

Capítulo 14

DE LA ABUNDANCIA, VARIEDAD Y BONDAD DE LOS MUCHOS PECES QUE SE HALLAN EN ESTAS ISLAS

Tratar de la multitud de peces que encierran estos mares fuera especular sus abismos, contar sus arenas, y sobre ellas las estrellas del cielo, pues son infinitas sus especies y diferencias que en sí encierra. Muchos semejantes (si no son las mismas) a las que en España y sus mares se hallan, y otras muy diferentes, y todas muy buenas, muy gustosas y más o menos saludables, según sus calidades. Y así, dejando para los Capítulos siguientes la especial mención de algunos peces de mayor grandeza y de menores noticias por allá, solo trataré en éste de la común, llamémosle vulgar, muchedumbre de ellos, su modo de cogerlos o pescarlos, en lo que se diferencia de España, que para allá serán raros, y el uso que de ellos tienen los indios que, en general, gustan más de comer pescado que otras carnes de animales y aves, quizás por la mayor simpatía que, como isleños e hijos del mar, tienen con ellos.

Aunque son muchas las especies de peces marinos de que trata Plinio y otros autores de la Historia Natural, dudo mucho que lleguen, ni en número ni en calidad, a las que se hallan en estos mares, dejando los de los ríos, de que diremos algo después, pues ni los muy alabados y regalados de Europa y de España lo son mas allá que acá. Y hay otros muchos acá que allá no se conocen, que exceden en tercio y quinto a los que por allá tienen más fama.

Hablo de experiencia acá y allá, con [*sic*] quien nació cerca del mar y vió la multitud de pescados que en las costas del reino de Valencia

Chapter 14

CONCERNING THE ABUNDANCE, VARIETY AND GOODNESS OF THE MANY FISH THAT ARE FOUND IN THESE ISLANDS

To discuss the multitude of fish that these seas hold, would be to probe its depths, count its sands and, above them, the stars of the sky; the varieties and differences of fish which it holds are infinite. Many are similar, if not the same, to those that are found in Spain and its seas; others are very different. All are very good, very tasty and more or less healthful, depending on their qualities. So, leaving for the following chapters particular mention of some fish of great size and little known there, I shall discuss in this one about the ordinary kind, we may call the vast number of them ordinary: the method of catching them or fishing for them, how they differ from those of Spain, which would be rare over there; the uses made of them by the natives, who in general like to eat fish more than other flesh of animals and birds. Perhaps, it is because of the greater affinity which, as islanders and sons and daughters of the sea, they have with them.

Although the varieties of sea fish of which Pliny and other authors of natural history treat are many, I doubt much that they reach either in number or quality those which are found in these seas. I omit those of the rivers, about which we shall say something afterwards, for neither the most praised and prized in Europe and Spain are more valued there than here. There are many others here which are unknown there which far exceed in goodness those which there have the greatest reputation.

I speak from experience here and there; as one who was born near the sea and saw the multitude of fishes that are caught and prized

y Cataluña se cogen y estiman, y de la que acá he visto infinitas veces. Y es cierto que los mejores de acá lo son con muchas ventajas. Los savalos de allá, besugos, lampreas, meros y otros de nombre, acá por muy ordinarios, no [*sic*] lo tienen. Exceden a aquellos los que acá llaman *bunag*, *sandaatan*, *mansa*, *tavaay* y otros muchos, muy regalados. Las famosas sabogas, que allá se cogen sólo cuando van a desovar, se hallan acá todo el año en algunas ensenadas de mar más pacífico. Y es cierto que, como en lo espinoso imitan a las de allá, en lo sabroso no les ceden.

Los nombrados *tanguigues*, no se hallan de estos en España, que tal vez exceden a una braza de largos, son acá muy ordinarios y sabrosísimos, en especial las cabezas, hijadas y colas, que son lo mejor.

Las lampreas no son acá en una sola diferencia y sólo del tamaño de las de España. Háylas mucho mayores y de diferentes especies. Y la que llaman *alimosan* acá es regaladísima por lo mantecoso, suave y blando. Dejo las anguilas, de que trataremos cuando de los ríos.

Las tibias son acá mucho mayores, en especial el un género de ellas, y hay tres diferencias, en nada inferiores.

Exceden en lo blando y suave a las de allá las que acá llaman *nocos*, aunque son menores. A las mayores llaman *colambotan*. He visto yo una de aquellas paletillas blancas que suelen tener en el pecho (alhaja allá de plateros), que tenía bien cerca de tres palmos de largo y cerca de uno [de] ancho, con que se echará de ver cuánto mayores son que las de allá.

Y por concluir es cierto que, en general, son abundatísimas estas Islas de muchos y muy buenos peces, de los de escama, y sin ellas.

Las langostas marinas, que las hay acá de tres especies, y las menores son mejores, camarones, o llagostins, que llaman en Valencia, los hay tan grandes como algunas langostas de allá, y no solo en la mar, sino en los ríos las hay muy grandes, si bien no tan sanas ni sabrosas como las del mar.

Lo especial acá es los modos de coger el pescado de estos indios que, por ser muy diversos que los de España, diré con breve, y de sus diferencias.

on the coasts of the Kingdoms of Valencia and Cataluña. I have seen them; here on infinite occasions. And it is certain the best ones here are so by all odds. The shad from over there, sea bream, lampreys, Mediterranean grouper and other varieties not ordinarily found here. They surpass the former in those which they call *banag*¹, *sandatan*², *mamsa*³, *tawa-ay*⁴ and many other very highly regarded. The famous *sabogas* which are caught there only when they go to spawn, are found here all year round in some of the calmer coves of the sea. It is certain that just as they resemble those from the Spanish waters in spinness, they are nothing inferior in fine taste.

Those called *tangigi*⁵, I do not know if any of these are found in Spain, which possibly are more than a *braza* in length, are very common here and very tasty; especially the heads, livers and tails which are the best.

