

PHILIPPINIANA RECORDS

ALCINA'S *Historia de las Islas* . . . (1668)

(Part I, Book II, Chapters 3 and 4)

Capítulo 3

DE LOS ELEFANTES QUE ACÁ SE HALLAN, Y DONDE, Y DE SUS COSAS, MUY DISTINTAS DE LO QUE ESCRIBEN OTROS

Aunque esta torre de carne (que le conviene mejor este nombre que al Goliath, a quien se lo aplican algunos santos) por lo membrudo, grande, fuerte y rollizo se pudiera llamar con tal nombre, con el de elefante le llaman comúnmente los castellanos, del latino *elephas*; y de *Gadía*¹ los Bisayas (señal que es antiguo animal entre ellos y de que tienen muy anticipadas noticias, y el uso del marfil para ajorcas, orejeras o arracadas, puños, o empuñaduras de sus dagas que llaman cris, y otros varios de cajuelas y otras curiosidades en que guardan sus joyuelas las indias).

Y, aunque esta bestia no se halla al presente en estas Islas de Bisayas, hállese en la de Joló, cuyos moradores se precian de ser descendientes de ellos y, antiguamente, antes que viniesen los españoles,

¹ This is a Malayan loan-word and used among the Samar-Leyte Bisayans, in reference to the elephant of Jolo; a large animal. George D. Tramp, Jr., *Waray-English Dictionary*, Dunwoody Press; Kensington, MA, 1995, p. 150.

Fr. Murillo Velarde, in his *Geografía*, writes in reference to Mindanao: "There are elephants, not found anywhere else in the Islands". W. E. Retana continues: "There might be some, but very few and all imported. They are not mentioned by Combes. The first elephants seen in the Islands came to Manila at the beginning of 1593, brought in by Diego Beloso, as an ambassador from the King of Cambodia to D. Gomez Perez Dasmariñas, from the King of Siam. When Tello came, June of 1596, there were only three.... In 1597 the said Tello sent one to the emperor of Japan. Thus only two were left." Antonio de Morga, *Sucesos de las Islas Filipinas*, Nueva ed., por W.E. Retana (Madrid: Librería General de Victoriano Suárez, 1909), "Glosario General", p. 490.

Chapter 3

CONCERNING ELEPHANTS WHICH ARE FOUND HERE, AND THE FACTS ABOUT THEM WHICH ARE VERY DIFFERENT FROM WHAT OTHERS HAVE WRITTEN

Although this ‘tower of flesh’ (this name suits it better than to ‘Goliath’, which some saints have applied to it) due to its great strength, size and girth might be called by such a name, the Spaniards usually call it elephant, from the Latin *elephas* and the Bisayans, *gadya*. This is indicative that the animal has been among them from antiquity and they have very ancient knowledge about it and the use of the ivory for bracelets, ear pendants or earrings, handles or hilts for daggers which they call *kris*,² and other curiosities in which the native women keep their little jewels.

Although this beast is not found at present in these Bisayan Islands, it is found in Jolo³ whose inhabitants appear to be their descendants. In ancient times, prior to the arrival of the Spaniards,

² This is a Malayan-Spanish loan word from *keris*, in Malayan. It is normally an 18 inch or 46cm blade of the Moros, a type of barong or a Muslim knife or bolo. Op. Cit., Tramp, p. 114. *Kris*, a weapon, common in the Philippines, smaller than the Kampilan, usually with two calloped cutting edges and ridged serpentine blade. Cfr. Real Academia Española, *Diccionario de la lengua española*, a-guzpatarra, Madrid, 1984, p. 397. Vide *Kris* entry in Webster Dictionary.

³ Jolo: One of the most important islands of the Sulu Archipelago, situated southwest of Mindanao and northeast of the Island of Borneo, upon which sultanate it depended in ancient times. Governor Francisco Sande (1575-1580) attempted the conquest of Borneo, Jolo and Mindanao. Vide E.H. Blair – J.A. Robertson, *The Philippine Islands, 1493-1898*, Cleveland, 1905-1909, 55 vols., Vol. 4, pp. 148-303. The Jolo region was well islamized long before the arrival of the Spaniards. W.E. Retana, *op. cit.*, p. 502.

se casaban recíprocamente con los de éstas; después de su venida, por la diferencia de la religión y por otros intereses son sus enemigos; pero, si fueran cristianos y amigos, se habían de contar en ellos, pues hablan y entienden la lengua Bisaya, y están en la misma distancia, o con poca diferencia, de la línea, que algunas de estas islas. Y así podemos contar por natural de estas a este *Gadía* o elefante, y por eso diremos lo que hemos visto de ellos y oído a otros.

Su figura es la que se suele pintar comúnmente (que pocos habrá que no hayan visto pintado); el cuerpo grande y de color ceniciento; los pelos pocos y gruesos; la cabeza muy ancha arriba; las orejas anchas y poco largas; la probocida, o trompa, versátil y que le sirve de mano con que lleva los bocados a la boca. Por ella bebe también, y, cuando ha bebido, suele rociar a los circunstantes con el agua que le queda. La extremidad es más ancha, a modo de hocico de puerco, y, tan a propósito para el tacto, que coge con ella, doblándola, como si fueran dedos (aunque es redonda) un grano de arroz del suelo y cosas muy menudas. Las piernas son rollizas, como troncos de árboles; el pie tiene señales de dedos con sus uñas, pero apenas salen fuera, de modo que viene a ser como chapín (de los mayores que se usaban) lo que asienta en el suelo.

Engañáronse los que dicen que es de una pieza la pierna, sin junturas ni rodillas, [pues tiene uno y otro, y se arrodilla]⁴ cuando quiere, y más los que están enseñados a hacer reverencias, que las hacen doblando las rodillas, fuera de que siempre que el *Naire* (que así llaman al que le adiestra en algunas partes) ha de subir y bajar a caballo, se arrodilla levantando el pie hacia arriba, arrimando en lo restante de la pierna, de modo que sirve de escabel, o grada, donde afirma el dicho para subir y bajar. No cabalgan en las espaldas, o espinazo, como comúnmente se suele, sino en el cuello, cerca de la cabeza; de modo que las rodillas del caballero van arrimadas a las orejas de los elefantes.

Para regirles o aguijarles, traen en la mano un palo algo largo (porque no se les ponen frenos ni cabestros), en cuya extremidad hay

⁴ The phrase "*pues tiene uno y otro, y se arrodilla*" is not found in our *Museo Naval* copy but it is found in the *Muñoz* copy. The sense here demands its presence.

these intermarried with them. After the arrival of the Spaniards, due to the difference in religion and other interests, they are their enemies. But if they were Christians and friends, they would have to be accepted by them, since they speak and understand the Bisayan tongue. They are the same distance away or with a slight difference in longitude as some of these islands. Hence, we can regard this *gadya* or elephant as native to these islands and for this reason we shall tell what we have seen of them and heard from others.

Their appearance is the same as the one usually sketched. There are few who have not seen such drawings. The body is large and of an ashen color with sparse, coarse hair; the head very wide at the top; wide, short ears; the proboscis or trunk is flexible and serves as a hand with which it raises mouthfuls of food to the mouth. It also drinks with it and when it finishes it sprays the by-standers with the remaining water. The end of the trunk is wider and like the snout of a pig; it has such sensitivity of touch that it can pick a grain of rice and other minute objects from the ground by doubling it, as if it were fingers, (even though it is round). The legs are round, like trunks of trees; the foot has vestiges of toes with nails, but they are scarcely protruding so that the hoof appears like a clog (of the largest ones used) when it rests on the ground.

They err who state that the leg is of one piece, without joints or knees, for it has the one and the other. He can bend them as he wishes, especially when he is taught to make bows, which he does by doubling his knees. Aside from this, as often as the '*naire*'⁵ (that is what they call the tamer in some places) has to mount or dismount, the elephant bends his knees, turning his foot upwards, drawing it against the rest of the leg, so that it serves as a footstool or stair where this individual can help himself to mount or dismount. They do not ride on the shoulders or spine, as it is usually the custom, but on the neck near the head, so that the knees of the rider are held close to the ears of the elephant.

In order to direct or make them move, the trainers carry in their hands a rather long stick, because they place neither bridle

⁵ "*Naire*": From the Sanscrit *netra*, conductor, from *ni*, to guide. The one who takes care or tames the elephants. Perhaps it was a very familiar name for Alcina. Cfr. *Diccionario de la lengua*, h-zuzón, Madrid, 1984, p. 944.

un hierro torcido, aunque no como anzuelo, sino en ángulo cuadrado, con su punta como de clavo, que con él les dan en las sienes, o se lo hincan para que sienta, que, por tener el pellejo muy duro, todo es menester.

