

PHILIPPINIANA RECORDS

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

(Part I, Book II, Chapters 5 and 6)

Capítulo 5

DEL GATO DE ALGALIA Y DEL ANIMALEJO DEL ALMIZCLE, GÉNERO DE RATÓN, Y LOS VARIOS QUE ACÁ HAY

Al gato del algalia¹ llaman los indios *singarong*². Es su tamaño mayor que el de los gatos de España, el hocico largo, las orejas cortas, más que las de los gatos, que parecen cortadas por la mitad, la cola muy larga y todo el cuerpo vareteado de rayas blancas y negras, aunque las negras son más y las blancas tiran al color de los gatos que llaman "romanos". Son muy amigos de gallinas y de carne, y así les arman lazos con ella que, oliendo un poco, acuden luego. Son de suyo muy cerriles y muerden mucho; con todo los cogen los indios chiquitos y los amansan, y están en las casas mansos como los otros gatos, y cogen ratones, pero más los pollos y gallinas.

Yo he visto algunos mansos y que se dejan alagar como los gatos ordinarios, aunque siempre tienen su modo de ariscos, si no son los [que] de muy chiquitos se crían entre man[s]os³.

Hay muchos en estos montes de Bisayas: y, aunque los hay en todas, no abundan todas las islas igualmente. Y si no los mataran, hubiera mucho[s] más. Paren⁴ tantos como los gatos domésticos, viven muchos juntos, y, aunque van a cazar y se dividen, se vuelven a juntar, y todos se proveen en una parte al pie de algún árbol o debajo de alguna peña, etc., de modo que cuando los indios van en busca de ellos, en topando con el árbol, o lugar, que les sirve de secretos comunes, saben que allí cerca hay cantidad y les arman los lazos para cogerlos.

El modo de cogerlos es con un cordel atado a un palo, o vara, que se dobla con alguna fuerza, hincando unas estaquillas a los lados por

Chapter 5

CONCERNING THE CIVET CAT AND AN ANIMAL WITH MUSK, A TYPE OF A RAT, AND THE VARIETIES WHICH ARE HERE

The natives call the civet cat *singarong*. It is bigger in size than the cats in Spain: the nose is long, the ears are shorter than those of cats so that they appear to be half cut; the tail is very long, and the entire body mingled with black and white stripes. The black ones are more numerous; however, the white ones tend toward the color of the cats they call '*romanos*'. They are fond of chickens and of meat; hence the people bait snares with them. When they smell it, immediately they run to it. They are very untrustworthy by nature and often bite; yet the natives catch them when young and tame them and they live in the houses just like other cats. They catch rats but prefer chickens and hens.

I have seen some tamed ones and they can be caressed like ordinary cats; however, they always retain their natural wildness, except those that are raised among the tame ones from birth.

There are many in these Bisayan mountains; although they exist in all the Islands they are not equally abundant in all. If they were not killed there would be many more. They multiply as fast as domestic cats. Numbers of them live together and although they go hunting and become separated, they get together again. All relieve themselves in the same place, at the base of some tree or below some rock, etc. So when the natives go looking for them, on coming upon the tree or place which serves as a common latrine, they realize that there are a number of the animals near and they set the snares to catch them.

The manner of catching them is with a cord tied to a stick or rod which is bent over by using pressure, driving in some pegs at the sides

que vaya derecho al lazo⁵, en donde ponen un pedazo de puerco de monte, o de pescado. Suelen escoger las riberas de los arroyos, o riachuelos, y las veredas que en ellos hay. En llegando el cebo, que los indios llaman *paun*⁶, el palo, o vara, que tiene en la parte superior el lazo, dispara, porque estaba violentado a modo de ballestón, y coge comúnmente a los dichos gatos por el pie o mano, y tal por el cuello; y, como los suspenden hacia arriba, no pueden roer el cordel — que de otra manera no quedaran allí. Los demás que no cayeron en algunos de los lazos — (porque ponen muchos; tanto que de un indio me dijo en una ocasión que había puesto cuarenta) huyen, y no se acuerdan⁷ de ayudar al compañero. Si los cazadores están cerca, acuden y tienen ya prevenidas sus jaulas, o cestos de bejuco, donde les meten de cabeza, dejándoles los dos pies traseros fuera. Y cuando no tienen otra prevención, fijan dos palos a modo de cruz, o aspa, en tierra, y entre las dos extremidades que llegan al suelo, le cogen la cabeza, con lo cual no pueden morder, porque, si se descuidan, muerden desafortadamente, y tienen cuatro colmillos como unas aleznas, muy puntiagudas.