The lampreys here have not simply one difference and of the size of those from Spain. Over here, they are much larger and of different species. That which they call *alimusan*⁶ here is most delightful because of its mellowness and suave, bland taste. I pass over the eels of which we shall speak when we get to their rivers.

The cuttlefish are much larger here; especially one variety of them and there are three different kinds in no way inferior.

Those they call *nukus*⁷ here surpass those over there in blandness and delicacy, although they are smaller. The largest they call *kulambutan*⁸. I have seen one of those little white bones that they are accustomed to wear on their chest (prized over here by silversmiths) which was at least three *palmos* in length and about one, in width; by which it may be seen how much larger are these than those over there.

To conclude, it is certain that, in general, these islands abound with many and very good fish of the scaled variety and without them.

There are three species of the sea-lobsters here; the smallest are the best; shrimp or *llagostins*, as they call them in Valencia. Some of them are as large as some lobster over there. Not only in the sea but in the rivers there are very large ones, although not as tasty or savory as those from the sea.

What is peculiar here is the native method of catching fish. Since it is much different than that of Spain, I shall speak about it and its differences briefly.

El más común es el que ellos llaman *laya*, y vulgarmente llamamos por acá atarraya. Es esta atarraya un género de red acompañada que, comenzando en el centro pequeña, va creciendo tanto que llegará la circunferencia de ellas, en las más largas a nueve o diez brazas, y aun más. Y en las menores a seis u ocho. Tienen en el centro un cordel, o lazada, de donde la asen para levantarla. La circunferencia está toda contrapesada de unos plomos que ellos llaman *bato*, por lo pesado, y *taquen* en su nombre propio, porque se amarran en la orla, u orilla; que para el efecto se les pone un cordón más fuerte en que van ensartadas dichas piedras o pesas.

A esta atarraya coge el indio la mitad, recogida o doblada, encima del brazo izquierdo o del derecho, como mejor se apaña, levantando la una parte de la orilla encima de todo, y con el derecho, o con ambos, le echa y esparce de modo que, al caer, hace un óvalo grande, cuanto lo es la circunferencia de la atarraya. Echanla cuando ven “cardumen,” o muestra, de los peces. Al extenderse sobre el agua los plomos, llevan abajo toda orilla y extremidad de dicha red, que para eso se ponen, quedando todos los peces que en aquel distrito alcanzó, presos, que van cogiendo de uno en uno a veces, y a veces retirando poco a poco los plomos hasta que se juntan abajo, quedando dentro todos los que alcanzó la red, y de esta manera cogen los peritos mucha cantidad de pescados, y se precian tanto de ser buenos atarrayadores que el más principal y noble entre ellos; hace más gala de esto, y tienen (aunque tengan muchos esclavos y criados que les pesquen) por entretenimiento el ir a echar a las orillas del mar, o rios de poca agua, sus atarrayas. Y suelen decir algunos de los que acá llaman reyes (que no lo son, sino régulos, como veremos) por jactancia, como dicen, lo suele decir el rey de Cambodya (aunque este de veras es Rey y muy poderoso) delante de los españoles cuando va a echar la atarraya; “No sé si mi hermano, el rey de Castilla, echará tan bien la atarraya como yo”, teniendo este ejercicio por ocupación real, y no menos que lo es la caza.

Además de estas atarrayas, y su ejercicio, que comienzan muy desde niños, haciendo para los muchachos sus atarrayatinelas muy pequeñas, usan de redes, y de estas de muchas diferencia. (Dejo la de los chincerros que acá llaman *paggiuor* que, por ser como las nuestras de España, no tienen cosa especial, aunque de estas usan poco los indios, así porque se ayudan poco unos a otros, como porque no puede uno solo ni hacer ni conservar, o aderezar, tanto como tiene una de estas redes,

The most common method is what they call *laya*⁹; we call it here commonly *atarraya*. This *atarraya* is a kind of net which beginning small in the center continually grows until the circumference, in the largest, is nine or ten *brazas* and even more. In the smaller ones, six or eight. In the center they have a rope or knot which they grasp to raise it. The circumference is all weighed with a number of lead pieces which they call *bato* because of its weight. *Taquin* is its proper name because they are tied at the border or edge. For this purpose they fasten on them a stronger cord in which are strung these stones or weights.

The native takes hold of the middle gathered up or folded over the left arm, or the right, by which ever he can grasp it best. He raises a part of the edge above all of it and with his right or with both arms he throws it out so that on falling it forms an oval as large as the circumference of the *atarraya*. It is thrown when they see a shoal or signs of fish. When it extends itself over the water, the sinkers, which are put for this purpose, carry the whole edge and extremity of the net to the bottom. All the fish that it overtakes in that area are captured. The natives go about gathering up the sinkers one by one at times, at others withdrawing them little by little until they are joined below and all the fish which the net caught are within. In this manner the skillful ones catch a great quantity of fish. They value so highly being good *atarrayadores*; that the highest *principal* and most noble among them takes great pride in this. They regard (even though they may have many slaves and servants to fish for them) as entertainment going to the shores of the sea or of the shallow rivers to cast their nets. Some of those who are called kings here (which they are not, but rather kinglets, as we shall see) say as a boast, as they say the king of Cambodia used to say (although he is indeed a king and very powerful) before the Spaniards when he was going to cast his net, "I am not sure whether my brother, the King of Spain casts the *atarrayas* as well as I." They regard this exercise as a royal undertaking and no less so than in hunting.

Aside from these *atarrayas* and their use, which begins when they are small children by making for the boys their little *atarrayas*, they use many different kinds of nets. I omit the *chincerros* which here they call *paguyod*¹⁰ and which are like ours in Spain; they have no unique features, although the natives use these rarely both because they seldom help one another and because one person alone cannot make or preserve nor repair them so well as one of the nets which they call over there *barrederas*. All in all, the Fathers customarily have

que allá llaman “barrederas.” Solemos, con todo, tenerlas los Padres con ellos de comunidad en algunas partes y coger con ellas para todos muchos y muy buenos peces, y a veces en tanta cantidad que hay para todo el pueblo.