A cada uno le ponen su nombre, y siempre honorífico, como de *Don* entre nosotros. Entienden lo que les dicen y lo ejecutan con toda puntualidad cuando les hablan en la lengua que entienden, o entendió cuando mozo (que algunos dicen que aprenden varias). Al lado de la trompa sacan, cuando pequeños, dos colmillos como el brazo y que sobresalen poco; cuando grandes, mucho mayores y que retuercen algo hacia fuera, de modo que, cuanto mayores, se apartan las puntas más entre sí. La cola es corta y con pocas cerdas. El lomo, o espinazo, ancho y capaz de que se le formen encima carrozas portátiles, torres o casas, con sus corredores, etc., como dicen se usan en Camboja.

Los elefantes de Joló no son tan grandes como los de Camboja y de la India, donde son mucho mayores, y así sus colmillos en dicha isla son poco grandes. Los que traen de Camboja, o de la India, son grandísimos. Hélos visto yo de más de una buena braza de largo, gordos en la parte inferior como una cabeza humana, más o menos, según su largor, sólido lo mas, y éste es el mejor marfil. La parte que encaja en las quijadas, es hueca, más o menos, según son de grandes. Y es cierto que alguno de ellos dificultosamente lo pueden cargar un hombre, por lo sólido y macizo, que los hace muy pesados.

Véndense por peso, y, según pesan, valen. Arman en dicha isla, para cogerlos, trampas, que las hacen cabando muy hondas y profundas fosas que cubren con muchas ramas y hierbas, de modo que no pueden conocer que allí la hay, porque, al pasar por encima, se hundan en dichas cavas que allí los alancean y matan, y, si quieren, los sacan vivos con varias maromas y andamios que para ello hacen, que, por ser tan pesados, es muy difícil de sacarlos.

Comen su carne los naturales de aquella isla. Díjome un Padre nuestro que estuvo en ella (cuando había allá presidio de españoles, y entonces se bautizaron algunos indios, aunque pocos, y se administraban con lengua bisaya) que la había comido, y que es más dura que carne de

nor halters on them. On its tip there is a twisted piece of iron, but not a hook, at a right angle, with a point like a nail. They strike the animal with it on the temple or they jab it to make it squat. Since its hide is very tough, all this is necessary.

They give each one its own name and always an honorable one like '*Don*' among us. They understand what is said to them and carry it out with great promptness when they are spoken to in the language they understand, or knew when young, and some say that they learn several languages. When they are small, two tusks emerge at the side of the trunk which are the size of an arm and which protrude a bit. When they grow up, the tusks are much larger and they twist outward in such a way that when they become larger the extremities are farther apart. The tail is short and with a few hairs; the back or spine is wide and large enough so there can be arranged portable coaches, towers or huts with their galleries, etc., which they say are used in Cambodia.

The elephants of Jolo are not as large as those of Cambodia and of India, where they are much bigger; the tusks of those on the said island are not very large either. Those which they bring from Cambodia or India are very large. I have seen them more than good-sized arm in length and about as thick at the base as a human head, depending upon their length and for the most part they are solid and this is the best ivory. The portion that is embedded in the jaw is more or less hollow, depending on the size of the tusks. It is certain that some can be carried with difficulty because their firmness and solidity make them very heavy.

These are sold according to weight and they are worth as much as they weigh. On the said island they set traps to catch them; they fashion these by digging very deep ditches which are covered with many branches and grass so that they cannot be seen. And so when they pass over them, they fall into these shafts. There they are speared and killed or taken alive as desired with various ropes and platforms built for that purpose. Since these are so heavy, it is difficult to get them out of the pits.

The natives of that island [Jolo] eat the flesh. One of our Fathers who stayed there told me that he had eaten the meat and said that it was tougher than beef and did not taste as good. This was when there was a garrison of Spaniards and at that time some natives were baptized, although only a few, and it was administered in the Bisayan

vaca, y no de mejor sabor. El pellejo es de un dedo, poco más a menos, de cancho. Sécanlo los indios al sol, y de él se hacen peto[s], morriones y otros defensivos, bastantes para una espada o lanza, no para una bala de mosquete, ni aun de arcabuz, dentro de la esfera de su actividad y fuerza, y hacen de ella otras cosas. Todos los huesos del elefante son marfil, pero no tan terso como los colmillos, que ellos son el alabado *ebur* de la Escritura y otros autores.

Son muy fieros cuando silvestres, y más si están hostigados. Contóme dicho Padre que cuando había alguno⁶ que les diese enojo, o cuando olían la sangre de alguno de sus compañeros muerto, tocaban con sus trompas, o bocinas, unos como clarines, tan sonoros como ellos, y se juntan⁷ en grand cantidad y andan⁸ fieros, en tanto grado que no dejaban cosa viva de cuanto topaban, y así se recoge luego que las oye toda la gente, y el que se descuida o es alcanzado en el camino, queda hecho añicos entre sus pies, sin que se halle rastro de él y luego se esconden en los montes.

Entre sí, dicen, pelean los machos, y más cuando están en amores, pero nadie ha visto jamás (lo mismo dicen de Camboja, y de la India) cuando se juntan para la generación, porque dicen se esconden muchísimo para eso (enseñanza no vulgar para los hombres, que tal vez, y aun muchas, faltan al recato que unos brutos animales tanto observan). También dicen que jamás consienten las hembras aun festejos de sus hijos cuando grandes. Y cuentan en este particular varias cosas que dejo para otros que con más latitud tratan de estos animales, pues no son pocos. Tres años dicen también que llevan la cría en sus entrañas, y que después de parir se esconden mucho las hembras como avergonzadas de que las vean con hijos; y de los hijuelos dicen que se arriman tanto y esconden entre las piernas de sus madres, sin salir jamás de entre ellas, que apenas se pueden ver sino es con mucho cuidado y atención, de modo que parece, según sus cosas, que tienen algún vestigio⁹ de razón y juicio, mayores que los otros animales.

⁶ "Algo" in Muñoz text.

⁷ "Juntaban" in Muñoz text.

⁸ "Andaban" in Muñoz text.

⁹ "Algunos vestigios" in the Muñoz text.

tongue. The hide is about the width of a finger in thickness, more or less. The natives dry it in the sun and from it they make breastplates, helmets and other articles of defense sufficient to withstand a sword or lance, but not a ball from a musket or even from an arquebus within its range. They make other things from the hide too. All the bones of the elephant are ivory but not so pure as the tusks; these are the highly praised '*ebur*'¹⁰ of the Scriptures and other authors.

They are very fierce when they are wild, especially when they are molested. The said Father told me that when someone made them angry, or when they smelled the blood of one of their dead, they made with their trunks a sound like a trumpet and just as resounding. They gather in large numbers and roam fiercely about, so that nothing that they encounter was left alive. Thus, all the people take refuge as soon as they hear them; he who is caught in the path is ground to shreds beneath their feet so that no trace of such can be found. Then they hide themselves in the hills.

Among them, they say, that the males fight a lot and even more so when they are in love. But no one has ever seen them (the same is said of those in Cambodia and India) mate because they say that they conceal themselves for this task. A lesson in modesty for men who sometimes and even frequently lack the modesty which these brute animals observe so well. They also say that the females never consent to be courted by their sons when the latter have matured. About these particulars they relate various instances which I leave to others who deal more extensively with these animals, since they are not a few. They also tell that these carry the young in their womb for three years; after birth the females hide themselves carefully, as if ashamed that they may be seen with their young. As for the offspring, they say that they attach themselves so closely that they are hidden among the legs of their mothers and never come out from among them. They can hardly be seen except with the greatest effort, care and attention. And so, it seems from their habits that they have some vestiges of reason and judgment greater than the other animals.

¹⁰ This is a Latin term meaning ivory or a work of ivory. For some Latin writers like Juvenal and Horace *ebur* means *elephant*. *Ebur* might be derived from *barrus*, elephant. Thus *ebur* – elephant – might have come to mean the excellent product of the elephant, the ivory. It is good to remember here the beautiful Latin invocation of *turris eburnea*, tower of ivory, referred to the Blessed Virgin Mary in the Litany.

A Manila (donde yo los he visto algunas veces) se han traído estos elefantes, macho y hembra (enviado[s] de los reyes de Camboja y de otras partes) donde no han producido, ni aun vivido mucho, quizás por no ser su clima a propósito, o por no tener competente cuidado con ellos a los principios hasta que se hiciesen a él.

