

Capítulo 17

DE LAS TORTUGAS DE ESTOS MARES; SU GRANDEZA Y DIFERENCIAS

Aunque en muchas partes, en especial en los mares de ambas Indias Oriental y Occidental, se hallan muchas y muy grandes tortugas y de que han tratado varios escritores, no quiero dejar de poner aquí algo de lo que en estas Islas he visto, que quizás no todos dirán lo que vieron sino lo que oyeron, que están más expuestos a yerros.

Llaman acá los naturales *pavican*¹ a las tortugas del mar. Háylas muchas y muy grandes y de diferentes tamaños, calidades y útiles. Las mayores por acá comúnmente son las que llaman *magdarahec*² o *daranavan*³. Suelen crecer tanto como las artesas de España. Yo he visto una concha en que pasaban dos y tres embarcados un río bien grande. Estas no tienen la concha gruesa ni de provecho para labrarla en las varias cosas que suelen, aunque para cosas delgadas pueden servir muy bien. Las del pecho, así en estas como en las otras, son blancas o amarillas, y sin mancha ninguna y tan transparentes que sirven como de vidrio, o espejuelo, delante de algunas imágenes, sin ofuscar su vista. Dánles, empero, lustre y diafanidad, bruñéndolas dentro del agua con unas hojas algo ásperas, que las alisan y pulen quitándoles lo opaco que naturalmente tiene[n] y, en especial, una telilla muy blanca a la parte interior, que es la que une dichas conchas con el pecho.

*Olaniban*⁴ llaman a las que tienen las conchas gruesas, y estas se estiman más por dicha causa y por el valor de dichas conchas.

Chapter 17

CONCERNING THE TURTLES OF THESE SEAS: THEIR LARGE SIZE AND DIFFERENCES

Even though in many places, especially in the seas of both the East and West Indies, there are found many very large turtles which various writers have treated, I do not wish to omit setting down here something of what I have seen in these Islands. Perhaps, not all have spoken of what they saw, but what they heard, which is more exposed to errors.

The natives call the sea turtles *pawikan*.¹ There are many of them and very large ones and of different sizes, characteristics and usefulness. The largest ones over here are commonly called *magdarahik*² or *daranawan*.³ They usually grow as large as the *artesas* of Spain. I saw a shell in which two or three [persons] crossed a rather wide river. This variety does not have a thick shell and it cannot be fashioned into the various things that are usually made from it. However, for light materials it serves very well. The breast sides of the shells, both in these as well as the others, are white or yellow without any designs whatsoever. They are so transparent that they are used as a piece of glass or a mirror before some images without obscuring the view. All in all, they give the shells a luster and a transparency, polishing them in the water with some rough leaves that smoothen them and make them shine. This takes away the opaqueness which they usually have; especially the little, very white film on the inner portion which is that joins these shells to the breast.

Those which have thick shells are called *olaniban*⁴ and these are more highly esteemed for this reason and because of the value

No suelen estas crecer tanto como las otras, aunque son bien grandes; y a otras, que siempre son algo pequeñas y nunca crecen mucho, llaman *pagong*⁵ y sola la carne de estas es lo que vale, porque las conchas son tan delgadas, y más aún que las de las mayores, y así de poco útil o ninguno.

La carne de todas las tortugas igualmente es buena y que la comen con mucho gusto. Semeja a la de vaca y aún después de muerta palpita. Yo la he visto palpar puesta ya a cocer e hirviendo, y algunas otras (después de cortada la cabeza de estas tortugas y apartada del cuerpo) abren y cierran los ojos y, si uno les pone el dedo en la boca, muerden muy bien. No tienen dientes ni muelas, sino uno como pico de papagayo, muy grande y durísimo, con que cortan cualquiera cosa aunque sea muy dura.

Y, aunque la carne de las tortugas es de buena calidad comúnmente, con todo hay alguna de ellas que son ponzoñosas y matan a los que las comen. La experiencia que estos naturales tienen es que, cuando la tortuga tiene sólo un intestino, la dejan y no comen su carne porque es venenosa y mata: empero, cuando tiene todos sus intestinos, las comen sin temor de daño.

Suelen ser algunas muy gordas. Y tienen tres diferentes gorduras. Y la una es amarilla. Esta dicen que es la que se cría de noche cuando hay luna; la otra blanca, de día. Y la parda, o negra, de noche cuando no se ve la luna. No es, empero, como la de otros animales, porque no se derrite con el fuego, antes cocida se endurece más.

Cuando andan de amores, siempre están sobre aguadas; que con aquella mala afección son más livianas, y encima las aguas se juntan cuando engendran; de modo que suele[n] ir días enteros sobre aguados machos y hembras, y entonces es más fácil de cogerlos o fisgarlos. Los huevos los ponen a centenares, fuera del mar, en las playas de mucha arena, donde hacen un grande hoyo y ponen, al parecer, de una vez en mucha cantidad, y los tapan y dejan allí a beneficio del sol, que los aviva sin asistencia de padre

of these shells. They normally do not grow as large as the others, although they are quite big. Others, which are always somewhat smaller and never grow very large, are called *pagong*.⁵ Only the flesh of these has value because the shells are extremely thin; more so than those of the largest variety and so they are of little or no use.

The flesh of all the turtles is equally good and is eaten with much relish. It is like beef and even after its death there are palpitations. I have seen it palpitate when being cooked and boiling. I have seen others (after the heads of the turtles were cut off and severed from the body) open and close their eyes. And if someone placed his finger in their mouths they would bite very hard. They do not have teeth or molars, but only something like a beak of a parrot, but very large and hard which cuts anything even though it is very tough.