El modo de sacar la algalia es éste: metida o empedida la cabeza, que no puede morder, se sienta el indio bisaya en el suelo, y, entre los dedos del pie (que, como veremos usan estos naturales de los pies tanto como de las manos), cogen la una piernecilla del gato, y con el otro la otra (si es solo) y, si son dos, el uno tiene las dos piernas, apartándolas; en medio de ellas está una concavidad debajo de la vía mayor y ordinaria en los machos (no bolsa como dijo alguno); antes lo que había de ser bolsa de los testículos está partido, de modo que en medio de ellos, que son chatos como dos habas, aunque más largos, quedando uno a cada lado, está el lugar donde se recoge la algalia, que es en más cantidad siempre en los machos; en las hembras está en el vacío que viene a hacer las dos piernas, quedando un poco más abajo de la vía mayor, y de la de su sexo femenino, uno como hoyuelo, cuyo centro (en uno y otro macho y hembra) tiene un flequecillo de pelos blancos, y, según se ve debe ser muy poroso porque entre aquellos pelillos se ve que va saliendo la algalia cuando se aprieta aquella concavidad con los dedos, y ésta es la más⁸ limpia, y la mejor la que se saca entre ellos⁹. Sácanla con una cucharita que llevan prevenida, hecha de una astilla de caña muy lisa y que tenga el filoboto¹⁰, porque, si le hieren, por poca sangre que se saque, no vale nada la algalia (si no la lavan tanto que no quede rasto de sangre). Van también con mucho tiento por no quitarle aquel

so that the lasso will lie flat. Into this they play a piece of wild pig or fish. They select for this the banks of small streams or rivulets and the footpaths along them. On coming upon the suet, which the natives call *paun*, the pole or rod, which has the lasso at the upper end, discharges itself because it has been sprung in the manner of a large crossbow. Ordinarily, it catches these cats by the leg or foot, and sometimes by the neck. Since they are suspended in the air, they cannot chew the cord. Otherwise they would not remain there. The others which did not fall into one of these snares (because they set many, so that a native told me on one occasion that he had set forty) flee and forget about helping their companion. If the hunters are near, they run up and they have already prepared their cages or baskets of rattan into which they thrust the head of the civet cat, leaving the two poles in the shape of a cross or St. Andrew's cross in the ground. Between the two ends which are in the ground, they fasten the head so that the animal cannot bite, because if they are careless, they are bitten by the enraged animals which have four very sharp teeth like awls.

The method for obtaining the civet is such: with the head inserted in the basket or held so that it cannot bite, the Bisayan native sits on the ground and between the toes (as we shall see, these natives use their feet as if they were hands) he holds one little leg of the cat and with his other foot, the other, if he is alone. If there are two individuals, one holds the two legs apart. Midway between them there is a cavity below the main and ordinary passage in the males (not a bag, as some people have said) rather what is the sack for the testicles is divided so that between the testicles (which are flat like two beans, although more elongated with one to each side) is the place where the civet is collected. It is always more plentiful in the males. In the females, in the space which is between the two legs, being slightly farther below the main tract and the female organ, there is a kind of small cavity whose center (in the case of both male and female) has a small fringe of white hairs. As far as can be seen this area must be very porous because it is apparent that the civet flows out among these hairs when that cavity is squeezed with the fingers. This civet is cleanest and best when it is taken from among the hairs. They take it out with a little spoon which they have prepared and made of a very thin splinter of cane which has a smooth edge because if they open a wound, even if little blood comes out, the civet that is extracted is worthless (unless they wash it so thoroughly that not a trace of blood remains). They proceed also with great caution not to remove the little fringe of hairs

flequecillo de pelos, que es como la fuente de la algalia, porque, en quitándoselos, se muere el gato.

Con todo este cuidado van los que los quieren conservar vivos, que son pocos, o los que los tienen en sus casas encerrados con jaulas a propósito, por que no se les mueran, como he tenido yo varias veces y sacado por mi mano la algalia, porque no me los matasen, sacándola con poco tiento, como suelen ellos comúnmente.