No dejaré con todo de decir el modo especial de algunas de sus pescas, en la que llaman *pangagumao*, que quiere decir “para coger caballas”, que las hay por acá con mucha abundancia. Usan de tres redecillas, no muy anchas. Serán de dos brazas, o poco más de ancho, y de tres a cuatro de largo. Salen tres muchachuelos (como he visto yo, y aun mandado no pocas veces) con su canoilla (*baloto* llaman acá) y, en mitad del mar, en viendo cardumen de dichas caballas, el que va en la proa, que suele ser el mayor, lleva uno como mazo de palo, de hechura de un chapín, la parte inferior con su caña o palo largo de más de una braza (que llaman *tomboc* por el ruido que hace). Con aquella media bola grande que lleva, va dando golpes en el mar para espantar las caballas y juntarlas entre sí. El que está en la popa, va guiando y hurtando la vuelta, tomándola [s] la delantera, y juntamente largando las redes dichas, que el de en medio tiene su extremidad, y, haciendo con la embarcacioncilla una O y recogiendo con brevedad las dichas redes, cogen mucha cantidad algunas veces, cuando las hay en abundancia (y ha de ser cuando no hay luna, que con la obscuridad ven mejor el lucir o como centellear de las aguas, que acá llaman *garagara*, que con su confuso correr hace el cardumen) más de mil en pocas horas y a poca costa, y trabajo, pues, como digo, le hacen aun muchachos de doce a quince años. Y, cuando es gente diestra y grande, cojen en mucha más abundancia. Sólo tienen un contrario, y no contemptible, en este modo de pescar, y es que unos grandes peces, mayores que los atunes de España, que acá llaman *lomhor* (y en el océano de España “bujes,” si no me engaño, o “toninas”) que son amicísimos de este género de peces y se andan siempre tras de ellos, cuando ven la red llena, envisten y suelen llevarse la mitad de la redada, porque no basta lo sutil y delicado de las redes con que las pescan, a resistir a su invasión y bocas desmedidas.

Otro modo de pescar hay notable en algunas partes y es al revés, al parecer, de las demás pescas, porque en estas se ponen las redes en el aire, no en el mar. Diré el modo, por ser particular, a que llaman *pagbiday* en los pueblos de Caligan [perhaps, Calbiga?] y Paranas,

them in community in some places and fish with them for large amounts and very good fish for everybody; at times in such quantities that there is enough for the entire town.

I shall not pass over, nevertheless, telling the peculiar method of some of their fishing. In that which they call *pangagumaw*¹¹, which means 'to catch *caballas*' and which are in great abundance, they make use of three not very wide little nets. They would be about two *brazas* or a little more in width and three to four in length. Three grown boys go out (as I have seen and even directed on many occasions) with their light canoe (which they call *baloto* here). Out on the sea, on sighting a school of these *caballas*, the one who travels in the prow, who is usually the biggest, carries something like a wooden mallet. The lower part, the shape of a *chapin* with a cane or a long stick more than a *braza* in length, which they call *tumbok*¹² because of the noise it makes. With this large half ball which he carries, he continually strikes blows on the water to frighten the *caballas* and cause them to come together. The one at the back continues to steer and making a turn about, he takes the front position. Together they let out the nets, the one in the middle holding the end. The little vessel makes an 'O'. Hauling in the nets quickly, they catch a great quantity. Sometimes when they are plentiful (it has to be when there is no moon. In the dark they see better the glitter or kind of sparkle of the waters which they call here *garagara*¹³ and which, by its confusing effect makes the school run. More than a thousand are caught in a few hours and with little effort and labor. For, as I say, even boys twelve to fifteen years do it. When they are skilled and mature persons they catch fish in much greater abundance. They only have one impediment and unsatisfactory situation in this manner of fishing. It is that there are some large fish, larger than the tuna of Spain, which here is called *lumod*¹⁴ (and in the oceans of Spain, *bujeos*, if I am not mistaken, or *toninas*) which are extremely fond of this kind of fish and continually follow them. When they see the net filled, they attack it and carry off half the multitude because the light and delicate nets which they fish with are not enough to halt their attacks and their fearful mouths.

Another remarkable method of fishing is used in some places. Seemingly, it is done the opposite of other method of fishing, because of this the nets are set in the air and not in the ocean. I shall describe the mode because it is different and which they call *pagbiday*¹⁵ in the towns of *Calbiga*¹⁶ and *Paranas* where they practice it ordinarily. Various

que es donde lo usan ordinariamente. Y algunas veces, que se me hacía camino, les acompañaba yo para verlo, que es cosa de mucho entretenimiento, aunque tiene algún peligro.

Es, pues, el modo que en ciertos días, que ellos saben, de la menguante o creciente de la luna, el que es cabeza de esta pesca toca su cuerno, que son acá unos grandes caracoles (pitones se suelen llamar) o un cañuto de caña de estas grandes, que llaman *bodion* a su sonido, que en la tarde antes se previenen los que quieren ir a la pesca. Y a las veces son treinta y cuarenta balotos. Lo que lleva cada uno es una red de dos brazas, o poco más, de alto, y lo largo de su embarcación, y dos palos largos que ponen el uno en la proa y el otro en la popa, al un lado, o bordo, y allí queda tendida la red como vela.

El cabeza o capataz lleva, además de esta red del lado, otra que llaman *pocot*, con sus piedras y corchos, que a su tiempo echan en el mar. Va delante y, en descubriendo *cardumen*, o abundancia de peces, hácese señal. Júntanse todas las embarcaciones, y, poniendo hacia la parte de afuera las bandas o bordos, donde están ya las redes inhiestas, se cierran diez o doce o más (y si son muchas, hacen dos o tres tropas) en figura cuadrada o redonda o prolongada, según el lugar y los peces.