Although the flesh of the turtles is commonly of good quality, nonetheless there are some of them that are poisonous and kill those who eat them. The experience these natives have is that when the turtle has only one intestine they should let it alone and not eat its flesh because it is poisonous and will cause death. However, when it has all its intestines they may eat it without fear or harm.

Some of them are very fat and have three different kinds of fattiness. The one is yellow and this they say is the one which grows at night when there is a moon. The other white and grows by day and [finally], the brown or black, [which grows] at night when the moon cannot be seen. However, they are not like in other animals because this fat does not melt under fire, but rather, when cooked it becomes harder.

When they are making love, they are always above water; when visited by that evil affliction they are much lighter. When they mate, they unite themselves on the surface of the water so that the male and female go for days on top of the water. Then, it is easier to catch them. They lay eggs by the hundreds out of the water, on beaches where there is much sand. They make a large hole and lay them apparently all at one time in great quantity. They cover them and leave them there to the good benefit of the sun; they come alive without the assistance of father or mother.

ni madre, y, avivados, ellos salen escarbando hacia arriba y se recogen por natural instinto al mar.

Son los huevos menores que los de gallinas, redondos o esféricos; su corteza no dura sino con una como membrana que cede, apretada con los dedos, pero es algo difícil de rasgar. Lo más que tienen es yema, prevención necesaria porque con ella se sustentan y toman fuerzas para subir, cabando, las tortuguillas.

Llámanlos a los dichos huevos estos indios *boniga*⁶ cuando están aún dentro del vientre de la madre y, cuando fuera, *dahig*⁷, y los comen con mucho gusto, y aun algunos de los europeos. Hélos probado, pero la yema es como arenosa y no tan suave como la de los otros huevos.

Suelen los indios encontrar en las playas, o esperar escondidos, a las madres cuando salen para poner y cuando vuelven, y, en viéndolas, corren tras ellas, y, al llegarlas, las tumban boca arriba – que con eso no se pueden bolver porque no alcanzan sus pies ni manos al suelo para poder con ellos afirmar, y la cabeza, aunque llega, no basta.

Si las cogen antes de poner los huevos, los hallan todos dentro de su barriga, y a veces pasan de doscientos, que por esto dicen que los ponen todos de una vez; y, si ya sin ellos, los buscan y, en topando alguna parte menos sólida, allí caban y los sacan, llenando cestos de ellos, a las veces. Y en este modo de concebir, parir y sacar a luz sus hijuelos, son todas las tortugas semejantes.

El modo de matarlas, cuando las cogen así, es meterles un cuchillo entre el pecho y la espalda – que es blanda la juntura de ambas – y, siguiendo su nivel, con mucha facilidad sale todo el pecho de una vez, quedando las tripas y vientre con sus adherentes en la parte superior; entonces, por estar boca arriba, y allí la van haciendo pedazos, sirviendo de vaso, o barreño, en que lo juntan, todo el mismo buque, sin que se llegue a mezclar la arena con la carne.

When they have come alive, they emerge digging their way upwards and thus repair by natural instinct to the sea.

The eggs are smaller than those of hens, and are round and spherical. The shell is not hard but has a kind of membrane which yields to the pressure from the fingers, but it is difficult to tear. Most of what it contains is yolk, a necessary provision because the little turtles sustain themselves on it and take the strength to come to the surface by digging.

These natives call these eggs *boringa*⁶ when they are still within the womb of the mother; when outside *dahik*.⁷ They eat them with great gusto and some of the Europeans as well. I have tried them but the yolk is as though sandy and not as smooth as those of other eggs.

The natives usually find the mothers on the beaches or hide themselves waiting for them when they come out of the water to lay and when they leave. When the natives see them, they run after them and on catching up they turn them upside down. As a result, the turtles cannot right themselves because their feet or paws do not reach the ground so that they can not get a foothold. Even though the head reaches the ground, it is insufficient.

If they are caught before they lay their eggs, these are found in the stomach. At times there are more than two hundred and for this reason they say that they lay all of them at once. If they have already laid them, the natives look for the eggs, and on locating the place that is less solid, they dig and take them out, at times filling their baskets with them. In this manner of conceiving, giving birth and bringing their young to light, all turtles are similar.

The manner of killing them when they are taken this way is to insert a knife between the breast and the shoulder, where the joint between the two is soft. Then following easily along this line, the whole breast comes out at once, leaving the innards and the bowels with their entrails in the upper part because the turtle is on its back. There they proceed to cut it into pieces using a vase or tub in which all from the same vessel go together avoiding the mixing of sand with the flesh.

Sacando todo lo interior con los pies y manos, y cabeza y cola, que es lo más carnosos, vuelven boca abajo la bovedilla de las espaldas, o corcova, y, poniéndola sobre unos palos encendidos, con el calor del fuego, van saltando las conchas limpias y con mucha facilidad, que sin fuego se desapegarán difícilmente.

Además de las conchas mayores, que suele tener cada tortuga trece, tiene en los bordos, a la redonda, unas como zapatillas, que la guarnecen y sirven de ribete. Estos suelen ser de concha más gruesa, aunque estrecha. Las dos puntas que están al lado de la cola y la cogen en medio, que llaman *quivpi*⁸, son más anchas y más gruesas y medicinales.

Dicen estos indios (y la experiencia lo dice cada día), que, siendo todo de un color, o negro que es lo más común, o amarillo, o algo colorado (que de estos tres colores se hallan) el anillo, o sortija que de dicha parte se hace, es contraveneno y quita la fuerza a cualquiera ponzoña que se le acerca y, en señal de su oposición, se suelen quebrar dichos anillos en llegándoles de cerca de cosas ponzoñosas y nocivas, pero que no tienen esta virtud si son de varios colores, o manchas, como son comúnmente las conchas de estas tortugas.