Lo más natural¹¹ entre estos naturales es matarlos luego (algunos de ellos comen su carne y dicen que es gustosa) así porque no los muerdan como por sacar algo más de algalia, porque, después de haberles sacado la que está en dicho recogida, los cuelgan la cabeza para arriba y dejan una noche, o más, para que acuda allí el humor que lo ha de ser y vuelven a sacarla, aunque poca, la cual diligencia repiten hasta que hiede la carne, y entonces la dejan.

Suelen algunos desollarlos y hacer monteras con los pellejos secos y curados, que son buenas y calientan mucho la cabeza.

El gato de quien se saca más algalia de una vez, no pasa del peso de dos reales, porque, cuando ellos están vivos, en sintiéndose cargados de aquella materia, por ser muy cálida y que les abrasa, se arriman al tronco de un árbol y se estregan contra él, de modo que la sacan y la dejan allí apegada. Cuando están en casa, que se tienen en jaulas a propósito, si se les da bien de comer pescado, carne o plátanos (y aun *camotes*¹² cocidos comen también), se les puede sacar al tercer día a un real, poco más o menos, de peso, a los machos, a las hembras menos. Es menester darles de beber también y tener mucho cuidado en que no se les de cosa salada, porque mueren en comiéndola; y también cosa dulce, como conserva (aunque a la caña dulce la comen muy bien y gustan de ella); pero lo que más les ayuda, para que den más algalia, son plátanos maduros y pescado en abundancia; que, cuanto más de esto comen, la experiencia muestra que dan más.

Luego que se saca el algalia (que es blanquiza y así como manteca de puerco, aunque menos sólida¹³) se lava con la misma cucharita con que se sacó o en el envés de la mano, entre el pulgar y el índice, o en la

which is the source of the civet, because when these are removed the cat dies.

With all this care proceed those who wish to preserve the animals, who are not many. Those who keep the animals in their houses enclosed in suitable cages so that they may not die, proceed with the same care. In this manner, I have kept them various times and I have extracted the civet with my own hands so that the natives might not kill them by extracting it unskillfully, as they usually do.

The more usual thing among these natives is to kill the animals (some of them eat their flesh and they say that it is tasty), both to keep them from being bitten, as well as to get a lot more of the civet. And so after having extracted what is collected in this place, they suspend them head up and leave them for a night or more so that whatever fluid there might be left, accumulates there, even though it is a small amount. And so with such care they repeat this until the flesh smells, and then they leave it.

Some strip off the skin and make caps out of the dry, cured pelts. These are good and keep the head very warm.

The cat from which is taken the most civet at one time does not exceed a weight of two *reales*, because when they are alive and when they become aware that they are carrying the material, because it is very piquant and irritates them, they press themselves against the trunk of a tree and stretch themselves out against it so that the civet is extracted and they leave it sticking there. When they are in the house, they are kept in cages for the purpose. If they feed them well with fish, meat or bananas (and they even eat cooked *camotes*) they can take from the males every third day approximately a *real* of weight of civet, less from the females. One must also give them drink and be careful not to give them anything salty because they die as soon as they have eaten it. Likewise, no sweets such as preserves (although they eat sugar-cane very well and they like it). But what helps them most to give more civet is to give an abundance of ripe bananas and plenty of fish. Our experience shows that the more they eat of these things, the more they produce of the civet.

As soon as the civet is extracted (which is whitish and very much like pork fat, although of less consistency) it is washed using the same little spoon which was used in the extraction either in the back of the

palma, porque la que estaba en la dicha concavidad antigua suele estar negra y poco limpia; y, con lavarla bien, se emblanquece como la nueva.

El primer y mayor cuidado ha de ser ver si tiene algo de sangre, aunque sea como un grano de mostaza y menor, y lavarla sin que quede rasto, porque, por poco que quede, la algalia manchada con ella poca inficiona a cualquiera otra cantidad, aunque sea mucha. A mi me sucedió en una ocasión que, habiéndome enviado un Padre en una escudilla treinta y tres onzas, aunque me avisó que la había lavado muy bien tres y más veces, pero que la reconociera al recibirla, que fue de allí a seis o siete días, la hallé casi toda como sangre, en tanto grado que de las treinta y tres onzas, no se pudieron sacar de provecho más de veinte una, y, si hubierta tardado más, ni una; y aún¹⁴ aquella quedó tal que a fuerza de zumo de limón zeuti (que es el que más la limpia) y de sal, y de tener cuidado de asolarla mucho, se pudo lograr.