Bajan entonces dos o tres (que es en lugar poco hondo y en bajamares comúnmente) al agua y extienden su red, no para cojer los peces, sino para espantarlos. Ellos, entonces (son varias diferencias de lisas, que acá llaman *balanao*, *aguas*, *taguman*, y otros que saltan en viendo la red de abajo o en sintiendo quien les persigue), al salto que dan, topan con las redes que, inhiestas servían de bardas o muro y, con el golpe, caen dentro [de] los balotos o embarcacioncillas, quedando por parte del dueño de dicha embarcación todos cuantos dan en la suya: sólo que después se juntan todos y al que es capataz le dan de cada diez una. Algunos (que va en su ventura) suelen llevar mucha cantidad, y algunos nada, porque no cayó en su embarcación ni un pez tan sólo, aunque ellos son tan comedidos que a los que no cogieron cosa les dan parte, para que otro día les de [n] a ellos cuando fuere su ventura tan corta como de los que no llevaron lance en aquella.

Héme hallado yo algunas veces por curiosidad y deporte en este género de pesca, que cierto lo es, y más cuando hay abundancia de

times when I was traveling there, I accompanied them to see it. It is a matter of great amusement, although it has some danger.

The method is this: on certain days, and they know about the waning or waxing of the moon, the one who is the leader of this fishing expedition sounds his horn. These here are large shells (*pitones* they are accustomed to call them) or a section of a bamboo of the large variety whose sound they call *budiong*¹⁷, which is given on the previous afternoon. Those who wish to go fishing prepare themselves. At times there are thirty or forty *balotos*. Each one carries a net two *brazas*, or a little more, in height and the length of the vessel. They carry two long poles and place one in the prow and the other in the stern along one side or board. There the net is stretched like a sail.

The leader or conductor carries, in addition to this net, another on the side which they call *pukot*¹⁸ with its sinkers and shell, which at the proper time they throw into the sea. He proceeds forward and on discovering a school or an abundance of fish he gives a signal. All the vessels come together and placing toward the outside the sides or boards where the nets have been set upright, ten or twelve or more arrange themselves to form an enclosure. If there are many, they form two or three groups in a square or round or elongated according to the place and the fish.

Two or three men then get into the water (it is ordinarily done in shallow places and at low tide) and stretch out their nets, not to catch the fish but to scare them (there are various kinds of *lisas* which they call here *balanaw*¹⁹, *agwas*, *taguman*²⁰ and other which leap up on seeing the net below them and on sensing something pursuing them). Upon leaping then they bump into the nets which standing upright serve like straw on top of the fences or a wall, and with a blow they fall into the *balotos*, or little boats. Everything that falls into the *baloto* belongs to the master of it except that afterwards all gather together and they give one of ten to the one who is the leader. Some (which depends on their fortune) at times get a great quantity and some nothing because not even one fish fell in their *baloto*. However, they are so courteous that they give a share to those who caught, nothing so that on another day the latter may give them something in return, when their own short-lived fortune leaves, like those who had no success on that occasion.

I have engaged at various times out of curiosity and for sport in this manner of fishing. Surely it is sport and especially when there is

peces, que parece están por todas partes envistiendo y saltando - no quiero decir lloviendo - en las embarcaciones, cuál que llevada mucha violencia suele agujerear algo la red y quedarse asido de las agallas, cuál la traspasa de parte a parte y se libra, cuál da en el rostro, cuál en los pechos y otras partes, que es cosa muy entretenida, y cuál por coger a la grande liza que con los saltos quiere salir del baloto, por la prisa de acudir suele resbalar y caerse, o dentro del baloto o en el agua, y allí es la fiesta y gritería de todos, que ellos llaman *soriao*. Y algunas veces hay un género de peces que llaman *balu* (picudas como las nuestras de España) pero este balu [es] rollizo como el brazo, de color verde y con un pico muy duro, que suele tener un jeme y más de largo, y suele dar en el pecho a uno y herirle malamente, y, si es en la barriga, es sin remedio.

Tal vez les atraviesan un brazo, y ha sucedido morir alguno de estas heridas; que este es el riesgo que dije tenía este género de pesca. (Pero ¿qué caza ni pesca carece de ellos?).

Las veces que yo me hallé en ellas, además de los que cayeron en mi embarcación, que fueron algunos, me daban a su voluntad los indios (y aun sin ir me enviaban a las veces) no poca cantidad. Y son estas, que llaman *taguman*, unas lisas mayores que el brazo, al modo de los que llaman “bobos” en algunas partes de España, y no menos regalados que ellos.

Esto es cuanto a las pescas con redes. Dejando otras muchas más vulgares por no alargar, vengamos a otras que se hacen en corrales, que, por ser inusitados en España y tener su especiosidad, así en el modo de hacerlos como en el de coger y sacar muchas cantidades de famosos y grandes pescados, los pondré aquí. Y porque se hacen estos corrales en dos maneras por acá (dejando otra de los bojolanos, que en este género de pescas son los más peritos, más diestros y que lo usan más) porque de estos dos modos que ahora diré, se pueden colegir los otros, no me alargaré más.

Al uno llaman acá *paraan*. Para poner este, buscan lugar donde esplaye mucho la mar; de modo que, cuando está llena, se cubre todo, o lo más, y cuando bajamar, queda con muy poco agua. El modo es que de antemano tiene[n] hechos unos como cañizos, aunque no muy tupidos

an abundance of fish and it seems that they are everywhere flapping and jumping; I do not wish to say raining into the boats. Some that were propelled by real force bore into the net and became fastened by their gills. Some go through from one side to the other and free themselves; some strike you in the face; some in the chest and other parts of the body and so it is an amusing thing. Some because of catching the great striped mullet, which with its jumping tries to get itself out of the *baloto*, by the speed of its efforts to assist causes one to slip and fall, either into the *baloto* or into the water. There is merriment and shouting by all, which they call *suriaw*.²¹ Sometimes there is a kind of fish which they call *balu*²² (with a beak like ours in Spain), but this *balu* is round like an arm and with a green color and with a very hard point, which is a *jeme* or more in length. It can strike a blow at one's breast and badly wound him and if it is in the belly there is no remedy.