Las muchas curiosidades que de ellas se hacen, y el modo de labrarlas y juntarlas, que es particular y curioso, no es de mi historia, y así lo dejo para los que las han visto u oído, que pocas partes habrá ya de las políticas de Europa donde no hayan llegado.

Hállanse algunas de estas tortugas totalmente blancas y muy grandes, y a estas llaman *pangasa*, que ya dijimos ser lo mismo que cosa extraordinaria y preternatural. De estas huyen los indios, y temen mucho llegarse a los parajes donde alguien las ha visto, porque dicen que es *pababaliu*, que es lo mismo que “cosa que encanta, o trasmuta la gente,” y, cuando menos las desaparece, reconociendo en aquella extraña grandeza o color extraordinario un género de divinidad que puede hacer semejantes daños (siendo todos más soñados que verdaderos).

So, having taken out the whole inside together with the feet and paws, the head and tail, which is the fleshiest portion, they turn them with the arches of the shoulders and the hump upwards placing them over some burning logs, by means of the heat of the fire they quickly and very easily separate the shells. Without fire this would be much more difficult.

Aside from the large shells which each turtle has, – it has thirteen – it has all around its edge some like little shoes which adorn it and serve as a fringe. These commonly are of a thicker shell, although narrow. The two points which are at the side of the tail and clasp it in the middle, which they call *quiul* [*kiul*],⁸ are wider and thicker and have medicinal properties.

These natives say (and experience confirms it everyday) that when it is all one color, either black, which is the common, or yellow or somewhat reddish (and they are found in these three colors) the band ring which is made from this part is an antidote and takes away the strength of any poison which gets near it. As an indication of their contrary force, these rings ordinarily break upon coming near to poisonous and noxious matters. But they say that they do not have this quality if they are of various colors or spotted, as the shells of these turtles commonly are.

The many interesting things which are made from them and the mode of working them and joining them, which is unique and curious, is not a part of my *Historia*. So I leave this matter to those who have seen or heard about them. There are very few places today in the body politic of Europe to which they have not reached.

Some of these turtles are found completely white and very large. They call these *pangasa*, which we have already said means the same as that 'which is extraordinary and preternatural'. The natives flee from these and fear greatly to go into the places where someone has seen them, because they say that it is *pababaliw*, which is the same as a 'thing that casts a spell or changes people and at least causes them to disappear'. They recognize in that monstrous size or extraordinary color a kind of divinity which can do similar injuries (all being more fantasies than truths).

Tienen también un refrán que dice: *dao nag anac nga pavican*, y lo aplican a las mujeres que cuidan poco de sus hijos, porque estas tortugas, como dijimos, en poniendo los huevos, se los dejan enterrados en la arena, “a Dios te la depare buena,” sin cuidarse más de ver si nacieron o no, o en qué pararon.

A estas podemos juntar los galápagos⁹, o tortugas de agua dulce que, aunque son más de la tierra que del mar, habitan comúnmente en los arroyos, riachuelos o lagunas, y tienen, aunque anfibios, más de acuátiles. A estas llaman *baó*¹⁰ los naturales de estas Islas, o *comao*¹¹, y en algunas partes *hangag*¹² (que estos tres nombres tienen, si ya no es que sean otras tres diferencias de ellas, en el agua dulce como en la salada).

Estos galápagos no crecen mucho. Casi son como los de España. Alguno se halla algo mayor y, cuando más grande, como un plato mediano. El color de las conchas y pellejo de estos animales es vario: unos totalmente negros, otros entreverados de amarillo, otros pardos o pardiscos. No usan comer de ellos los bisayas comúnmente: antes tienen por mal agüero encontrarse con ellos. Y es de modo que, si limpiando la tierra en que han de sembrar, topan con alguno de ellos en el distrito que habían escogido para el efecto, aunque tuviesen mucho ya limpio, lo dejan porque tienen un género de superstición de que morirán si prosiguen en aquel lugar su sementera, o, por lo menos, enfermarán y no tendrán provecho.

De los refranes que entre estos naturales corren tocantes a este animalejo sacaremos sus propiedades. Dicen de él en uno lo que nosotros decimos allá de los médicos, “no lo quiero, etc.” Porque cuentan una fábula, y es que, encontrándose este galápagos y el mono hallaron acaso un hijo, o retoño de la planta de los plátanos, que ya dijimos llamarse [Munoz ms. text has *sahan*¹³], *saba*, riñeron sobre cuál llevaría la mejor parte, y, para engañar al mono, pidió el galápagos la parte que tenía las hojas, la cual le pareció al mono mejor y se quedó con ella, dándole la parte de la raíz, que es la que el otro se quería, porque aquella es la que nace y crece y da fruta. Y

They also have a proverb which states: *Daw naganak nga pawican*, and they apply it to women who have little concern for their children, because these turtles, as we said, after laying their eggs, leave them buried in the sand. They entrust them all to God, without bothering further to see if they are born or not or how they progress.

To these we are able to add the *galapagos*⁹ or freshwater turtles, although these are more of the land than from the sea. They live more commonly in the small rivers, little streams or lakes. And, although amphibians, they have more of an aquatic bent. The natives of these islands call these *baó*¹⁰ or *kumaw*¹¹; in some regions *hangag*¹² (and they have these three names, unless there may be three different species of turtles both in the fresh water as well as in the salty).