También es necesario ponerla sal, aunque no mucha, pero vale más que sobre que no que falte, y mezclarla muy bien con ella, porque, aunque esté muy salada, con ponerla en remojo y menearla un poco, se le quita la sal.

La vasija donde se ha de guardar ha de ser buena. Guárdanla los indios en conchas, porque no tienen cada uno de ellos mucha cantidad. Los que la rescatan de ellos, o la compran, en porcelanas, aunque sean de las vastas de China, y es menester tener mucho cuidado en asolearla, y más en que no quede ningún vacío, aunque muy pequeño, en las partes que están pegadas a la vasija porque en dicho vacío suele criarse un gusanillo blanco, al principio, y después colorado, que la echa a perder.

Finalmente, él es género precioso, pero enfadoso en cuidar de él, porque por cualquiera descuido se pierde mucho, y, como el mayor beneficio es el del sol, él se consume y merma mucho, y son tantas las quiebras que hay en este género que, a no ser de tanto valor, pocos quedaran gananciosos con su trato, pues que, el que no sabe colarla (que tiene su dificultad por ser cosa pegajosa y que se derrite para ello), mejor es que no lo haga, porque se perderá. Hablo con muchas experiencias en esta materia, por haber estado muchos años en las partes

hand, between the thumb and the index finger or in the palm, because what was in this cavity for a long time is usually black and scarcely clean. When washed well, it becomes as white as new.

The first and greatest concern must be to see if it has any blood in it (even though it may be the size of a grain of mustard seed and smaller) and to wash it out without leaving a trace, because regardless of how little remains, the civet that is contaminated with it even slightly corrupts all the rest, however large the amount. It happened to me on one occasion that a Father had sent me thirty-three ounces in a little crock. Although he informed me that he had washed it very thoroughly three or even more times, yet he advised me to examine it closely upon receiving it. This I did six or seven days later. I discovered it to be almost like blood, so much so that of the thirty-three ounces not more than twenty-one ounces could be taken out for us; if there had been a longer delay, not even one. Even that civet was left in such a state that only by use of lemon juice (which is the kind the cleans best) and salt — taking care to put it in the sun for long periods, could be saved.

It is also necessary to put in some salt, although not much; however, it is better to have too much than not enough. It must be mixed very well because even though the civet may be very salty, on putting it to soak and stirring it a little, it loses all the salt.

The receptacle in which it must be kept has to be suitable. The natives keep it in shells because no one of them has great amount. Those among them who barter or buy it, keep it in porcelain, even though it may be the rough ones from China. It is important to be very careful in sunning it, especially so that no empty space is left, however small, in the areas which are touching the vessel because in this space there usually grows a little worm. It is white at first, and then reddish, which causes the civet to be lost.

Finally, it is generally a valuable article but troublesome to care for, because by any carelessness much is lost. Although the greatest improvement is from the sun, it is consumed by it and diminishes greatly. Such are the losses with this that if it would not be so valuable, few would profit in preparing it. One who does not know how to bleach it (which has special difficulties as it is a viscous substance and is dissolved for the purpose) it is better not to do it because the civet will be lost. I speak from such experience in this matter because I have been for many years in the region where it is found in great abundance. I

donde se halla con más abundancia, y he visto mucho, y cada día se ve más, porque ya los indios van enladiniséndose¹⁵ más, y, faltándoles su antigua docilidad, y aun bondad, y les ponen muchas mezclas que la aumentan en peso y valor, y disminuye en bondad. Y así es menester conocerla muy bien, para que no le engañen, y pierda mucho el que la compra, en lugar de ganar.

Vengamos ya al animalillo, de que se saca el almizcle, que llaman estos naturales *cachori*¹⁶. Este no se halla ya hoy en estas Islas. De que la hubo es constante, porque, además del nombre propio en esta lengua, que es señal evidente, a mi me han dicho algunos indios entendidos, y de los más viejos de la isla de Ibabao¹⁷, que ellos oyeron a sus padres que los había, y los criaban en sus casas, amansando algunos de ellos.