At times it has pierced through an arm and some persons have died of these wounds. This is the risk which I said this manner of fishing has. But is anyone free who does hunt or fish?

The times that I have found myself among them, aside from the fish that fell into my vessel, which was a good number, the natives voluntarily gave a substantial number. And even without going with them, they sent me some at times. These are the ones they call *taguman*, a kind of *lisa*, larger than an arm and in the fashion of those they call *bobos* in some parts of Spain, and just as highly regarded as they.

This is enough about fishing with nets. I omit other methods, much more common, so as not to prolong this. We come to others which are accomplished with enclosures. Since these are not used in Spain and have their originality both in the manner of making them and in the manner of catching and taking out great quantities of widely known and large fish, I shall set them down here. Because these enclosures are made in two ways here (I shall omit the others of the *Boholanos* who are the most able and skillful in this manner of fishing and who use it the most) because from these two methods which I shall now describe, the other can be inferred so as not to draw out the subject further.

The first one, they call here *paraan*²³. This is set in a place where the sea forms a large beach so that when the tide is in it covers everything or most of it; when there is low tide, it leaves very little water. The method is that beforehand they made kinds of frames, not very

sino claros, que cabrá entre caña y caña el dedo. Estos, que son de cañas de estas grandes de acá, partidas y labradas, redondas como juncos grandes (tostadas, porque con la humedad del mar tarden más en pudrirse) y amarradas con un género de mimbre recio, y que dura mucho en la mar, se doblan o arrollan, con que se llevan al lugar diputado con comodidad.

En él fijan unos palos rollizos y fuertes, del tamaño del brazo, y de dos brazas de largo poco más. Híncanlos muy bien en la tierra o arena, que por ser lodosa comúnmente, es necesario meterlos bien a distancia de dos o tres palmos, y de ellos hacen sus divisiones cuadradas o redondas, mayores y menores que llaman *ligao*.

La última en donde se recoge el pescado, que llaman *caretan*, más fuerte. A estos arriman los cañizos dichos, que sirven de cerca, donde están seguros los peces en entrando una vez. De este corral van echando hacia la orilla una grande y extendida cerca, o manga, llamada *abung*, que a veces tiene mas de ciento cincuenta brazas, que sirve como de camino que guía a los peces que con la bajamar se van retirando, que, arrimados a él vienen a parar al dicho lugar.

Fuera de esto, ponen una o dos como alas, más cortas, que todas sirven para el dicho efecto de guiar los peces y detenerlos que no se vuelvan al mar.

Tiene la que llaman *caretan*, un género de lengua, o compuerta que, entrando una vez, no puede volver a salir más. Estando ya la marea muy de la mitad baja, de modo que ya se puede hacer pie, en todo aquel espacio van espantando, o aventando, los peces que quedaron dentro de dichas cercas, a la última, que es uno como aposentillo largo y estrecho. Prevención necesaria para que, si entrase algun pez, de los grandes, no se pueda revolver ni tomar corriendo carrera, con que rompen todos los cañizos; y así, en estando allí por la dicha estrechura, queda inhábil a tomar aliento, con qué impeler las cercas, y queda preso.

Suelen a las veces coger (en especial cuando es nuevo el corral y no han escarmentado aun los peces) mucha cantidad de ellos, chicos y grandes, y tanto que suelen llenar una y dos, y a veces más embarcaciones de las suyas (que, aunque no son grandes, son con todo capaces de cargar mucho) de los peces que allí cogen, y tal vez no los

closely woven but open, so that the finger will fit between one bamboo and the next. These frames which are made from the large bamboos here, divided and woven round like large rushes (baked because with the wetness of the sea they are slower to rot) and tied with a variety of tough reed which lasts a long time in the sea, are folded or rolled, thus they can be taken more easily to the designed place.

There they fasten some strong round poles of the size of the arm and two *brazas* in length or slightly more. They drive them very firmly into the sand or into the earth and because this is ordinarily muddy it is necessary to thrust them in well to a distance of two or more *palmos*. From these they make their divisions, square or round, greater or smaller, which they call *ligaw*²⁴.

The last where the fish is caught which they call *karitan*²⁵ is stronger. To these they fasten the mats described which serve as enclosures where the fish are secured once they are inside this corral. They proceed to build towards the beach a large and extended enclosure called *habung*²⁶, which sometimes is more than a hundred and fifty *brazas*. This serves as a pathway which guides the fish which with the lowering of the tide, are proceeding to withdraw and drawing near it come to stop in that place.

Outside of this opening they put one or two of these as aisles, shorter than the others, which serve for the purpose of guiding the fish and of holding them so that they do not return to the sea.

That which they call *karitan* has a kind of tongue or half door which once they have entered, they cannot leave. When the tide is more than half down, so that now one can walk in all that space, they go about frightening and driving the fish which have remained in the enclosures toward the last one which is like a small room, long and narrow. This is a necessary precaution so that if some large fish should enter it could not turn about or take off running like on a race course and breaking as result all the framework. Thus, once it is inside, by reason of narrowness, it remains unable to get the strength to press against the enclosures and becomes a prisoner.

They sometimes catch (especially when the corral is new and the fish have not yet been warned by experience) a great quantity of them, small and large, and so many that they are able to fill one, two and at times more of their vessels (and although these are not large are nevertheless capable of carrying a great amount) from the fish that they

sacaban todos por no poderlos cargar. Este modo de corral está siempre fijo, y se pone una vez al año, al tiempo que saben suele subir el pescado a las orillas, o bajar cantidad de los ríos, donde aun los de la mar se suelen recoger a tiempos, o para desovar, o para huir de los malos temporales que ellos por instinto natural conocen; de modo que, a ida o a vuelta, quedan presos.