These *galapagos* do not grow large; they are hardly the size of those in Spain. One or other is found somewhat larger, and when largest, like a medium size plate. The color of shells and skin of these animals varies; some are completely black, others mixed in with yellow; still others, brown or grayish. The Bisayans ordinarily do not eat them; rather they consider it as a bad omen to stumble upon them. It is a fact that if, while they are clearing the ground in which they are going to sow, they run into one of them in the area that they have selected for the purpose, even though they may have much of it cleared, they leave it. For they have a kind of superstition that they will die if they persist in their planting in that place, at least they will become ill and they will get no profit from it.

Hence, from the current sayings among these natives, concerning this small animal, we can deduce its characteristics. They tell of one which we apply over there in Spain to the doctors: "I do not want it because, etc..." and then, they tell a story. It is that a *galapago*, after meeting a monkey, found by chance a shoot or sprout of the banana plant, which we already have said they call *saha*.¹³ They fought over it who could take away the best part; in order to deceive the monkey, the *galapago* asked for the part which had the leaves. This then appeared the best to the monkey and he kept it, giving him the part with the root. This is what the latter wanted because it is the part which takes root, grows and bears

así daba muestras de querer lo contrario para que le diesen lo que deseaba y era más provechoso.

También para decir a uno que es hombre de enredos y marañas, le dicen que es como las tripillas de este animal, que tiene muchas vueltas y revueltas, y, aunque pequeño, sabe mucho, pues supo engañar al mono que es tanto mayor y más sabiendo que él. Y también cuando a alguno le dan lo peor, suelen decir que le tratan como a galápagos. Del cual, en prosecución de la fábula comenzada arriba, dicen que, cuando nació, creció y dió fruto el pedazo de zoquete, o raíz, que le había dado el mono, como el galápagos no podía subir, fue a buscar al mono para que subiera y cogiera la fruta, lo cual él hizo de muy buena gana, y, puesto arriba, comenzó a comer los plátanos ya maduros y a comérselos, echando solo las cáscaras, o cortezas, al galápagos que estaba abajo, con que le engañó, o se vengó del primer engaño; de esta fábula sacan los refranes dichos.

Sólo añadido en este especial de los galápagos lo que de su nombre acá se colige, y es que esta palabra, o sílaba, *baó*, es raíz de muchas palabras que significan en esta lengua cargar, o sobrellevar, sustentar, etc. con que parece que los autores de esta lengua aludieron a la fábula de los filósofos antiguos y más entendidos que ellos, que dijeron que el mundo estaba fundado sobre un galápagos, sirviendo este de cimientos en que se fundaba la tierra; que, si acaso llegó acá alguna noticia de dicha fábula, puede ser que le diesen el nombre, como lo tiene, conveniente a su oficio.

Y con [ésto] volvamos al mar. Y, ya que tratamos de conchas y conchudos, entren entre ellos los cangrejos que, aunque tan distintos en figura, tamaño y carne de las tortugas, son muy sus parecidos en lo sólido, testudíneo y conchudo.

La multitud que hay de cangrejos por acá y sus diferencias, sólo quien la ve las distinguirá bien. Trataremos solo de los mayores y más dignos de ser conocidos.

*Alimango*¹⁴ llaman estos naturales a los cangrejos mayores. Y sónlo algunos tanto que exceden en su tamaño a los galápagos de

fruit. So he gave signs of wanting the other so that he might be given what he desired and it was more profitable.

Also, in order to say to anyone that such is a person of mischief and plots, they say that he is like the intestines of this animal, because they have many twists and although it is small it knows much. For it knew how to deceive the monkey which is so much larger and wiser looking than itself. Likewise, when they give someone the worst of something, they say that they treated him like the *galapago* would. Then, in continuation of the fable begun above, they say that when the portion of the shoot or root which the monkey had given him sprouted, grew and yielded fruit, as the *galapago* could not climb it, he went in search of the monkey to go up and pick the fruit. The monkey did this willingly and sitting down at the top, he commenced to pick the bananas already ripe and eat them throwing all the peels or skins at the *galapago* which was below. Hence, the monkey deceived him or avenged the first deception; from this fable they draw these proverbs.

I shall only add in this special matter of the *galapagos* what can be deduced from its name here. It is that this word or syllable, *baó* is a root of many words which mean in this language "to carry or to sustain hardships, to suffer, etc.", so that it seems that the authors of this tongue alluded to the fable of the ancient philosophers and those more learned than they. They said that the world was founded on top of a *galapago*, the latter serving as the foundation on which the earth stood. If possibly some news of this fable reached here it could be that this gave it its name, as it has one appropriate to its purpose.

Thus, with this, we return to the sea. Since we have already treated shells and crustaceans, there must be included the crayfish. Although these are very different in shape, size and flesh from the turtles they are very similar in the solid shell and scaliness.

The multitude of crayfish that there are here and their differences can only be distinguished readily by one who sees them. We shall discuss only the largest and the most worthy of being known.

Alimango,¹⁴ these natives call the large crayfish. Some are so large that they surpass in size the *galapagos* of which we have

que tratamos. Algunos vienen a ser como un plato más que mediano, no entrando las piernas, que, con ellas, lo son mucho más (y, pues son tan grandes, ya causará menos admiración el que pudiese uno de ellos cargar y sacar a la playa a aquella celebrada imagen del Crucifijo que echó San Francisco Javier al mar para aplacar su tormenta).

Dióle[s] Dios a estos cangrejos dos tenazas o garras, que muerden y agarran tenacísimamente, pues con mucha dificultad se les puede sacar de ellas lo que una vez asieron. A estos llaman *cagat*¹⁵ los indios, que es lo mismo que "morder," y tienen para el efecto en dichas tenacillas unos como dientes, que los hincan en lo que cogen, con que hacen más difícil el desasirlo. Y por esto suelen los monos (como dijimos arriba) quedar asidos, presos y ahogados entre sus garras cuando van a cogerlos para comérselos.

