflamed tone of voice,

repeating their names as follows: "Visitacion!!! Gavina!!! Paulina!!! Visitacion!!! Gavina!!! Paulina!!!" Nick sensed something was wrong, but did not know what. So he inquired from one of the girls why Tatay Toto was shouting their names. He was told that his visit (Visitacion) was over because it was already "gabi-i na" (night) and that it was time for him to "pa-uli na" (go home). Nick hurriedly scampered without further ado and never came back to visit.

Lolo Eco was even worse. Compared to Tatay Toto, he was more strict and more possessive of his single daughters. One time, a young man came up to Buntod to survey the Malahay maidens. Lolo Eco accosted him and asked what he was there for. "O, soroy-soroy lang," (just taking a walk) the young lad answered. At this, Lolo Eco called Francisca and ordered her by saying, "Clear the sala of chairs and tables so that this young man can 'soroy-soroy' here." That was enough to destroy the desire of that young man to attempt another survey of that home on Buntod. This logic probably explains the enigma concerning "The Three Malahay Spinsters Who Lived on The House on a Hill." (This is an appropriate title for a movie that someone from the clan, someday, might produce and put on in Hollywood.)

Offspring of the Malahay First Generation

I will say, in advance, that in the list of names that will follow, there are blanks. My memory simply failed to remember all the names of my first cousins in spite of my efforts to improve my power of recall by taking supplemental vitamins and nutrients, like ginkgo biloba, to sharpen my brain. But the blanks are there as a challenge to some of you who might be able to miraculously fill in the blanks. The first cousins are all the children of my uncles and aunts and also of my own father and mother. And, as I have already indicated that four of my aunts were childless from being barren or unmarried, reference to them in the second generation genealogy will be omitted. Starting with the oldest first generation Malahays, here is the genealogy:

Doroteo Malahay fathered nine children in all – six with his first wife, and three with his second:

First wife: _____

Asuncion, married to Agustin Soledad, Sr.

Pelagia, married to Cipriano Roble

Jacinta, married to Macario Villalon

Lamberto, married to _____ Espinas, and, later to _____

Eusebio, remained a bachelor

Josefina, married to Simeon Hilongos

Second Wife: Flora Asuncion

Lawalio, married to Conchita Robles

Ester, married to Melecio Fundador

Benedicta, married to Josue Besario

Monica, the third in line, was married to Hipolito Agosto. They gave birth to three children, as follows:

Matias, married to Antonia Camanso

Segundina, married to Andres Tiloy

Leon, married to Francisca Libo-on

Monica was also known as Segunda. Logic dictated Lolo Eco and Lola Bitang to give her a second name because she came next to Juana (signifying "first") and next to her should be Segunda (second). Two facts bear this logic to be true. First, her younger brothers and sisters addressed her as "Manding Oding." Second, Monica's second child was named Segundina, which implies that her daughter was "Segunda Junior." When Monica/Segunda gave birth to Leon, she died during childbirth. Leon was then taken and cared for by Lola Bitang. He grew up without seeing his father and mother. So, when he reached the age of maturity, he went to court and petitioned to have his surname changed from Agosto to Malahay on the basis that he was totally reared by his grandparents. The court granted his petition and Leon bore his official name as Leon Francisco Malahay.

We now come to Eugenio, fourth in line together with his twin brother, Marcelo. Eugenio (Tatay Genio) married Francisco Ymalay and they bore seven children who were:

Domiciana, married to Marcelo Perez

Zosima, married to Maximo Besario

Cosme, married to Primitiva Sevilla

_____, who died a bachelor

Jacob, married to Ester Reyes

Isabel, married to Teodosio Baricar

Aristoteles, married to Juanita Paterno

Marcelo and Eugenio as twins reflected their father's estate at birth. Marcelo was married to Isabel Pacorales and they became the parents of eight men and women, viz:

Albinio, never married and was afflicted with a disease of the brain.

Obdulio, married Arcadia Camanso, sister of Antonia, wife of Matias Agosto.

Felisa, married to _____
 Gavina, married to _____
 Paulina, married to _____
 Visitacion, married to _____
 Rohama, married to Bun Tian(?)
 Marcelito, married to _____

Victorino, the sixth in line, was married to Gertrudes Yranela. They bore three children, namely:

Teopista, married to Jose M. Estacion
 Victorina, married to _____ Hoyohoy
 Mateo, married to Natividad Besario

Restituto, the ninth first generation Malahay, was married to Hermogina Ymalay, older sister of Pelagio, husband of Sofia. They bore ten children, as follows:

Frances, married to Restituto Villaseca
 Salome, married to _____
 Emmanuel, married to _____
 David, married to _____
 Andrew, remained a bachelor
 Aurora, married to Francisco Dadula
 Bertha, remained single
 Timoteo, married to Julieta Vallespin
 Rizal, married to _____
 Nonoy, still a bachelor (?)

Finally, we come to Enrique, the eleventh and the youngest. He married Maria Yabo Calceta and, together, they bore eight children. By the way, our parents were extravagant in giving their children names, so each one had two first names, as follows:

Walter Enrique, married to Inocencia Recla
 Helen Norberta, married to Eutiquio Garol
 Wilhelmina Leticia, married to Juanito Locsin
 Rosita Badrolboudor, married to Conrado Geconcillo
 Christian Boanerges, (that's me!), married to Filomena Gonzaga
 William Harry, married to Pomposa Jabel
 Horace Henry, died as an infant
 Grace Laura, married to Isaias Lim

How to Distinguish Degree of Relationship

In the exchange of email among relatives in the Internet, some questions were asked concerning degree of relationship among members of the clan. "How would I know whether a relative is a first, second or third, cousin?" is most often asked. The key to solving this problem is knowing how to associate a generation to the relationship,

In a family tree, the matrimonial offsprings of a married couples are considered as **The First Generation**. The children of the First Generation become **The Second Generation**, but the relationship among themselves is as **First Cousins**. It then follows in that order, viz:

<u>Generation</u>	<u>Relationship</u>
First	Brother, Sister
Second	First Cousins
Third	Second "
Fourth	Third "
Fifth	Fourth "
Etc.	Etc.

Knowing this formula, you can easily determine what order of generation and relationship you are to somebody who is a relative.

It is interesting to notice that in this particular pattern of our clan, there is a mix-up of relationships. Let me illustrate.

In the families of Eugenio and Restituto, notice that the spouses of these two brothers belong to the Ymalay family. Eugenio's wife was Francisca Ymalay who happens to be the aunt of Hermogina Ymalay, wife of Restituto. The offspring of these two brothers have a double relationship. As Malahays, they are **first cousins**, but as Ymalays, the children of Restituto are **nephews** and **nieces** of the children of Eugenio. Quite a mix-up, including that of Francisca and Hermogina. Francisca is an aunt of Hermogina, but Hermogina can also claim that she is a sister of Francisca!

In closing this composition, let me mention that there is still more to say about the unique Malahay clan. We need more chapters to write about the third, fourth, fifth generations, and so on. The third generation, for instance, consists of my children and the children of all my first cousins. In other words, it is a chronicle about the **second cousins** like Tony, Gally, Toto, Eugene, Leilani, Eleanor May, etc. I suggest someone take up the baton from me and press on toward the mark of the high calling of the Malahays. Any takers? God bless you!

Post Script

I think that we need to chronicle also some interesting stories or experiences some members of the clan may have had. I'm sure there will be a lot. If I were to do the writing at your behest, I suggest that if anyone has any interesting personal story or experience to tell, just send a written account to me. You can mail it to me, or send it by email. Here are my addresses:

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