Dió el gobernador Don Alonso Fajardo¹¹ a la Compañía de Jesús uno muy manso e industriado que enviaron de presente a su Señoría. Sirvió años, en particular en el arrastre y acarreo de maderas, vigas, postes y otros tablones para la fábrica de nuestra casa e iglesia (que solo cargó¹² más que yuntas de bueyes).

Oí contar de él cosas [maravillosas y muy]¹³ particulares, y que indican su modo de discurso más que de bestias que no usan de razón, que no cuento por no alargar. Entre otras diré una sola (que parece se le pegó de los amigos de *Baco*, que por acá no son pocos). Y es que, si se descuidaban, tal vez entraba en la bodega o despensa, o que del Colegio, o que del Procurador General, olía las tinajas que tenían vino y las destapaba con la trompa con mucha facilidad, y se chupaba una tinaja entera de una vez, mostrando con los efectos su alegría con mil juegos que hacía, y tal vez se cargaba demasiado, se emborrachaba y ponía furioso, aunque entonces se procuraba él mismo salir al campo hasta que se le pasaba, y después volvía a casa muy humilde.

Cuando se sentía hambriento dicen se iba por las casas de los indios, que ya sabían lo que quería, y le daban de comer, o arroz u otras frutas, y de esta manera pasaba muchas, como pidiendo limosna, hasta que quedaba satisfecho. Y a los que no se la querían dar, arrimándose a los postes de sus casas les daba un empujón que las desencajaba y las derribaba, y así tenían mucho cuidado en dársela luego, porque no los hiciese mal. Esto hacía cuando se pasaban días sin volver a nuestra casa, donde se le daba lo necesario.

¹¹ Don Diego Fajardo was governor from August 11, 1644 to July 25, 1653. He was a Knight of the Order of Santiago. He was dominated by the secretary Eustacio de Venegas until September 15, 1651. He fought and triumphed in naval victories over the Dutch in March, July and August of 1646. These victories are directly connected with the famous procession of La Naval de Manila. He fortified the city of Manila (Cfr. Blair-Robertson, *op. cit.* vol. 17, 291).

¹² In the Muñoz text "*carga*".

¹³ In the Muñoz text "*maravillosas y muy*".

In Manila (where I have seen them various times) these elephants, both male and female, have been brought over (sent by the kings of Cambodia and from other places). There they have not reproduced nor have they survived very long, possibly because the climate was not suitable or because they did not take proper care of them at the beginning until they became acclimatized.

The Governor, Don Alonso Fajardo, gave to the Society of Jesus one that was very tame and well-trained, which was sent as a gift to His Lordship. It served for years, especially in the hauling and carrying of logs, beams, posts and other timber for the construction of our house and church (it hauled, by itself, more than many pairs of oxen together).

I have heard unusual and very strange stories related about it. They gave evidence of a manner of communication that is more than the beasts which do not have use of reason. This I shall not relate so as not to prolong the narrative. Among other matters, I shall tell only of one, which seems to have a connection with the friends of Bacchus¹⁴ — of whom there are many here. It seems that if they were not watchful, he went to the wine cellar or store room, either at the 'Colegio' or that of the Procurator General, sniffed out the casks which contained wine, very easily uncovered them with his trunk and siphoned out one entire cask at one time; thus showing his joy with a thousand gambols. If, per chance, he took in too much he would be intoxicated and cause some violence. However, he was able to get out into the countryside until it passed; afterwards, he returned to the house very docile.

When he felt hungry, they say, he used to go among the houses of the natives; they knew what he wanted and gave him either rice or various fruits to eat. In this manner he went to many dwellings, as though asking alms, until he was satisfied. He approached the doors of the houses of those who would not give him anything and struck the posts and tore them off and flattened the houses. Thus, they were careful to give him something immediately so that he would not harm them. This happened when days passed without his returning to our house where what was needed was given him.

¹⁴ The god of grape growing and wine; often identified with Dionysus. It is a Latin word from the greek *bakkos*.

Duró años, hasta que un Hermano nuestro, enfadado que no sé por qué travesuras de hurtar comida o bebida, estando en una casa de campo a donde lo había llevado para el arrastre de las maderas que se estaban fabricando de nuevo, le ató con recias maromas a un muy grande árbol, y allí le dejó morir de hambre, que como le había costado poco, no se le dió mucho de su pérdida.

Anadiré aquí lo que me contó un testigo de vista que sucedió en Manila con uno de los elefantes que, estando yo allí, se trajeron de Camboja, y era mozo aún y le faltaba mucho que crecer. Lleváronlo un día, como solían otros muchos, a bañar al río, que corre tan cerca de Manila que baña sus murallas. Y, estándose bañando, no muy lejos de donde él estaba, parece que un cocodrilo (que después trataremos) que acá llaman caimán, envistió con un carabao (de que ya hemos tratado), que estaba sumergido todo dentro del agua, como suelen, y sacaba no más de la cabeza, de que aferró el caimán (son muy fornidos y pesados los carabaos, y de muchas fuerzas) y, viéndose así asido, resistió, poniéndose en pie, y tuvo firme, de modo que el caimán que no quiso, o no pudo, soltar la presa, comenzó a dar con la cola grandes zapatazos y golpes en el agua, y no menores bufidos el carabao.

Advertido el elefante, salió paso a paso hacia el lugar de la gresca, y, llegando al carabao, dióle una vuelta en uno de los pies traseros con su bocina, de modo que sacó fuera del agua al carabao y al caimán que, tenaz siempre, no quería dejar la presa, y, estando ya fuera del agua, se llegó al caimán y, poniéndole el un pie encima del espinazo, le hizo reventar por los hijares, quedando allí muerto el caimán, y el carabao libre de sus dientes y el elefante, como si no hubiera hecho cosa alguna, se volvió en busca de su ayo, o maestro, que le encontró¹⁵ en la ciudad.

De esto hubo muchos testigos; y uno de ellos, español y persona de puesto, me lo contó a mi. Y a quien sabe la dureza de los espinazos de los caimanes (de que trataremos presto), no puede dejar de causarle admiración la fuerza de los pies de los elefantes, pues con tanta facilidad estrujó a una fiera tan terrible.

Concluyamos este Capítulo (aunque fuera algo de la esfera, dentro sí de la materia de que tratamos) con algunas curiosidades que se traen

¹⁵ "Entró", in the Muñoz text.

He lived for years until a Brother of ours, angered by some mischief or other, whether stealing food or drink, who was in a house in the field where the elephant was taken to haul logs, which were newly cut, fastened the beast with strong ropes to a large tree and left him there to die of hunger. Since this animal had cost him little, he was little concerned about it perishing.

I shall add here what an eyewitness told me what happened in Manila while I was there with one of these elephants which they brought from Cambodia and it was still a young male and was far from full grown. They brought him one day, as they were accustomed to do on many other occasions, to bathe in the river which runs very close to Manila and which washes its walls. Not far from where he was bathing it seems that a crocodile (we shall deal with this later) which here is called '*caiman*' saw a *carabao* (which we have already treated) totally submerged in the water, as they are accustomed to do, where only his head was visible. The crocodile seized it (the *carabaos* are very robust and heavy and very strong); the latter finding itself attacked, resisted, rose to its feet and stood firm. And so, the crocodile who did not wish to or could not loosen his grip, began to strike blows with its tail and thrash about in the water and caused the *carabao* to snort greatly.

The elephant, noticing this went step by step toward the place where the turmoil was. Coming up to the *carabao* he put his trunk around one of the hind legs in such a way as to pull out of the water both the *carabao* and the crocodile, which did not wish to release its prize. Now, out of the water, the elephant approached the crocodile and placing its foot on the spine, cracked it below the ribs and the crocodile was killed, the *carabao* free of those teeth and the elephant, as if nothing had happened, went back to search for his tutor or master who found it in the city.

There were many witnesses to this; one of them, a Spaniard and a person of prominence, related it to me. Anyone who knows how hard the backs of the alligators are (about which we shall speak next) will not stop admiring the strength of the feet of the elephants who so readily crushed such a terrible beast.

We shall conclude this chapter, even though it might be somewhat outside the sphere of the topic but still within the scope of the material which we deal with, with some curiosities which are brought

a estas Islas de la Gran China, y se labran también en ellas, de los colmillos de los elefantes, que, aunque por la abundancia acá y por lo ordinario, parecen menos y no se estiman tanto, es cierto que, en cualquiera otra parte de las políticas, serían objeto no menos de la admiración que fueran de la estimación, valor y aprecio debido, las imágenes de bulto entero que suelen hacer de los colmillos dichos; y de uno solo algunas de Cristo Crucificado, llegan tal vez al altor de cinco y seis palmos, que, por haber de formarse de solo lo sólido, es evidente indicio de su grandeza y valor.