Todos los cangrejos tienen su casco entero en las espaldas, que son de una pieza. No son totalmente redondos, porque la parte en que tienen la cola, opuesta a la cabeza (que no la tienen distinta del cuerpo), está algo más chata, con lo que da también la circunferencia, haciendo por delante un medio círculo perfecto, y por detrás uno como triángulo. En mitad del círculo tienen la boca, y en ella dos dientes a cada lado, pero no mascan como los otros animales, aves o peces, de arriba abajo, sino de lado, de modo que abren y cierran la boca, que está a lo largo de arriba abajo, hacia a un lado y otro. Lo demás de sus diferencias diremos luego.

Los ojos los tienen como sobrepuestos y totalmente sobre el casco, a que sobresalen a la parte de la boca como dos granos de rosario negros, aunque tienen un encaje en que se retiran cuando quieren. Cuando nadan, que es de lado, todos ellos tienen en el agua su cola como de langostas marinas, que sobresale; pero, en cogiéndolos, o en andando (como suelen por tierra), la encogen o tuercen hacia abajo, de modo que no parece que tengan cola.

Las hembras son más anchas comúnmente de cascos y cola que los machos; y, aunque hay de varios colores, verdinegros, pardos, blanquizcos, labrados de azul y blanco, con hermosas labores y otros matices, en estando asados, o cocidos, todos son colorados.

spoken. Some come to be larger than a medium size plate, not counting the legs. With these they are much more (for they are so large that it would cause no wonderment if one of them should carry or drag out on the beach that famous image of the Crucified which Saint Francis Xavier threw into the sea to calm its storm).

God gave this crayfish two gripping claws which bite and hold on strongly; once they have seized something, it can be released only with great difficulty. The natives call these *kagat*,¹⁵ which means the same as "to bite". For this purpose they have something like teeth on these claws, which they drive into whatever they seize so that they make it more difficult to release. For this reason, the monkeys (as we have said above) remain fast as prisoners and drown in their grip when they go to catch them in order to eat them.

All the crayfish have their whole shell on the shoulder bones which are in one piece. They are not entirely round because the place where they have their tail, which is opposite of the head (and which they do not have as a separate member of the body shell), it is a little more flat. In the front it makes a perfect half circle and behind, a kind of triangle. In the middle of the circular part they have their mouth and in it two teeth at each side. But they do not chew like other animals, birds or fish, from top to bottom, but from the side so that they open and close their mouths (which extend up and down the long way) to one side and the other. About the other differences we shall speak next.

They have eyes as though they have been added and entirely over the shell over which they extend at the point of the mouth like two black beads of a rosary, although they have a cavity into which they can be drawn when desired. When they swim, which is sideways, all have their tails in the water like the marine lobsters and it extends outward. But when seized or while walking (as they are accustomed to do on land), they contract it and twist it under so that it appears as if they did not have a tail.

The females ordinarily have a greater width of shell and the tail than the males. Although they are of various colors, dark green, brown, whitish, with designs in blue and white in beautiful figures, and other mixtures of colors, but when they are roasted or cooked they all become red.

Las partes más carnosas son los dos brazos, tan gruesos algunos como el puño cerrado, en que tienen las tenazas, que algunos grandes tendrán en cada uno de ellos, poco más o menos, tanta carne como la pechuga de una gallina, y los muy grandes más. Es blanquísima, y por esto muy al propósito para hacer de ella manjar blanco¹⁶; aunque algunas veces es de tan recia digestión (según los tiempos en que se cogen) que descomponen mucho los estómagos, y más si son flacos.

Con la luna y sus crecientes se les ablanda y endurece el casco, de modo que en la luna llena está en algunos muy duro y sólido, y en la menguante muy blandos, y en otros al revés, según sus especies y diferencias, que dije son muchas, mayores y menores.

Dieciséis he contado yo en el mar, y algunas en agua dulce, aunque la mayor es la de los que llamamos ya *alimangos*, que salen de la mar y pasan a los ríos y a la tierra, a partes pantanosas, cuando quieren. Hállanse a veces en los cascos de estos cangrejos figuras notables. Yo vi uno que tenía una cruz muy bien hecha en medio, y dos como candelas a los lados.

De su figura llaman acá a la luna, un día antes que llene el círculo en la oposición, *baga alimango*, que es como este cangrejo por no haber acabado de llenar su orbe. Y de un refrán suyo dicen a los que les falta arrimo y ayuda para pasar, que parecen al *alimango* sin tenazas, porque están sin ellas, muy a peligro de morir por faltarles los brazos o el instrumento con que cogían y cazaban lo que habían de comer.

A una especie de estos, que llaman *calompigig*,¹⁷ le falta naturalmente una tenaza, porque sólo una tiene grande, aunque mucho más larga que la de los *alimangos*, y la de la otra parte muy pequeña, que no le sirve, y así es refrán de los que, al partir no tienen igualdad, dando más a uno que a otro, que son como este cangrejo que tiene acepción de personas, prefiriendo unas a otras, sin más causa que su voluntad.

Suele con el tiempo una especie de estas, en una isla no muy lejos de estas, convertirse en piedra dura y sólida, sin perder su

The fleshiest portions are the two arms on which they have the claws, as thick, some of them, as a closed fist. Some large ones will have in each one of these about as much meat as the breast of a hen; the very large ones even more. It is very white and for this reason very useful for making '*manjar blanco*'.¹⁶ However, sometimes it is so hard to digest (depending on the season when it was caught) that stomachs are very much upset, especially if they are weak.