Su hechura, como me la han contado algunos de los más viejos, es como se sigue, y concuerda con todo cuanto los que los han visto en la provincia de los Laos, tierra firme de Camboja, no tanto con los de la Gran China¹⁸, de donde se traen a estas Islas en abundancia, dicen, aunque el [que] viene por mano de los chinos, viene menos puro y más maleado (como cuanto pasa por las suyas). Su tamaño es mayor que un ratón y menor que gato; el pelo más duro que el de los gatos y casi medio cerdoso; el color pardisco, que tira a rubio, o algo negro también, aunque no atezado; el cuerpecillo es largo, la cabeza hocihada, orejas como de ratón.

El lugar del almizcle es en la mitad de la barriga, donde se le hace un burujón, más o menos grande que un huevo de paloma, aunque más chato. La materia que en dicho burujón se cuaja (que es como sangre prieta) es el almizcle más fino, y que llaman "de cabeza," y cada bolsilla es un buche (que llaman del almizcle¹⁹). Toda la demás carne y sangre del dicho animalejo, que lo matan y pican, o amasan, y envuelven en pedazos del pellejo propio, viene mezclado. Y esto es lo más, que, aunque sirve, y es algo bueno, nunca llega a la bondad del que se saca del dicho buchecillo, o bolsilla, y, cuanto le añaden de otra cosa (que dicen son muchas), tanto es peor.

El P. Martín Martínez en su *Atlante Sínico*²⁰ describe este animal del almizcle y dice que es de hechura de venadillo muy pequeño, con las uñas de los pies endidas a su modo, que será quizás otra especie, aunque

have seen much of it and each day more, because the natives are daily becoming wiser and losing their old-time simplicity and even goodness; they mix many things which add weight and value, but diminish its goodness. Thus, it is necessary to know the substance very well so as not to be deceived. The purchaser will lose greatly instead of gaining.

We come now to a little animal from which is taken the musk, which these natives call *cachori*. This animal cannot be found today in these islands. That they used to be here is evident because, in addition to the proper name in this tongue, which to me is an evident indication, some wise natives and the oldest ones of the island of *Ibabao* have said that they heard it from their ancestors that there were some, and some of them were tame in their houses.

Some of the oldest natives told me how it is processed and it is as follows. (And it agrees with everything they say who have seen the animals, in the Province of Laos, the mainland of Cambodia, not to mention those of *Great China*, from whence the musk is brought to these islands in abundance). However, that which comes through the hands of the Chinese come less pure and more mixed (like whatever else passes through their hands). The size of the animal is larger than a rat and smaller than a cat. The fur is thicker than that of a cat and about as half as bristly. The color is light brown and tends toward golden or also somewhat dark, although not black. The little body is long and the head elongated; the ears are like those of a rat.

The place for the musk is in the middle of the belly where it creates a lump of about the size of a dove's egg, although more flat. The material which coagulates in this lump (which is like very dark blood) is the finer quality of musk and which they call "authentic." Each little swelling is a bag (which they call *almizcle*). All the rest of the flesh and blood of this little animal, which they kill and chop up or knead and wrap in pieces of its own skin, is mixed with musk. This is the most abundant and although it is used and is fairly good, it never reaches the goodness of what has been extracted from the little lump or pocket. Whatever other things they may add (which they say are many) cause it to become proportionately worse.

Father Martin Martinez in his *Atlante Sínico*, describes this animal of the musk. He says that it is the size of a very small baby deer with the hoofs of the feet elongated in the same fashion. Perhaps, this might be another species although of musk, and its variations here.

de almizcle, y sus individuos de acá; es lo que he hallado entre estos naturales, que los vieron antiguamente, y criaron. Y así, informándome más individualmente de algunos de los naturales de estas Islas más viejos y más entendidos (que, como digo, concuerdan en que los hubo en ellas, en particular en la parte de Ibabao, donde hallé muchos conformes en este sentir, y nombraban a algunos de sus antepasados que los habían tenido y criado domésticos).