No son pocos los Niños Jesús que se hacen de marfil, sólidos, hermosos y de la estatura competente que se suele, conservando su tez y color muchos años. Y algunos tan hermosos como los alabados de Toledo (que se trajeron acá a los principios y en cada cabecera alcancé yo el suyo, aunque ya por los bagios o infortunios que acá son ordinarios, raro ha quedado, supliendo en algunas, otros del dicho marfil).

Y para que se vea la cantidad, que dijimos, de estos Santos Niños Jesús, y confirmar lo que se suele decir de todo lo mucho que *copia vilescit*, contaré un Capítulo breve de carta que un agente de Méjico escribió a otro, su correspondiente de Manila, y quien leyó el Capítulo me lo contó (valga por chiste). Y decía (en lo que toca a los Niños Jesuses de marfil “no envíe V.M. más, porque vive Dios! que todos son broma, y lleve el diablo el que tiene salida”. Cláusula que no menos comprueba lo dicho que testifica cuán a lo barbado¹⁶ (no quiero decir bárbaro) miró más en las palabras dichas, el que las escribió, al interés propio que al decoro que se debe a tan santas imágenes, y su debido aprecio, cuando no por lo precioso de la materia (de que habló sin duda) por lo Santo de la hechura.

Hácense también hermosísimos rostros y manos para imagen de Nuestra Señora, de mayor y menor talla o estatura, para varios santuarios. La imagen de Nuestra Señora de Loreto, que está en nuestra iglesia de la Compañía de Manila en altar propio, pudiera servir muy bien en su casa nativa y propia de Nazaret que está en Loreto. Y los

¹⁶ “*Barbado*” in the Muñoz text; “*bárbaro*” in the Naval copy. The sense demands *barbado*.

to these Islands from the Great China. These are made in these islands also from the tusks of the elephants. Although due to their abundance here and their commonness, these items are not so highly esteemed. It is certain that in any other civilized place the carvings of entire images which they make out of these tusks would be an object, not only of admiration but of proper esteem, value and appreciation. And from a single one, which sometimes reach five and six palmos they make some images of Christ Crucified. Since these must be fashioned from only the solid portion of the tusk, this is an indication of their size and value.

Not a few "*Niños Jesus*" are made of ivory; they are solid, beautiful and of good stature and keep their luster and color for many years. Some are as beautiful as the famed ones of Toledo, which were brought here in the early days of settlement and where I discovered that each capital town had its own. Now, however, due to the *bagyos* and calamities, which are commonplace here, it is rare to find some. In some places we supply the lack with others made of this ivory.

In order to clarify the abundance as we stated, about these Infant Jesuses and establish what is usually said of all that is abundant that *copia vilescit*,¹⁷ I shall tell briefly from a letter which an agent from Mexico wrote to another, his correspondent in Manila, and the one who read the paragraph told me about it. He did not consider it rude. He said in what pertains to the Child Jesuses made of ivory: "Your Grace should not send any more because, as God lives, they all are joke, and may the devil take the one that has been sold." This is a phrase which surely proves what has been said and shows how bold were the words (I do not wish to say barbaric) of the one who wrote these words and who attended more to his own business than to the decorum due to such holy images and their proper appreciation, if not for the value of the material (of which undoubtedly he spoke) for the holiness of the image.

Also, very beautiful faces and hands are made for the images of Our Lady; larger or smaller in size or stature for various shrines. The image of *Nuestra Señora de Loreto*, which is in our church of the

¹⁷ This is a Latin phrase which means "too much of something vitiates everything"; abundance of things make them despicable; abundance of things lower tremendously their value.

que hemos visto y admirado lo hermoso de sus facciones, lo vivo y honesto de los ojos, lo curioso y rico de los vestidos a lo gitano (que son de plata de martillo), sin los adornos ricos de varios diamantes, piedras preciosas y perlas, con que la han enriquecido la devoción y piedad de varias señoras de Manila, con la majestad, devoción y grandeza que todo, la imagen, nicho y altar donde está colocada representan, pudiéramos pensar sin temeridad que si la Virgen hubiera de escoger imagen que supliese sus veces en dicha casa, había de ser ésta, pues por todo y de todas maneras es grande, como lo es también, aunque mas pobre, otra de Nuestra Señora del Pilar de Zaragoza con su Niño en los brazos, rostro y manos de Madre e Hijo de marfil, hermosísimos, que un Padre Aragonés, natural de Teruel, fundó y colocó en la iglesia de Santa Cruz, extramuros de [la ciudad de]¹⁸ Manila, doctrina de los *Sangleyes* casados acá, y de los mestizos sus hijos. Y Dios ha comenzado y proseguido a ilustrarla con milagros, pues los votos y presentallas de cuerpos, brazos, piernas, cabezas, pechos y otros de cera que ante su Altar penden, son tantos, que ocupan la mayor parte de la capilla, o nave, donde está dicho altar y su imagen, siendo muchos más los que se han caído con el tiempo, sin cesar la devoción de los fieles con su afecto a dicha imagen, ni los efectos piadosos de la Santísima Virgen en sus devotos.

Lo mismo casi sucede (aunque no con tantos votos y concurso) con otra imagen de la misma materia de Nuestra Señora de Monserrat, que la devoción, afecto y liberalidad del Padre Francisco Colín¹⁹ (*quem honoris causa nomino*), catalán de nación, nacido en Ripoll de gente calificada, Provincial que fue de esta Provincia, y pudiera serlo en las más copiosas de toda la Compañía, varón tan santo, docto y prudente, y tal que sin envidia de nadie y con aplauso universal de estas Islas, se levantó y con razón, con el nombre del mayor sujeto en ellas mientras

¹⁸ In the Muñoz text "*la ciudad de*".

¹⁹ He penned an excellent history entitled: *Labor Evangélica de los Obreros de la Compañía de Jesús en las Islas Filipinas*, a work published in 1663 which surveyed the apostolic ministry of the Jesuits from its beginnings and the progress throughout the Philippine Islands. Its first part was drawn from the manuscripts of Pedro Chirino, who was one of the first to pass from the Kingdom of Spain to these Islands, by the order and expense of the Catholic and Royal Majesty. Printed in Madrid, by Joseph Fernandez Buendia, Father Pablo Pastells heavily edited it in Barcelona and it was printed by Imprenta y Litografía de Henrich y Compañía, in 1900, in three volumes.

Society of Jesus in Manila on its own altar, could serve appropriately in her own house in Nazareth where she was born and which is in Loreto. Those of us who have seen and admired the beauty of the features, the liveliness and comeliness of the eyes, the delicacy and richness of the garments “a lo gitano”²⁰ (which are of hammered silver), not to mention the rich adornment of various diamonds, precious stones and pearls with which the devotion and piety of various ladies of Manila have enriched it, along with the majesty, piety and grandeur which the whole represented and the niche and the altar where it is located, we may think without temerity that if the Virgin were to select an image to be substitute for her in her house it would have to be this one because altogether and in every respect it is majestic. This is also the case, even though it is poorer, of another of *Nuestra Señora del Pilar de Zaragoza* with her Child in her arms. The features and hands of the mother and Child made of ivory are most beautiful. An Aragonese *Padre*, a native of Teruel, established and placed it in the church of *Santa Cruz*, outside the walls of the City of Manila. This is a doctrine of the Sangleys, who have settled here and of their ‘mestizo’ children. God has started and proceeded to illumine the image with miracles, for the offerings and gifts of the faithful, representing bodies, arms, legs, heads, breasts and other figures of wax, which hang before the altar, are so numerous that they fill the greater part of the chapel or nave where the altar with its image is located. Many more have fallen in the course of time without a diminution of the devotion of the faithful to this image or the pious effects of the Most Blessed Virgin in behalf of her devout followers.

Almost the same is happening, although not with such numerous offerings and gatherings of the faithful, in the case of another image of the same material of *Nuestra Señora de Monserrat*. Its devotion, affection and generosity is due to Father Francisco Colin, *quem honoris causa nomino*,²¹ a native Catalan and born in Ripoll of a noble family, former Provincial of this Province and he could have been Provincial in the largest provinces of the Society. A person truly holy, learned and prudent; without envy of anyone and with universal applause of these Islands, he was raised rightfully to be regarded as the most dis-

²⁰ Gypsy-like; attractive. Perhaps here Alcina refers to a style peculiar to the gypsies he knew in his native Spain.