So, with the waxing of the moon, the shell is softened. Then it hardens so that in the full moon it is very tough and hard in some. In the waning moon it is very soft in some; in others, the reverse, depending on the variety and differences which, as I have said, are many, both large and small.

I have counted sixteen different kinds in the sea and a few in fresh water, although the largest is that which we have already called *alimangos*, which comes out of the sea and pass into the rivers and to the land or marshy places at will. At times, there are found notable figures on the shells of these crayfish. I saw one that had a very well-made cross in the middle, and two things like candlesticks at each side.

It seems from its shape, they have named the moon here, *baga alimango*, one day before it completes the cycle in opposition, for it is like this crab because it has not attained its complete roundness. In a saying of theirs they tell about those who lack support and need assistance to walk, that they appear like the *alimango* without the claws. Because the latter without them is very much in danger of dying, since it lacks the arms or the instrument with which it hunts and seizes what it needs to eat.

One type of these, which they call *kalonpihig*,¹⁷ is naturally lacking a claw, because it has only one large one, although very much longer than that of the *alimango* and the other arm is very small and useless. So it is said of those who on departure do not practice equality, giving more to one than to another; that they are like this crayfish, who shows preference among persons preferring some to others, without any more reason than his willfulness.

In the process of time, one of these species, in an island not too far from these ones, become a hard and solid stone, without

figura de cangrejo. Dicen es muy medicinal. Su color es ceniciento. Tengo yo un gran pedazo de uno de ellos, hecho piedra, de que suelo usar dándolo molido por remedio contra ponzoñas y otras cosas nocivas.

Concluyo este Capítulo con una curiosidad que pueden filosofar los entendidos, y es que muchas veces he reparado yo en las bajamares que en algunas partes dejan mucho descubierto, en particular en puntas bajas y de peñas, donde no una sino muchas veces he visto con harta admiración, en hoyas o estanquillos que suelen quedar, dos o tres cosas notables, de que confieso no alcanzar la filosofía natural: es la una de un género de ovas que miradas de afuera, parecen matas, o de coles o de otras hierbas mayores y menores, y algunas semejan a los berros de España que se crían en charcos, los cuales, si [selecha la mano para cogerlos, o el pie para entrar a coger otros peces en dichos charcos, se encogen, y retiran, de modo que desaparecen, y vuelven a salir cuando no hay cosa que se menea.

Género de coles las llama cierto autor. No las vió como yo tantas veces y tan de cerca. Imitan a las coles algunas, a otras hierbas otras, y crecen y se extienden, hallándolas mayores después de algunos días que se vieron antes; pero, bien considero, son ovas verdes pero con aquel modo de sentimiento que se encogen, y, si les echáis la mano, la dejan llena de babazas y aguas malas, y ellas se escabullen.

La otra es de un género de pececillos que no exceden el tamaño del dedo meñique. Son vivísimos y que andan dando mil cabriolas en aquellas como pilas de agua que quedan entre las piedras. Son estos de varios colores: azules de finísimo azul, colorados muy encendidos, amarillos otros y algunos variegados. Todos estos, que se ostentan con esta variedad de colores, en sacándolos del agua, son de un color pardo obscuro, algo blancas las barrigas, y, si los dejan fuera, se mueren presto, como pez fuera del agua, quedando del mismo color pardisco; pero, vueltos al agua antes que mueran, en cobrando su vigor vuelven a zambullirse y parecer con los mismos colores que antes.

Experiencia es que he hecho yo muchas veces y visto muchas más. Y confieso que no alcanzo la causa de tan varios colores dentro

loosing the figure of crayfish. They say it is medicinal. The color is gray. I have a big piece of one of them, converted into stone. I normally use it crashed as a remedy against poisons and other harmful things.

I conclude this chapter with a curiosity about which the learned men can philosophize. It is that many times I have found in the deep waters where there is still much to discover — particularly in deep and rocky points where not once but many times — I have seen with profound wonderment in the holes or calm pools, two or three notable things which I must confess natural philosophy does not know about. The one is a kind of *ovas* which, seen from above, seems to be clusters either of a kind of low shrub or cauliflower or other larger or smaller plants and some similar to the watercress of Spain and is grown in pools. If you place out your hand to take them or your foot in order to catch other fish among the pools, the former shrivel up and draw back so that they disappear. They come back out again when there is nothing to threaten them.

A certain author calls them a kind of cauliflower. He did not see them as many times as I did and from so a close-up. Some resemble the cauliflower; others different plants. They grow and are found to be larger after a few days than they appeared previously. But on careful consideration, they are green '*ovas*' but with that ability of sensitivity so that they fold up. If one extends a hand to them, they leave it full of froth and dirty water and slip away.

The other is a species of little fish, which do not exceed the size of the little finger. They are very lively and go about doing a thousand capers in those fountain-like pools of water which lie among the rocks. These fish are of various colors: the finest of blues, a very fiery red; others yellow and some multicolored. All of these which display themselves in such a variety of colors, when taken from the water, become a single color: a dark brown and the bellies white. If they are left out of the water, they quickly die '*like fish out of water*' becoming the same brownish color. But if returned to the water before they die, upon recovering their vigor, they dive down again and appear with the same colors as before.

I have made the experiment many times and have seen it many more. I confess that I do not understand the cause of so many

del agua y tan diferentes fuera, y todos de un color cuando están muertos; motivos todos para alabar a Dios en sus obras, pues en cosas tan tenues como estos pececillos es tan maravilloso, y los que esto no alcanzamos, ¿cómo alcanzaremos lo demás y de mayor esfera? Aunque se pueden rastrear por estas; que todo lo califica y comprende aquel lugar de San Pablo: ‘...*invisibilia Dei, et ea quae non sunt, per ea quae facta sunt intellectu conspiciuntur*’¹⁸.