Al segundo modo de armar corral llaman *bonoan*. Este es menor y más corto, porque le suelen mudar muchas veces y a varios puestos, buscando los comederos, porque, en escarmentando los peces, se apartan, y así sólo lo tienen en un lugar tres o cuatro días de las mareas mayores para lograr en las bajamares sus lances y cogerlos antes que se aparten, ahuyentados de la novedad de ver dichos corrales.

Estos se arman todo el año y en cualquiera parte que ellos conocen será [*sic*] a propósito, con lo cual hay siempre mucha abundancia de pescado y mucha variedad, porque suelen entrar de todo, y a las veces, en especial en los *paraanes*, los grandes, como *duyones*, de que trataremos luego, tortugas grandísimas, tiburones, y aun caimanes, que no pocas veces quedan allí alanceados, aunque con poco provecho, porque cuando entra algún caimán en el corral, suelen huirse los peces menores, y también porque antes de entrar en lo más angosto, suele envestir de golpe y destruir los cañizos, o cercas, con que antes causan daño que provecho.

De varios modos que usan de pescar con anzuelo (aunque ninguno con caña, sino con solo cordeles, muy largos y fuertes, que hacen para el efecto, poniendo en todos unos hilos de alambre, o cadenilla [*s*] de hierro, mayores, o menores, según los anzuelos, porque si no, los cortan los peces y aun a las veces rompen los alambres), no pongo el modo especial por no tener cosa extraordinaria. Y en algunas partes marítimas de España usan también algo de esto. Y de los que allá llaman “currecan,” y acá *rambos*, aunque no tanto como por acá. Y así pasemos a los otros peces.

catch there. At times, they do not take all of them because they are not able to haul them away. This mode of trap is always stationary and is set once a year, at the time when they know the fish are accustomed to go up towards the shore or numbers of them descend from the rivers, where even those from the sea are accustomed to gather in season either to spawn their eggs or to flee from the seasonal storms, which they by natural instinct are aware, so that on going or coming they are captured.

The second method of setting the trap, they call *bunuan*²⁷. This is smaller and shorter because they usually move it many times and to various positions looking for feeding grounds because having learned their lesson the fish scatter. Hence, they keep it in one place only three or four days of the high tides, in order to cast their nets in the low tides and catch the fish before they scatter from the novelty of seeing the corrals.

These are set all year long and in any place that they believe to be suitable. Therefore, there is always an abundance and many varieties of fish because every kind comes in. At times especially in the *paraanes*, the large ones like the *duyong*²⁸, about which we shall speak next, huge turtles, sharks, and even crocodiles, which very often become caught there but with little advantages, because when some crocodile enters the corral, the smaller fish flee, and also because before entering the narrow part of the trap, they let go with a blow and destroy the reeds or enclosures.

About the various methods which they use to fish with a hook (although none with a pole but only with very long strong cords which they make for the purpose, putting in all of them various threads of copper or little links of iron, larger or smaller depending on the size of the hooks lest the fish break them. At times they even break the copper threads). I shall not set down the special method because there is nothing unusual about it and in some maritime regions of Spain they also use something of the same and of those which they call there *currecan* and here *rambay*²⁹, although not so widely as here. So we shall pass on to the other fishes.

Chapter 14

ANNOTATIONS

¹ *Banag*. The only word close to this one is *banagan* which is a lobster of the sea; *Kamuntaha*, *lambaw*, *mangulur*, all are the same. The word *banag*, according to Sánchez has a different meaning; “The clarity of the moon, when coming out.” *Maganag na an bulan*. 2. It is a kind of *balagun*, thorny that some people identify with the *palo de china* [*dangkalan*] so highly appreciated. [1711], *op. cit.* Tramp, has *banagan* as a lobster; while *banag* as sarsaparilla, *dioscorea* sp., a vine.

De la Rosa-Alcázar [1914] do offer this about *banag*: “A sea snail of a beautiful and a showy color. — *Zarzaparilla*. When preparing the root of this plant in a concoction it is well to wash it and throw-away the water; then boil it and again throw away the water. Next boil again and use this water which is useful for moderating the irritations of the blood. This plant and its roots are medicinal and useful in healing many types of illnesses.” *Op. cit.*, p. 33.

² *Sandatan*. Pomfret or black butterfish, edible. *Ibid.*, p. 387. A short, black small fish with delicate scales. It is also called and known as *panpanu*. De la Rosa-Alcázar, *op. cit.*, p. 429 *Suppl.*

³ *Mamsa*. Cavalia; yellowfin jackfish; lowly trevaly; pampano, *caranx* sp.; black ulna, *uraspis*. *Ibid.*, p. 258. Sánchez, simply makes the entry as ‘a kind of fish’, *pp. cit.*

“*Mamsa*: A large fish without scales; it has a black lower, central portion of the back and a white belly. Its flesh is extremely delicious; when it is small it is called *babakulan*.” de la Rosa-Alcázar, *op. cit.*, p. 426, *Suppl.*

⁴ *Tawa-ay* or *tawaay*: A fish with a round body and where its back and belly have a line of sharp points.” *Ibid.*, p. 429, *Suppl.* A grouper, i.e. any of various often large fish of the genera *Epinephelus*, *Mycteroperca* and related genera, of warm seas. The word grouper comes from the Portuguese *garoupa*. According to Tramp, threadfin; pennant. *Ibid.*, p. 432.

⁵ *Tangigi*. *Tangigui*. A Spanish mackerel, scomberomorus commerson. *Ibid.*, p. 428. “*Tangigi*: A large, long fish with a heavy body, with a green color on its back and white at the belly-side.” De la Rosa-Alcázar, *op. cit.*, p. 429, *Suppl.*

⁶ *Alimusan*. “An edible ocean fish.” *Ibid.*, p. 424, *Suppl.*

⁷ *Nocos*. *Nukus* and *nuus*, perhaps. “*Nuus*: A marine creature, A species of octopus which has a large stone in its narrow body.” cf. footnote 8.