²¹ A Latin sentence meaning “named to honor him,” to render a tribute of honor.

vivió. Y en el cielo nos podemos persuadir, los que le conocimos y tratamos, que no será el menor de sus cortesanos.

No quiero hacer acá mención de otras muchas, de marfil también, que hay en estas Islas, así en nuestras dotrinas y fuera de ellas, como la muy insigne y milagrosa de Nuestra Señora del Rosario, del tan santo como docto convento de los Padres Predicadores de Manila, de que ya en su historia de esta provincia del Rosario se han dado bastantes noticias al mundo, aunque pocas todo, para lo mucho que estas Islas deben a tan santa y conocidamente milagrosa medianera, como con ella tenemos todos para con su divino Hijo y eterno Padre, de modo que podamos entender por muy cierto que todas las dichas que nos llegan, vienen por manos de esta Señora, repetida y continuamente venerada en las dichas imágenes; las desdichas, templadas por su medio; y todo el aumento de la fe, caridad y otras virtudes, dispuesto y alentado por su intercesión, sólida siempre y constante por lo ebúrneo celestial y divino.

Perdóneseme esta digresión piadosa, nacida y dictada del afecto a esta Señora.

Cantius J. Kobak, O.F.M.
Milwaukee, Wisconsin
December 29, 1996

Fr. Lucio Gutiérrez, O.P.
University of Santo Tomas, Manila
January 31, 1998

tinguished subject among them while he still lived. In heaven, we can persuade ourselves, those of us who knew him and lived with him, that he will not be the least of its courtiers.

I do not wish to mention here many other images of ivory that there are in these Islands, both in our mission stations and outside of them, such is the very renowned and holy one of *Nuestra Señora del Rosario*. It is found in that saintly as well as learned *convento* of the Dominican Fathers of Manila. In the history of their Province of the Holy Rosary, they have already given abundant information of this to the world, although never enough for the many graces these Islands are indebted to such a holy and renowned *Mediatrice*, for with her we have all that is necessary to influence her Divine Son and Eternal Father. We can certainly believe that all the happiness that comes to us does so through the hands of this Lady, repeatedly and continuously venerated in these images. The misfortunes are tempered by her mediation, and the increase of the faith, charity and other virtues is disposed and encouraged by her intercession — always consistent and continuing like a divine and heavenly ivory.

Pardon this pious digression, sprung from and dictated by affection for this Lady.

Cantius J. Kobak, O.F.M.
Milwaukee, Wisconsin
December 29, 1996

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Capítulo 4

DE LOS OTROS CUADRÚPEDOS MENORES QUE ACÁ HAY, UNOS COMO Y OTROS DIVERSOS DE EUROPA, Y SUS DIFERENCIAS

Ya dijimos algo de los perros de Bisayas, que ellos llaman *aian*,¹ cuando tratamos arriba de los puercos y venados, que con ellos cazan; pero porque la estima que de ellos hacen estos naturales es quizás mayor que ninguna de las demás naciones del mundo, y el valor que entre ellos tienen los que son cazadores no es el menor, siendo sus calidades las más ínfimas, diremos algo más ahora, para su más pleno conocimiento, y la diferencia grande que tienen de los nuestros.

No hay acá tanta variedad como por allá, y tantas especies de perros. Sola una tenían ellos. Con la venida de los españoles hay muchas más, aunque no las estiman tanto como a los de la suya, por no sacar de ellos el provecho que de los suyos.

Ya dijimos que son pequeños, mal tallados, orejas cortas e inhiestas, a modo de zorras de España, y que son valientes, aunque tales para sus cazas, por cuya causa los estiman tanto. Pondré primero sus calidades y luego su valor, porque se conozca si son dignos de él o no.

El tamaño de los mayores nunca llega de mucho al de los lebreles de España. Cuando mucho tendrá el que más dos palmos de alto. Los

¹ *Ayam* : a dog, mutt; mongrel. Tramp gives a number of entries under *ayam*: *ayam han túbig*, a spaniel; *ayam nga bántay*, a watchdog; *ayam nga ipangaránop*, a hunting dog, or *ayam nga nakakaipangáranop*; *ayam nga nakalúpot*, a tracking dog. *Op. cit.*, p. 25. *Ayam*, dog. *Caayaman*, dogs. *¿Hain an acon ayam nga busag?* — Where

Chapter 4

CONCERNING THE OTHER SMALL QUADRUPEDS WHICH THERE ARE HERE (SOME SIMILAR AND OTHERS DIFFERENT FROM THOSE IN EUROPE) AND THEIR DIFFERENCES

We have already said something about the dogs of the Bisayas which they call *ayam*, when we spoke above about the hogs and deer with which they hunt. But because the regard that these natives have for them is perhaps, greater than among any other peoples in the world, and the value which the dogs that hunt have among them, even if their hunting qualities are minimal, is not the least, we shall say something more now so as to have a better understanding about them and what great differences they have from ours.

There is no such variety of dogs here as in Spain, nor so many species of dogs. There was only one kind. With the arrival of the Spaniards there are now many more but they do not regard these as highly as their own, because they do not get the advantages from them that they do from their own.

We have already said that the latter are small, badly shaped, with short and upright ears like the foxes of Spain. We have said that they are brave, especially for hunting. For this reason they regard them so highly. I shall first set down their qualities, then their value to see whether or not they deserved the value they have.

The size of the largest never comes near being that of the hare-hunting ones of Spain. At most, the largest are two palmos high. They

is my white dog? Cfr. Sánchez de la Rosa, Antonio, *Diccionario español-bisaya para las provincias de Samar y Leyte*, Manila, 1914, 77, Bisayan Part.

colores son varios, y no pocos vareteados como los tigres y gatos. Nunca ladran, sino que ahullan, y, cuando se juntan muchos, y más de noche, causan grima y espanto.

Cuando siguen la caza, dan un modo de latido que por ellos conocen los indios que la vieron ya — y la siguen. Son rollizos y fornidos. Los que están bien criados comen de todo cuanto hay comestible, cocido o crudo, hasta muchas de las frutas. Son voraces, y tal vez se quedan escondidos con la caza (que no tienen la fidelidad de los de España) y se la comen a sus solas, sin volver a sus casas hasta haberse comido el javalí o venados, ni admitir a la parte otros perros. A esta llaman *cagur*.²

Conocen ellos desde chiquillos a los que han de tener malas mañas, y aun las buenas, por las tetas; y así, a seis u ocho días de nacidos, les miran, cuentan y aun miden la distancia, número y proporción con que las tienen, y hay quien conoce por ellas sus calidades. Lllaman *inaso* al mirarlos y conocerlos, y, según ellas, escogen o dejan los hijuelos que paren las perras, escogiendo los que a nosotros nos parecen peor, que por la ciencia o experiencia saben ya saldrán cazadores; que ellos para eso solo los crían y sustentan; y desde que comienzan a cazar con ellos, van guardando las quijadas inferiores de los puercos y las astas de los venados, poniendo aparte los que cada perro coge; porque lo cuentan después a los demás en abono y alabanza de sus perros, y tal vez parece increíble el número de los que cuentan que cogió su perro.

Es el precio de un buen perro cazador, entre ellos, diez o doce pesos, lo menos ocho en plata, que para su pobreza es mucha cantidad,

² Sánchez has this under the entry of *cagúd* or *cagurun*, *cagdun*: to grate, to scrape; it is also the rake, iron or piece of bagol with which they grate; also what has been grated, as its first meaning.

As his second meaning, he makes this entry: *cagúd*: when the dog eats its catch in the field. Also the food already began. It is said of those, who with the guidance of other people, they find what they are looking for. For example, the enemy who hires spies to guide him; because the hunters when they become suspicious that the dog has eaten the catch, and they realize because it returns satisfied, they tie it until it feels hungry and after they are guided by it until they find the catch. It is also said of those lucky people who find things without expressly looking for them. *Makagud nga ayam*, they say, of the dog used to eat its own hunt. Metaphorically of those who are gluttons. Sánchez, *op. cit.*, 75.

are of various colors; a considerable number striped like tigers and cats. They never bark, but howl; when many join together, especially at night, they cause horror and fear.