Hay también algunos peces mayores y de más de palmo, de colores azul, verde, amarillo y colorado, finísimos, pero estos conservan el color aun muertos.

La tercera cosa es que, entre dichas peñas, se hallan variedad notable de caracolillos, que nacen y se crían en ellas, de varios colores y hechuras, con sus caracoles dentro, que salen y caminan cuando no sienten gente; que, en sintiéndola, se encierran.

Entre estos hay un género que tienen bajo de la cabecilla un taponcillo redondo, como labrado a tomo, chato por la parte inferior en que está asido el viviente que tiene dentro, y está señalado en dicho taponcillo el tamaño y figura del caracolillo. Lo admirable de esto es que, en cerrándose, ajustan tanto y con tanta tenacidad que ni hay fuerza ni maña que los pueda abrir, y así es necesario, para hacerlo, quebrantarlos y hacerlos pedazos entre dos piedras; que de otra manera era imposible.

Tienen también otra cosa especial, y es que estos taponcillos solos, no los caracoles, o sus casas, son olorosos, y, molidos (aunque son durísimos), sirven de muy buen sahumero, de que usan estos naturales, en especial las mujeres.

De lo dicho de este caracolillo se pueden colegir dos cosas notables; la una la tenacidad y fuerza tan grande con que detienen dicho taponcillo, sin que, ni con hierro ni con cosa alguna, se pueda desasir; la segunda la diferencia de la materia de él y lo demás de la concha del caracol, habiendo esta recibido la calidad odorífera, y en grado algo intenso, y la otra la opuesta, criándose tan juntas, sustentándose y creciendo igualmente y en un mismo puesto. Milagros todos y misterios no vulgares de la naturaleza.

colors in the water and so different outside and of the same color when dead. All these are all reasons for praising God in His works, for is He not as wonderful in lesser matters as in others of a greater sphere? Even Saint Paul attest to this and understands its saying: "*...invisibilia Dei, et ea quae non sunt, per ea quae facta sunt intellectu conspiciuntur*".¹⁸

There are also some larger fish of more than a *palmo*: the finest of blue, green, yellow and red, but these keep their color even though dead.

The third thing is that among these rocks are found a remarkable variety of little snails which are born and grow among them in various colors and shapes with the snails inside them. They come out and travel about when they sense there is no one around.

Among these, there is a variety which has below the head a little round plug, as though fashioned in circular form. It is flat at the bottom, on which is held the living creature that resides inside. There are outlines on this little plug, the size and shape of a little snail. The admirable part of this is that on closing themselves in the two portions that fit together so well and with such tenacity that there is neither force nor skill that can open them. Hence, it is necessary to shatter them in order to do it and to break them into pieces between two stones. In no other manner would it be possible.

They also have another special characteristic: it is that these little plugs alone, not the little snails or their houses, are odorous. Grown up (although they are very hard) they serve very well as an aromatic which these natives, especially the women use.

From what has been said about this snail, two notable facts can be drawn. One is the tenacity and very great force with which it holds on to that little plug so that neither with iron or any other thing can it be pried open. The second is the difference of its substance compared with the rest of the shell of the snail. The one having acquired an ill-smelling quality and to a somewhat intense degree; the other, the opposite. They develop in close proximity to each other, sustaining themselves and growing equally and in the same position. All marvelous miracles and mysteries of nature!

Chapter 17

ANNOTATIONS

[1] *Pawikan*. A sea-turtle of which there are two kinds: *Anoiban* [could this word be scrambled, perhaps? Maybe it should read *olaniban* as Alcina will have it shortly, further in the text?] and *magdarahik*. These have three grades of fat: *May tambok nga kanan gabi maitum*; *may kanan adlaw, maputi*; *may kanan bulan, madaragdarag na yadtu*.

The different parts of the turtle are: *kara*, shell of the turtle; tortoise shell; *kambag*, which are the arms and legs which act as paddles; *boringa*, the ovary or that which in the *alimango* is known as *aligi*. *Pawikan ka!* A kind of curse when they stumble or hit a stone or a log. Sánchez [1711], *op. cit.*

The *pawikan* is described by Tramp thus: large sea-turtle; green turtle, *chelonias mydas*; leatherback, *demachelys coriacea*; loggerhead, *caretta*. *Op. cit.*, p. 352.

“*Pawikan*: turtle, amphibious animal; the shell is very hard, coloured and beautiful. interj. An expression showing wonder or anger. Nuts! Nuts. De la Rosa-Alcázar [1914], *op. cit.*, p. 243.

[2] *Magdarahik*. This term is not found in the alphabetical order in Sánchez, but under *pawikan* description. It is another type of sea-turtle, as Sánchez states.

It is a little regrettable, but many of the synonyms that Sánchez gives, under a respective entry, are not found in the alphabetical order for a further description. However, we are deeply appreciative and grateful for all that this Jesuit lexicologist achieved and left for the Bisayan posterity.

Could this word possibly be derived from *dahik* as we will see in footnote [7]?

“*Darahik*: to crawl, the movement of the turtle towards the shoreline. De la Rosa-Alcázar [1914], *op. cit.*, p. 103.

[3] *Daranawan*. Unable to trace this word down. It may be derived from *danaw*, which in Bisayan means lake, pond or even a pool of water, as for example, in *Lanaw, Mindanaw*, etc.