⁸ *Colanbotan*. Correctly, *kulambutan*, a large cuttlefish called *nukus*; while the small ones are known as *nuus*. Sanchez, *op. cit.*

⁹ *Laya*. A casting net. This is not a Bisayan word, but Spanish but accepted as a loan-word and the tail-end of it is used in Bisayan. *Manlaya*, to fish with an atarraya. *Manlalaya*, a fisherman with the atarraya. *Panlalayahun an isda*. Metaphorical,

Panlalayahun kami an mga banyaga. An diablo manlaya (kun бага sa isda) datun sa mga tawu. Sánchez [1711], *op. cit.*

Tramp makes this entry, *laya*: to fish with a variety of seine net. n. seine net variety; kind of fishing net. *Op. cit.*, p. 227.

¹⁰ *Paguyod*. "*Paguyud*: a large net, normally of several pieces. — v. To fish with this type of net." De la Rosa-Alcázar, *op. cit.*, p. 230.

Its root derivative is from *guyud*: to drag along; a certain kind of net for fishing - *Manguyud kita basi kita may hidakpan sin isda nga diut*. Its synonyms are: *danas, butung*. Sánchez, *op. cit.* Tramp, makes this entry, *guyud*: to drag; to pull; to tow. *Op. cit.*, p. 166.

¹¹ *Pangagumaw*. Seemingly, derived from the root word *lagum* or *agum*: *Lagum*: "to put together, like one ball of two, or count two small things as one, like small fish or chicken, etc." *Paglalagumun ini kay diut*, (these two must be counted as one because they are small). *Paglagumun pa inin tulu; Pagusun*. It is also like to sow or tie one thing with another, with *takip, lakip*. *Ibid*.

Tramp, makes an entry similar to the word *agum* as *agumaa*: sardine; short-bodied mackerel, *Rastrelliger brachysoma*; chub mackerel, *Scomber microlepidotus*; Japan mackerel, *Scomber japonicus*. *Op. cit.*, p. 7.

¹² *Tumbok*. An instrument for beating or battering something. According to Tramp, its meaning looms more clearly - *tumbuk*: a dot; period; wooden plunger used to scare fish into a gill net. v. to hit the water with a big pole; to take a shot with a billiard cue; to hit at a fish. *Op. cit.*, p. 454.

¹³ *Garagara*. "A kind of a light or glow in the sea when a boat is rowed at night or when it moves." De la Rosa-Alcázar, *op. cit.*, p. 123. Again, the root word is *gara*: a beginning of an undertaking for which another term is *anam*. *Nagagara pa lamang an banwa paguran, an baha pag daku, an kahuy pag burak. Sa garagara pa sa Cuaresma (at the beginning of Lent). Garagara itun binugsay kun gabi nga бага kalayu, kun an isda nga malagiw nagagaragara man*. Sánchez, *op. cit.*

¹⁴ *Lumód*. "*Lumud*: A large fish with a dark body and some white streaks with many long fins joined together. It does not swim straight, but up and down and releases water when its head surfaces." de la Rosa-Alcázar [1914], *op. cit.*, p. 426, *Suppl.* Unable to find the word *lumbur*; it is apparently derived from the the root *lumud*: Tuna, tunny fish; a species of fish. Tramp identifies it thus, *lumud*: sea buffalo including porpoise, dolphin and young whale. *Op. cit.*, p. 238.

¹⁵ *Pagbiday*. *Biday*: A type of a fishing net. To fish with it. This net is placed on one side of the baloto, well spread out, secured and protruding; at the same time people scraed the fish from the opposite side, compelling it to jump over the baloto carrying the said net. Thus it is seized in the net. *Nakabiday kami sin damu nga isda*; We have caught much fish. *Nagisi an amon iday*, The net got broken.

An entry of Sanchez [1711], throws some more light on the word. It is *bira*: 2. Llamarse *bira* como dos a las que tiene el corral de pescar. Vid. *punut*. And so, *Punut*: also *punutun*, or *puntun*, *bunuan*: a fish corral.

Magpupunut, to put a corral in place or *armarlu*. The place where it is placed is called *guinpuntan*, *Adii ta pagpuntan kay luuk [Aquí pongamos que es enseñada]*. *Kapupuntan* en Cebu. El Garguero.

The *bira* is a kind of a *punut* of about two *brazos*. The *dangpil* is about three *brazas*. Parts of the *punut* and actions, *karitan*. Each arm of the *punut*, *usuk*. The hedges placed to catch it. *Mangusuk*. To sink them. *Tinagit*. Those nets they lay out, like *tagikan*. *Magladlad kun magbutang situn tinagik, banata*. Any of those *tagikan*. *Bungsud, bungsuran, pagdarakpan*, "The sign and like the heart, where from they sieze the fish." *Sagput*. Sánchez, *op. cit.* under *punut*.

¹⁶ *Calbiga*. An ancient town situated on the eastern coast of Samar and between the coastal towns of Wright (*Paranas*) and to the south, Villareal. Sanchez states that it was named after a river which runs near the town.

¹⁷ *Budiong*. Or *budiyung*: a kind of a trumpet or bugle made from bamboo or a large shell from the sea. *Mudyung ka*, ("To blow the trumpet"); *Ibudyung hu ikaw*. *Op. cit.* *Budyung*: horn; shell horn; horn call; bugle; trumpet; conch shell; horned helmet shell, *Cassis cornuta* L. v. to blow a horn. Tramp, *op. cit.*, p.57.

¹⁸ *Pukot. Pukut*: "A net, which the fishermen use. — adj. What is used to prepare the net called *pukut*. s. A big shrimp of this name; it is edible." De la Rosa-Alcázar, *op. cit.*, p. 250.

Also, *pupukutun*, or *pupuktun*: a kind of a fishing net. *Mamukut*- to fish with a net. *Pinamukut*, fishing. Sanchez [1711], *op. cit.* Tramp identifies it as a Tagalog word, but it is truly, genuinely a Bisayan term, as we learn from Sanchez. However, he gives the entry *púkut* a more descriptive meaning: a fine rectangular fish net several meters/yards long; fishing net; gill net; seine. *Op. cit.*, p. 366.