When engaged in hunting, they give out a kind of yelp and by this the natives know that they have seen the game and are pursuing it. The dogs are plumb and stout. Those that are well bred eat anything that is edible; cooked or raw, even many kinds of fruit. They are voracious eaters and sometimes hide themselves with the game (they are not as faithful as the dogs of Spain) and they eat it by themselves without returning home until the boar or deer has been consumed and do not allow any other dogs to partake of it. They call this one, *cagur*.

The natives know by the teats from the time the dogs are small which ones will have bad dispositions and even those with good ones. They inspect the teats within six or seven days of birth; they count them and even measure their length, number and proportion. They recognize their characteristics and call such *inaso*.³ On looking at them and examining them and following these indications, they select them or discard the young which the females have borne — selecting those which to us seem the worst. But because of their knowledge or experience the natives already know that they will become hunters. For this purpose alone the dogs are reared and fed. From the time that they commence to hunt with them, the natives keep the lower jaws of the boars and the antlers of the deer, setting aside what each dog catches. Afterwards they tell of their exploits to others in credit and praise of their dogs. It is incredible the number of said animals the owners say their hunting dogs caught.

The price of a good hunting dog among them is ten or twelve pesos, at least eight in silver. Due to their poverty, this is a large sum especially

Tramp gives this word under the entry *kaguran*: n. Coconut grater or shredder, only. This is a kind of rack, where on a pole there is a metal crescent-like piece of iron with teeth for shredding the coconut meat from the coconut husk. *Op. cit.*, p. 77.

³ *Inaso* is given by the *Muñoz* and *Copia Naval* texts. *Aso* is Tagalog for a dog. *Aso* in Bisayan means: smoke, fumes, exhalation. *Asó* (with accent on the ó) is also Tagalog and it means smoke.

It should properly read: *inayam*. Sánchez enters *asó* – as smoke. Tramp, *op.cit.*, p. 22. *Damo an asó* = There is a lot of smoke. *Nag-aasó pá* = It is still smoking. Cfr. *op. cit.*, 22, Bisayan Part.

y más ganando tan poco como ganan, pues ellos rara vez venden el puerco que cojen, sino que lo dan, que llaman *paat*,⁴ para que a él le den otra vez. Y sucede no pocas veces que a los que no quieren dar de los puercos que cojen, les inficionan los perros (a veces también por envidia, que es tiña que cunde en todo género de gentes), dándoles ciertas hierbas, con que no cogen más puercos, ni cazan más hasta que se mueren. Y esto es muy ordinario entre ellos; y, cuanto más cazador, más expuesto a semejantes maleficios, de que soy testigo de muchos y muy buenos cazadores inficionados y vueltos inútiles (tanto como esto puede la envidia). Truecan también carne de sus cazas con otras comidas, de modo que, el que tiene buen perro y cazador tiene uno como censo, mientras le dura. Y por esta causa gastan tanto dinero en comprarlos, porque, mientras los tienen buenos, tienen segura su pasadía y sustento, así de arroz, que truecan, u otras raíces, como de carne.

De este provecho nace la estima que de ellos tienen y el cuidado de sustentarles. Es cosa cierta que quiere más un indio bisaya a su perro cazador que no a sus hijos y cuida más de su descanso y regalo que del de sus hijos. Rara vez se verá hombre bisaya que abraza y bese a sus hijos, y más si son grandecillos (las mujeres son más regaladoras y tiernas con ellos), y a sus perros los abrazan y besan muchas veces, los acuestan cerca de sí, cubren con sus mantas calientes⁵ cuando hace frío, y otros extremos que no los suelen hacer con sus hijos propios.

Cuando van y vienen de su sementera al pueblo, los cargan en hombros, y más cuando van a cazar, antes de llegar al lugar de la caza. Y esto es porque no se les cansen los perros, y hay algunos de ellos tan mal acostumbrados que no quieren andar sino los cargan. Cuando son viejos e inútiles no los quieren matar, y dicen que lo hacen de compasión y misericordia que les tienen, sino que los dejan a sus aventuras, y de esta manera otras muchas cosas ridículas y sin traza.

Y aunque, después de la venida de los españoles a estas sus tierras, han cundido varias castas de perros en ellas, se acomodan mal a criar

⁴ *Paat*. Vide *pahat*. A part and share of the hunting or fishing catch. Also to share the hunting or fishing catch. [V. gr.: *Ipinahat namon an onud san babuy*. We have shared the meat of the wild hog; *¿Pinahatan mo ná sira?* Have you given to each one his share?] The amanuensis dropped the 'h' of *pahat* and wrote only *paat*.

⁵ In the Muñoz text "*calientan*".

since they earn as little as they do. For they rarely sell the boar they have captured, but they give it away, which they call *paat*, so that they may be given another time. It often happens that those who do not wish to give of the boars which they have caught, people poison their dogs by giving them certain herbs, so that they cannot hunt and eventually die. At times they also do this because of envy, which is an infection that grows in every class of people. This is a very common matter among them; the better the hunter the more exposed the dog is to such evil deeds. I have been a witness to many and very fine hunters being poisoned and rendered useless. Envy can achieve this and more. They also exchange the meat from their hunt for other food so that he who has a good dog and a hunter has something like a pension while he is alive. For this reason, do they spend so much money in buying the dogs because as long as they have good ones, their daily need and sustenance are secure, both of rice, which they trade for or other rootcrops, as well as meat.

From this advantageous circumstance stems the regard which they had for them and their care about maintaining them. It is an established fact that a Bisayan native loves his hunting dog more than he does his children. He takes better care of its rest and gratification than that of his children. It is a rare occasion that a Bisayan man is even embracing or kissing his children, especially if they are rather a little bigger (the women are much more generous and tender with them). They embrace and kiss their dogs very often. The dogs sleep near them and are covered with the common blankets; they are kept warm when it is cold and bestow other excesses of care which they never show to their own children.

When they go and come from their fields to the town, they carry the dogs on their shoulders, especially when they are going to hunt, before they arrive at the hunting ground. This is so that the dogs will not get tired. There are some so ill-accustomed to walking that they will not go unless they are carried. When they are old and useless, the natives do not want to kill them because, as they say, of the compassion and mercy they feel for them. Instead, they leave them to their own chances. They act similarly in many other ridiculous and senseless matters.

And although after the arrival of the Spaniards in these lands, various breeds of dogs have spread throughout them; they are badly suited for breeding compared to theirs because the natives do not want

de las nuestras, porque de los grandes y mastinados (aunque algunos salen grandes cazadores) no quieren, porque no les alcanza el ánimo a criarlos y sustentarlos, porque comen, al fin, como perros hechos a más sustento, tres veces más que los suyos, y no están hechos a sus comidas, y así no los pueden sustentar y se les mueren presto.

De los mestizos, hijos de perras de su casta y de perros de Castilla, que suelen salir muy buenos cazadores y de mediano tamaño, crían tal cual⁶, aunque si no cazan, los dejan. De otros perrillos, de varias castas, que suele haber pequeñas, no gustan porque dicen no son de provecho.

Una cosa sola tiene[n] buena los perros bisayas, entre muchas malas (porque son porquísimos golosos, y tal vez se embravecen; que ha sucedido matar niños pequeños en sus casas, cuando están solos, y medio comerlos cuando llegan sus padres) que no rabian por acá, como en España; ni sucede lo que allá con los perros rabiosos, lo que yo he visto muchos indios, sí e indias, mordidos los labios, y tal vez la nariz (que [es] el amor con que corresponden) cuando los besan — bien empleado por cierto, pues son tan grandes mentecatos que se ponen a besar a unas bestias tan sin traza; miren qué perrillos falderos, y tan lindos como los hay en España, y aun en ellos es mal empleado semejante cariño con tener ellos tanto a sus dueños.

No pongo aquí cómo en estas Islas de Filipinas hay algunas naciones que comen los perros (entre ellos los chinos, y en su tierra se venden en las carnicerías públicas, como nosotros el carnero en España, y acá el puerco). Dicen es carne gustosa⁷ y medicinal, y como tal los médicos chinos suelen recetarla a sus enfermos. Los indios bisayas de ninguna manera la comen, y hacen aún mucho asco de oírlo contar.

Los gatos, que es otra alhaja muy ordinaria de los indios bisayas, a que llaman *coing* o *cuting* o *ica*⁸ — que tantos nombres tienen — son muchos, aunque menores en talle y cuerpo que los de España, pero no menos cazadores que los de allá, antes en parte más valientes.

⁶ "Cual o cual" in the Muñoz text.

⁷ "Es su carne gustosa" in the Muñoz text.