[4] *Olaniban*. In a relentless pursuit of finding this word in Sánchez, it was only by chance that I discovered it under *anoliban*: *turtle, olaniban* means the same thing. *Shell turtle*. Sánchez [1711], *op. cit.*

[5] *Pagong*. Unable to locate or find the word anywhere.

[6] *Boringa*. In Sánchez's *Vocabulario 1711*, it is found and described as an ovary or better, according to Alcina, as ova and undeveloped; when developed and outside the womb, it is called *dahig*.

"*Buringa*: Ova, or the interior part of the birds where the eggs are formed and developed. De la Rosa-Alcázar [1914], *op. cit.*, p. 68.

[7] *Dahik*. Sánchez has an entry for *dahik*: "what is given as dowry". *Dahikan mu kun usa ka bulan an akon ugangan sin duha ka agung; pinakidahikan*, "the man to whom it is requested to give or fulfill", *nakidahik*, "the person demanding fulfillment of the agreement". *Op. cit.* "*Dahig*: contaminate, to push, to pull along." De la Rosa-Alcázar [1914], *op. cit.*, p. 103.

[8] *Quiuul*. "*Kiuol*: to move, to swing something, as when the dog moves the tail, etc."

[9] *Galápagos*. A Spanish word for sea-turtle or fresh-water tortoise.

[10] *Baó*. A sea-turtle or galápagos; *Manhibao*, "to call someone galápagos". *Di mo pabhibawhun an imo igkasitawo*. Sánchez [1711], *op. cit.*

Tramp presents it thus – *baó*: a tortoise; terrapin, land or freshwater turtle. *Op. cit.*, p. 39.

"*Ba-O*: Galápagos. *Panhiba-O*. v. to call someone galápagos." De la Rosa-Alcázar [1914], *op. cit.*, p. 36.

[11] *Kumaw*. Sánchez has a word *kumam* for which he gives as a synonym the exact term that Alcina has in his text *kumao* [*kumaw*]: rough, rude, crude, unpolished, rugged, hard, violent, etc.; awkward, clumsy, slow, heavy, torpid, inept, useless. *Kumaw ka lamang udoy?*, You are crazy; *Kumaw ka nga di ka makakadakup sin isda*. [1711], *op. cit.*

"*Kumaw* or *kuman*: Galápagos; it grows in ponds and lagoons." Now, the word *kuman* refers to an old individual who in his acts seems like a child. Rude, incapable, inept. De la Rosa-Alcázar [1914], *op. cit.*, p. 97.

[12] *Hangag*. A synonym for *baó*, *kumaw* or the sea-turtle, just as Alcina presents it in his text. Sánchez [1711], *op. cit.* Tramp describes it too as a tortoise; terrapin; turtle. *Op. cit.*, p. 174.

[13] *Saha*. A sprout or a shoot or an offspring, which is found at the base of the banana plant. Sánchez, *op. cit.*

[14] *Alimango*. Also known as *kinis*: crab or crayfish, a species which is very numerous: *kagang*, *kimpi*, *kuhao*, *karaskaras*, *agokokoy*, *kalonpihig*, *mamarubug manganhaw*, *manunngug*, *kodlongon*, *katong*, *saniat*, *sankat*, *kasag nga bulbulun*, *katagan*, *kayamas*, *alalahasa*, etc. These species are found in their respective places [for example, under *kagang* Sánchez gives some sixteen lines of description of this type. The various parts of the *alimango* are "*kamoy*, little arms; *kapay*, a little paddle; *kagar*, the claw; *tiyotiyo*, the pincer underneath the

claw; *Agongagong*, the shell of the above; *lukublukub*, or *tacuptacup*, the cover from where they evacuate; *ulan*, the arm of the pincer; *pirukpiruk*, the little horns over the eyes; *Aligi*, the thickness; *alokaba*, the shell of the belly. *Magalimango kamo, kay Biernes niyan, ngan waray igsusura. Diri alimangohon ining katunggan. Malaalimango, Malaquinis an bulan kun diut nay diut nay kablasan sa paghipono.* Sánchez [1711], *op. cit.* *Kinis*: hispanicized: *quinis*. Tramp, again, shows that the word is Tagalog, which it is not. It is a crab with long spiny legs and has a soft light-colored shell. *Neptunus gladiator* (fabr). *Op. cit.*, p. 10.

[15] *Kagat*. The word means to bite or to sting and also appears in these forms: *kagatun* or *kagtun*. E.g. *Magkagat an ayan, an putiokan, an halas, isa, kasili, etc.* It also means to claw, to clutch or grip, *Pagkagtan mu sin tulo uka kagat.* *Kagat* refers to the pincers of the crayfish or crab. Sánchez [1711], *op. cit.* Tramp also cites it appropriate as crab's pincer or to bite, to sting, to gnaw.

"Kagat: to bite. — A sting or a bite of a snake or some other creature. To get hold of the anchor or something similar. De la Rosa-Alcázar [1914], *op. cit.*, p. 75.

[16] *Manjar blanco*. This is a dish made of shredded breast of chicken with sugar, milk and rice flour and known as *blanc mange*. Cfr. *Diccionario de la lengua española*, h-zuzón, p. 868.

[17] *Kalompig*. Or *kalompig* as found in the manuscript texts. The word is not found in Sánchez alphabetically but under the entry *alimango*, fortunately, as one of the species, where Sánchez enumerates some 18 species and all in the Samarnon-Liñeyte Bisayan. *Op. cit.*

[18] "God's invisible qualities — His eternal power and divine nature — have been clearly seen, being understood from what have been made, so that people are without excuse." Romans 1:20 [NIV].