¹⁹ *Balanao*. Properly it should read *balanak*: a trout or stiped mullet. *Balanakun nga tuud ining tubig. Agwas* has the same meaning. Sánchez [1711], *op. cit.* Note: the word following *balanao* is also a a Bisayan term, not Spanish *aguas*, but as given above: *agwas* and has the same meaning.

"*Balanak*: A normal sized fish with a white body and scales. When it is large it is called *aguas*; the one with wide stomach, round body and that jumps very high, it is called *buntis*. De la Rosa-Alcázar, *op. cit.*, p. 424, *Suppl.*

²⁰ *Taguman*. The word is derived from the root *tagum*: a kind of herb or weed from which is derived a blue dye. Its other meaning is described as a kind of a fish caught in the area of the town of Calbiga. Sánchez [1711], *op. cit.*

Tramp makes this entry - *tagum*: v. to dye with blue. *Op. cit.*, p. 419.

²¹ *Suriaw*. The clamor, shouting of those who are engaged in work as a kind of relief or those who have caught some prey. *Tuyaw* is a synonym. Sánchez [1711] *op. cit.*

According to Tramp, *suriyaw* as a n. means *exclamation*; as a v. to shriek; to shout in a group.

²² *Balu*. "*Balu*: A regular sized fish with a long, cylindrical body and long snout, with antennae; it jumps high and has sharp teeth." De la Rosa-Alcázar [1914], *op. cit.*, p. 424, *Suppl.*

A garfish, or needlefish, when it is large; when little it is called thus. Sánchez [1711], *op. cit.*

²³ *Paraan*. In Tagalog *paraán* means way, method. We do not see the connection with word *paraan* here in Alcina.

²⁴ *Ligao*. *Ligaw*. Something circular or spherical; it is not the same as a circle but the space within it and what it contains. *Ligaw an waray kasungnan, waray kalikuan, kun uma, kun kutkut. Pagligawun mu pagkutkut*, {dig the well round} "A pool of water, when it is not large, but rounded." Sánchez [1711], *op. cit.*

"*Ligaw: To round up something in the middle, giving the figure of the letter D.*" De la Rosa-Alcázar [1914], *op. cit.*, p. 185.

²⁵ *Karitan*. The word is derived from *kalit*: treachery; to make something slyly or by way to deceit. *Nakalit, hinkalitan sa kamatay, hinburhian*, {Surprised by death suddenly, unexpectedly, when he least expected. To sail along the coast *magkalitkalit kita pagsakay, kumalitkalit kita magdaguinut; pagkalitkalit an tulg*, {To take advantage of the good weather, the quietness and the occasion. *Kalitan* or better, *karitan*, cove, corner, shelter. Sánchez [1711], *op. cit.*

Tramp describes it thus - *karitan*: n. collecting pond of a shallow-water fish corral; fish corral with a trapdoor in its compartment. And *kariwan*: is a floating margin of a fishing net. Tramp, *op. cit.*, p. 94.

Also similar to *punut*, or *punutun, puntun, bunuan*, which are all fish corrals. "A kind of *punut bira*, with two arms; *dangipil*, the one with three arms; part of the *ponot* and actions, *karitan*. Each arm of the *punut, usuk*. The stakes made to lay it out. Sánchez [1711], *op. cit.*

²⁶ *Habung*. Stakes and a kind of a catch or corral which is so arranged in the waters or pathways so that the hunt or the fish are directed to a turn in the direction of a net or a trap or into the *balatik* or *pansag* — *naghahabung*. To close-off a pathway or to head-off the hunt or fish in the staked-off area. *Paghabungan an isda, an babuy, an baka, kun an tawu man. Paghabugan, or paghabungan an dalan, an tubig*. Also. *Habung*.

Habung: [among other things]: "...A little shed made with tree branches, along the river side to catch fish; branches. — To block the way, close the hunt or fish with stakes or branches." De la Rosa-Alcázar [1914], *op. cit.*, p. 132.

²⁷ *Bunúan*. According to Tramp, *habug bunúan* is a deep-sea fish corral, *op. cit.*, p. 168. Perhaps, the word comes from *bunu, bunuun* or *bunun*. Which means to wound or to kill or 'to hit someone with something.' *Namunu, nagbamunu*. "The fat of the hen", *ginabut*, is the same. *Kun sa babuy taba, or tambuk sa babuy, sa isda, sa tawu, etc.* Sánchez [1711]. *Op. cit.*

"*Bunuan*: A fish corral. — v. To make it." De la Rosa-Alcázar [1914], *op. cit.*, p. 54.

²⁸ *Duyong*. "*Duyong*: A fish with a large body, 'hairy; its head is like the pig's; its snout like the horse's; its tail is in a shape of a fan; when out of the water, it loses the hair, only some thick hairs remain in the body; it is edible and the color of the meat is like the cow's." *Ibid.*, p. 425, *Suppl.*

"*Pez mulier*" or a sea-cow having the appearance of a pig. In the next chapter (15) Alcina will treat this creature in great detail. Tramp describes it thus: *duyong*: sea-cow, *Halicoare Indica* (Gray); young whale; a cetacean. v. to be as big as a sea mammal. *Op. cit.*, p. 144.

²⁹ *Rambay*. Tramp makes the entry under *rambu*: v. to fall headlong on the ground; to fish with a running hook and line. *Op. cit.*, p. 373. *Rambay* or *dambay* means to circle, to head-off, to surround like around a house or a hunt.

A synonym given here is *alaw*: “to surround or to watch something with great intent in order to catch it; or to make it enter a corral if it is a beast, a bird or a fish.” *Pagalayun ta ining makawat, mamumunu, or tibunu, an babuy, an baka, an manuk, an isda, etc. Ginaalaw or panangalaw sa manga yutanun.* Sánchez [1711], *op. cit.*

“*Rambay*: to fence, to take a short-cut, to surround a person or a thing. De la Rosa-Alcázar [1914], *op. cit.*, p. 268.

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