⁸ *Coying, cuding, curing*. These are Samarnon words for a cat. Cfr. Sánchez, *op.*

the large ones, like the mastiffs (although some become great hunters) because they have not attained a desire to raise them and sustain them for, in ultimate analysis, they eat like dogs' accustomed to more food, three times more than their own. They are not used to the local food and so they cannot be sustained and they quickly die.

They raise a few of the half-breeds, the offspring of female dogs of native breed, and males from Castile which ordinarily become good hunters and of medium size. They keep them but unless they can hunt they are abandoned. Concerning other varieties of small dogs of which they have a few small ones, they do not care for them because they say that they are not useful.

The Bisayan dogs have only one good quality among bad ones (because they are the most gluttonous eaters and sometimes become enraged and as a result have killed young children in their homes when alone, and half-eaten them by the time their parents have arrived). They do not become rabid here as in Spain; nor does anything happen as over there because of mad dogs. What I have seen here is many native men and even women, with their lips and even their nose, bitten off (this is the affection which they return) when they kiss them. This is certainly well deserved for they are so foolish to try to kiss these beasts so senselessly. They might realize that even with little lap dogs, as pretty as those in Spain, it is foolish to show such affection, even when they have such great love for their masters.

I omit mention at this point that there are some peoples in the Philippine Islands who eat dogs, among them the Chinese, and in their country they are sold in the public markets, as we sell beef in Spain and pork over here. They say that its meat is savory and healthful. Due to this, the Chinese doctors are accustomed to prescribe it for their sick. The Bisayan natives never eat it in any form and they even show great disgust when they hear about it.

Cats are another commonly prized possession of the Bisayan natives and they call them *co-ing* or *coting* or *ika*. They have so many names because they are so plentiful, although smaller in size in body than those of Spain. But they are no less able hunters than those over there, and even somewhat more brave.

cit., 288, Spanish Part. *Misay* is more popular all over Samar Island. Tramp, *op. cit.*, p. 202 & p. 274. Sánchez defines *Ica* as cat. *Op. cit.*, p. 165, Bisayan Part.

No hay indio que esté sin su gatillo en su casa; prevención necesaria para los muchos ratones, y muy grandes, que hay por acá y de varias castas, como veremos, y para las culebras con que pelean muchas veces y las matan, si bien no pocas quedan ellos muertos de su ponzoña. Pocos son los del color que llaman allá "romanos"⁹ y los que hay son de los traídos de España. Háyllos, empero, de muchos colores, y, porque no tienen cosa particular, añadido una sola, muy asentada entre estos indios, que, cuando compran gato, se da un real por la cola, y si no la tienen y son rabones, como sucede muchas veces, quitan aquel [real], de modo que vale un real más o menos por la cola. Y la razón dicen que es que con ella son mas ligeros y se avanzan mas a la caza: cosa ridícula.

Las muchas sabandijas venenosas que hay en estas Islas no dan lugar a que haya en ellas conejos ni liebres, como en España, silvestres, y así no los conocían los indios, hasta que se trajeron de Macao a estas Islas, y se criaron en mucha abundancia y muy buenos. Yo tuve en una de estas dotrinas cantidad, y que parían, de los doce meses del año, los once. Solo uno dejaban de parir, y en tanta abundancia como en España. Eran los más de color blanquísimo, como armiños, y los ojos bermejos. Hubo muchos que los criaron, y en el sabor no eran nada inferiores a los domésticos de España; pero, como estas cosas piden mucho cuidado y limpieza, en faltándo, faltan presto; y así apenas hay al presente, que yo sepa, en alguna de estas Islas y, aún¹⁰ algunos [con] deseos que creciesen y se aumentasen, los largaron al monte, machos y hembras, pero no han perseverado por la falta de guaridas a propósito, sobra de aguas y de animales nocivos que no les dan lugar para crecer, ni aun para vivir.

En estas Islas, aunque no hay zorras como las de España, ni los gatos monteses, o cervales¹¹ que allá llaman, hay otros como el de la

⁹ *Gato romano*. "Romanos" here refer to a special kind of cats which have the skin spotted with transversal lines, of gray and black color. Cfr. Real Academia Española, *Diccionario de la lengua española*, a-guzpatarra, Madrid, 1984, p. 683.

¹⁰ In the Muñoz text "*aunque*".

¹¹ 'Cervales', from the Spanish 'cervál' meaning *deer-like*. Also in Spanish 'cervuno'. *Gato cervál* or *clavo*: A species of cat whose tail can reach 35 centimeters of longitude. It has a thick head, with long hairs near the face; gray, short and soft hair; many spots that form like circles in the tail. It lives in central and southern Spain. Very harmful.

There is no native who does not have his little cat in his house, a necessary precaution against the numerous and very large rats of several varieties that live here, as we shall see. They are also a precaution against the snakes which they frequently fight and kill, although at times the cats themselves are killed by the poison. There are *a few cats of the color which they call "romanos" over there. Those that there are, come from the ones brought from Spain. There are, however, those of many colors and because they have no special characteristics,* I shall add a very widespread one among these natives. When they buy a cat, a real is paid for the tail. If it does not have one and is bobtailed, as often happens, they keep the real so that the tail costs a real, more or less. The reason for this, they say, is that with the tail, the cats are more lithe and hunt more eagerly, a ridiculous idea.

The many poisonous and loathsome reptiles that inhabit these islands do not permit the existence of wild rabbits and hares, such as in Spain. Hence, the natives did not know about them until they were brought over from Macao¹² to these Islands and they multiplied in abundance and were very fine. I had a number of them in one of these doctrinas. Out of the twelve months of the year, they gave birth eleven months. Only once did they fail to give birth and in as great numbers as in Spain. Most of them were completely white like ermine and the eyes were a bright, reddish color. Many people bred them and in taste they were, in no way, inferior to the tame ones in Spain. But since these projects need great care and cleanliness to succeed, when they lack these things they quickly fail. Thus, there are hardly any at present to my knowledge in any of these islands. Although some with the hope that they might propagate and increase, set males and females free in the forests, yet they have not survived because of the lack of necessary protection, the excess of rainfall and of harmful animals which do not allow them to increase, nor even to live.

In these Islands, although there are no foxes, like those of Spain, nor mountain cats or "cervales" as they call them there, there are others

The skin is used in the elaboration of muffs. Cfr. *Diccionario de la lengua, a-guzpatarra*, pp. 682-683.

¹² *Macao* or *Macau*. The relations between the Philippines and the Portuguese colony of Macao were very frequent during Spanish times. Macao was the door through which the missionaries wanted to enter China. Macao will return to China before the year 2000, after well over four hundred and fifty years in Portuguese hands.

algalia (de que trataremos en el Capítulo siguiente), el animal del almizcle y otros.

Trataré en este de un género de gato que imita mucho a la zorra en el tamaño y las mañas, y aun en parte la excede. A este llaman *miru*. Es menor que los gatos domésticos, la cabecilla pequeña y puntiaguda; las orejas apenas se ven, pues salen poco del casco; la cola bien poblada y peluda, aunque no tanto como las de las zorras; el color algo rubio, aunque tiene algunos pelos negros. Es grande amigo de las gallinas, porque gusta mucho de ellas y excede a las zorras en los ardides para cogerlas. Entre otros es que, en sabiendo (y las huelen de muy lejos) que están recogidas de noche en algún árbol, se va a él, y, sin subir, desde abajo con solo mirarlas (tiene los ojos, de noche, como dos candelitas) o las atonta con su resplandor, o con algun mala calidad, que es lo más probable, de modo que se caen a sus pies, y luego chupa la sangre, con lo cual se contenta.

Si hay muchas y¹³, suele matar tres o cuatro, o más, y dejárselas allí; si una sola, se la come o se la lleva. Es difícil de coger, pues ni bastan lazos porque los roe, ni trampas porque se escapa. Su desgracia es cuando le ven de día, que por correr poco le alcanzan a pies, no solo los perros que son sus enemigos, sino los hombres; pero de los perros suelen escapar porque, en viéndoles cerca, suelen chiquear un excremento tan hediondo que se detienen luego con el mal olor y no prosiguen. Con los hombres no le vale, porque, como es tan nocivo, no paran hasta que lo matan.

Hánmelo traído muchas¹⁴ veces, y es como he pintado, pero tiene en el mismo lugar que los gatos de algalia, un senillo o concavidad, como se verá cuando trataremos de ellos, en que junta (como los otros la algalia) este un género de excremento moreno, más duro que la algalia, pero cuatro veces más hediondo que olorosa la otra. No lo había yo querido creer hasta que lo vi y admiré los secretos inapelables del Autor de la naturaleza que, con vivir y sustentarse con unos mismos pastos

¹³ In the Muñoz text "ya".