De la causa por qué ya no se hallaban ahora, o, si los hay, no los vemos, me dijeron que algunos años antes que acá llegasen los españoles (según lo que me contó de las circunstancias, colegí que fueron veinte poco más a menos) hubo un *baguio* tan grande que arrasó casi todos los árboles de la isla de Ibabao, muchos montes se derribaron, y causó notable ruina en todo género de vivientes, sin que en muchos meses se viese cosa fresca, o verde, en las hojas de las hierbas y plantas; y este *baguio* o tempestad, sucedió una hambruna²¹ tan notable (como diremos en un otro lugar) que se murieron casi los más de los animales domésticos, y muchos más los monteses, y que desde entonces hasta ahora no habían visto más *cachori*; y añadieron: pero sucedió en su lugar, pocos años después, la abundancia de gatos de algalia, que hay ahora, porque antes apenas se sabía que los hubiese.

Esto me dijo, entre otros, un indio principal²² y hombre de razón y entendido tanto como el que más entre ellos. Con todo, tengo alguna duda, si los hay aún ahora (aunque serían menos; quizás deben ser opuestos a los gatos de algalia) porque varias veces, yendo por los montes, y más cuando más llenos de malezas, me ha sucedido oler fragantísimamente al almizcle; y parándome con cuidado, mandando ver si había alguna flor o hierba olorosa, que pudiese causar [tal] suavidad, jamás la hallamos; antes el olor solía pasarse, por lo cual he tenido siempre para mí que puede ser que dicha animalillo esté entre las malezas escondido, porque, por ser pequeños y silvestres²³, se esconde[n] más, como hacen cuantos hay de estas calidades; pero el no haberse visto en tantos años es gran contrapeso.

Y esto baste para que se tenga noticia adecuada de estos dos animales de que tan poca noticia se tiene [en España]²⁴ donde dicen que la algalia es sudor de dicho gato, no siendo sino como excremento, pues lo guarda tan cerca del lugar y albañal donde acude la naturaleza

This is what I have found among these natives who saw the animals in ancient times and raised them. Hence, by informing myself more specifically from some of the oldest and most intelligent of the natives of these islands, they are agreed that they did live here, especially in this region of *Ibabao*, where I found many persons in conformity with this opinion. They named a number of their ancestors who possessed them and raised them domestically.

As to the reason why they are not found now, or if they were here, why we do not see them, they told me that some years before the Spaniards came here, according to what they told me of the circumstances, I gathered that it was twenty years before their arrival, there was so great a *baguio* that it leveled all the trees of the island of *Ibabao*. Many forests were destroyed and it caused very great destruction of all classes of living creatures so that for many months no fresh or growing thing could be seen in the leaves of the herbs and plants. This *baguio* or storm was followed by such a great famine (as we shall describe in another place) that almost all of the domestic animals and many more of the wild ones died. Since then and up to now, no more *cachori* have been seen and they added that in their place a few years later there appeared the abundance of civet cats which there are today. For prior to this, it was scarcely known that they existed.

Among others, a native *principal*, a man of intelligence and learning to an eminent degree among them, told me this. Nonetheless, I have a belief that there may be some even now (they would be fewer, perhaps, by being enemies of the civet cats). Therefore at various times while going through the forest, and especially when they are almost filled with brambles, it has happened that I caught a scent of the most fragrant musk. Having stopped cautiously and given orders to look about to see if there was some flower or fragrant herb in that place which might have caused that pleasantness, we never found any. Instead, the fragrance eventually passed away. For this reason, I have always kept to my opinion that possibly this little animal might be hidden among the brambles. Being small and wild, he hides himself easily, as do many animals which have these qualities. But never having seen one in all these years is a great objection to this conclusion.

This is sufficient to give an adequate knowledge of these two animals about which so little is known in Spain. There they say that the civet is the sweat of this cat; whereas it is no more than a kind of excrement, for it is kept so near the place of the opening where nature re-

a su desoneración; y poco menos el almizcle que, a todo tirar largo, es sangre podrida, y como tal relajada a la vejiga, o bolsilla dicha; excremento[s] ambos, de dos animalillos juguete de la naturaleza, y que tanto desperdicio causa[n] de dineros, para las muchas confecciones olorosas, en que ellos son la parte más principal (del ámbar y su origen, etc., trataremos cuando de la mar y sus cosas, pues es hijo de ella). Y no es tanto el gasto del dinero (aunque no es poco su precio) cuanto el del ánimo varonil que con tantos sahumerios, olores y perfumes femeninos desdican de su virilidad, apocándose y enervándose las fuerzas y vigor que se hallan más en los que menos usan de semejantes delicias, que los vuelve, de puro deliciosos, menos bien olorosos, según lo de Marcial: *Non bene olet qui bene semper olet*²⁵; menos dignos del buen olor de la fama buena, según lo de San Bernardo; *Bonus odor, fama bona*²⁶, etc.