¹⁴ "Algunas" in the Muñoz text.

like that of the civet cats (which we shall discuss in the next chapter), as well as the musk and others.

In this [chapter] we shall consider a kind of a cat which much resembles the fox in size and cleverness, and even partially surpasses it. They call it *miru*.¹⁵ It is smaller than the domestic cats; the head small and pointed; the ears can scarcely be seen because they hardly protrude from the skull; the tail is full and bushy, although not as much as those of the foxes. It is somewhat reddish in color, although it has some black hairs. It is very fond of chickens, because it likes the taste of them very much and surpasses the fox in the desire to seize them. Among other ways is one that upon discovering chickens at a great distance that they have gathered at night in some tree, it can even smell them out, it goes there and without climbing it, from below, only by looking at them — its eyes are like two little candles at night — it either stupefies them with their brightness or by some evil quality, which is the more probable, so that they fall to their feet. Then, it sucks its blood with which it is satisfied.

If there are many chickens then it usually kills three or four or more and leaves them there; if there is only one, it is eaten or carried off. This creature is difficult to catch because knots are insufficient, since it chews them up; neither are snares because he escapes from them. His downfall takes place when it is seen by day; since it runs poorly, they catch it on foot and not only the dogs who are its enemies, but even people. But it usually escapes the dogs, because on seeing them approaching, it emits such a foul stench that they are immediately halted by the foul odor and stop chasing it. With people it is of no avail; since it is so harmful they do not stop until they have killed the animal.

Many times, they have brought one to me and it is so as I have described it. But it has, in the same place as the civet cats, a little pocket or cavity, as we shall see when we discuss them, in which the former holds, like the other civets, this species of brown excrement, harder than the civet but with four times as much stench as the other is sweet scented. I did not care to believe it until I saw it and I wondered at the incredible secrets of the Author of nature. This creature which lives and

¹⁵ *Miró*. In Sánchez civet cat. As a verb *miró* means to kill the animal of this name the hens. Cfr. Sánchez, *op. cit.*, 207, Bisayan part. *Miniru*, a certain variety of *ubi*. *Ibid.* *Miró*, in western Mindanao, is a flying squirrel, Tramp, *op. cit.*, p. 274.

este animal que los otros, tiene tan diferentes efectos, el uno de un olor tan bueno, y más cuando confeccionado, y el otro tan malo e intolerable al olfato.

Tiene, empero, este *miru* una virtud (que no hay animal por malo que parezca que no la tenga en alguna parte) y es que la cola guardada es medicina para los oídos. Y en especial es contra un gusano, que acá llaman *atipapalo*,¹⁶ de que trataremos después, el cual se entra en los oídos, sin sentir a las veces, hasta que se siente su efecto, y dentro las roe hasta que llega a matar. Y así metiendo dicha cola dentro de la oreja donde se ha guarecido alguno de estos gusanos, untándola con un poco de aceite de coco, a que él acude luego, lo mata o lo saca asido. Tengo yo guardada una de estas colas para semejantes ocasiones, porque es necesaria para muchas, y nadie está seguro de ellos.

Tienen los indios un refrán (que en ellos dibujan las propiedades o mañas de estos animales) de este *miru*, que dice: *Daonaguihilopot nga miru*,¹⁷ que quiere decir que “el miru no escarmienta,” cebado de la caza que va a buscar, aunque se haya escapado una y muchas veces del lazo, vuelve luego allá; aplicándolo a los que no temen el peligro ni dejan sus malas mañas, siendo infalible verdad que perecerá¹⁸ en él el que le ama y busca. Lo cual solemos nosotros aplicar a los pecadores, y más a los enredados en malas ocasiones, en que muchas se ven en grandes peligros y, si no escarmientan, perece[n], que cada día se experimenta acá como en todas partes donde el vicio ciega a muchos y no deja reconocer el peligro, como a este animalillo.

Concluyamos este Capítulo con otro animalillo silvestre, como las ardillas de España, pero más pequeño, más hermoso y más vivo que ellas. Llámánle los bisayas *alalagsin*, que quiere decir “la misma viveza o agilidad.” La figura es de ardilla, su pelo dorado, el plumaje de la cola

¹⁶ Should read: *atipalo*: a small centipede. *Ibid.*, p. 24. Sánchez has *Atitipalo*: a phosphorescent insect, similar to a centipede. If it enters the ear it can rupture it, cause extreme pain and even death. *Op. cit.*, 23, Bisayan Part.

¹⁷ The Cópia Naval renders this Bisayan better than the Muñoz Text. Perhaps, it refers to what we have in footnote [1] *ayam nga nakalúpot*, a tracking dog; a better rendition: *Daw nakalúpot nga miru*.

¹⁸ In the Muñoz text “*parecerá*”.

sustains itself with the same grasses as the others has such different effects: the one of such a pleasant odor, especially when it has been properly prepared, and the other with such a bad and intolerable stench.

This *miru*, however, has a good quality, and there is no animal, regardless of how bad it seems, that does not have such a quality in some respect. It is that the tail, when kept, is medicinal for the ears; especially it is an antidote for a worm which they call *atipapalo*, of which we shall treat later. This one enters the ears at times without being felt until one becomes aware of its effects; once inside it gnaws until the victim finally dies. Hence, by inserting this tail inside the ear where one of these worms has taken refuge, after rubbing the tail with a little coconut oil, which attracts the worm, either it is killed or becomes attached, and thus drawn out. I have kept one of these tails for such occasions because it is often necessary and no one is safe from these [worms].

The natives have a saying with which they describe the properties or dispositions of these animals, about this *miru* which says: *Dao nakohilopot nga miru*,¹⁸ which means to say “the *miru* is not corrected by punishment” nor does it keep away from the hunt but goes on looking for it. Even though it may have escaped once or many times from the ropes or strings, it then returns to the spot. Applying this saying to those who do not fear the danger or do not abandon their evil habits even if it is an infallible truth that those who love and seek the danger, in it they will perish. This saying, we are accustomed to apply to sinners and especially those enmeshed in bad occasions of sin and who in many cases are seen to be in grave dangers. Usually if they do not take note, they will perish. This is experienced here daily, as everywhere, where vice blinds many so that they cannot recognize the danger, like this little animal.

We shall conclude this chapter with another wild little animal woods like the squirrels of Spain; much smaller, prettier and more lively than they. The Bisayans call them *alalagsin*,¹⁹ which is to say, “the same as liveliness or agility.” It has the shape of a squirrel, its coat is

¹⁹ Tramp, has an entry under *alalagsin*: a small black bird. There is a word in Samarnon *laksi*, interj.: hurry! hurry up! quick! be lively! make haste! light, agile, hasty. n. craft; pep; skill, speed; zest. v. To hurry; to quicken; to speed; vt. to make it fast; to make it quick. op. cit., p. 8 & 219. In Sánchez' *alalagsin*, a small black bird. Op. cit., 12, Bisayan part.

mayor que su cuerpo, de unos pelos muy suaves y algo crespos. Su viveza es increíble, pues de ellas dicen los bisayas que vuelan. Y no es así sino que saltan de unos árboles a otros con tanta facilidad²⁰ que parece que vuelan. Hélos visto yo muchas veces en el monte. Desaparecen²¹ al instante.

Armanles los indios varias trampas y lazos para cogerlos, pero son raras las que cogen, si bien cogidas amansan mucho; y son inimicísimas de los ratones, que, con ser muchos dos veces mayores que ellas, no paran en las casas donde ella está porque a puros bocados los hacen saltar, sin valerlos rincón ni agujero, por ser ella menor que ellos. De los muchos ratones que acá hay trataremos en el Capítulo siguiente.

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²⁰ In the Muñoz text "*ligereza y tan lejos*".

²¹ In the Muñoz text "*desaparecerse*".

golden, the fur of the tail is longer than on the body, of very soft fur and somewhat curly. Its liveliness is incredible for the Bisayans say of them that they fly. It is not so because they jump from one tree to another with such facility and for that it seems as though they were flying. I have seen them many times in the forest. They disappear in an instant.

The natives set various snares for them and strings to seize them, but it is rarely that they are caught. However, when they are caught, they become very tame and are the greatest enemies of the rats, although many of the latter are twice as big. They do not stay in the houses where they are, because they leap at them with fury; no corner or hole will save them because the little animal is smaller than they are. Concerning the many rats found here, we shall speak in the following chapter.

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