Con todo, para los que tratan para sus contratos y aumentos con estos géneros, daré una regla que [me] dijo ser evidente uno de los que por acá andan con el almizcle, para conocer su bondad y si es de cabeza. Según dicen, se echa de ver de dos maneras: la primera, poniendo un grano de él encima del brazo de la silla y aplicándole fuego. Si se convierte todo en humo oloroso, sin dejar cosa alguna ni rastro más que del fuego, es bueno y sin mezcla; cuanto más deja, es peor. La segunda, refregar primero la palma de la mano con un diente de ajos, y en el mismo lugar desleir con una poca de saliva algo del almizcle. Si el olor de éste vence al del ajo, es bueno (y a veces pasa y se huele por el envés de la mano, que es señal de más bondad); si es vencido del ajo, es malo y adulterado.

Vaya otro de la algalia, aprendido con la experiencia, para saber si es buena y sin mezcla; tomar un poco de ella; y deshacerla muy bien al un lado de la palma de la mano. Si se deshace sin dureza ninguna, chica ni grande, está sin mezcla²⁷. Pero, porque le suelen poner manteca²⁸, o aceite, que se deslie como la algalia, se ha de hacer otra deligencia y es calentar un poco el lugar estregado, que sin fuego, con sola la agitación, o repetido, estregar basta, y olerlo. Si hay mezcla de aceite, o sebo, o manteca, tiene mal olor; pero si es de algalia sola, lo tiene bueno, y mejor cuanto mayor fuere la cantidad que estaba en la vasija donde se guarda.

lieves itself. They know even less about the musk, which despite all the fancies, is putrified blood. As such, it is discharged into this lump or pocket. Both are excrements of the two little animals, a jest of nature which causes such a waste of money for the many fragrant confections in which they are the principal part. About amber and its origin we shall treat when we speak of the sea and its creatures, for it is a product of it. It is not so much the expenditure of money, although the price is not small, as the dissipation of the manly spirit that with so many feminine aromatics, fragrances and perfumes causes man's virility to degenerate, lessening and enervating the strength and vigor which is found most in those who use least such sensual devices, which makes them out of most pure fragrance, less perfumed, as Martial stated: *It does not smell well who always smells well*. They are less deserving of the fine fragrance of good reputation, as Saint Bernard says, *Good fame is the best smell*, etc.

However, for those who trade for bargain and profit in these goods, I shall set down a rule which one of those who does business in musk told me for the purpose of knowing its quality. If it is '*de cabeza*' [authentic, true], as they say, one can find out in two ways: first is to place a grain of the musk on the arm of a chair and apply fire; if the entire is converted into fragrant smoke, without leaving a trace of any other material than that of the fire, it is good and without admixture. It is bad in proportion to the amount left. The second method is to rub the palm of the hand with a garlic clove, and on the same spot to dissolve some musk with a little saliva. If the fragrance of the latter suppresses that of the garlic, it is good. At times it spreads through and smells through the backhand. This is a sign that it is good. If it is suppressed by the garlic, it is bad and adulterated.

Another test learned from experience to determine if it is pure and without mixture is to take a little of it and dissolve it well at one side of the palm of the hand. If it dissolves without having anything whatever, whether a small or large amount, it is without impurities mixed in. But since they usually put into it lard or oil which dissolves like the civet another precaution is necessary. This is to heat slightly the place where it was rubbed in, not with fire, but only the agitation or repeated rubbing is sufficient, then smell it. If there is a mixture of oil or tallow or lard, it will have a bad odor. But if there is only the civet it will be good and better depending how great an amount was in the glass where it is kept.

Después de estos dos animales del olfato, trataremos en breve de los ratones, que en estas Islas se hallan, y son muchos. Los mayores son poco menores que los gatos de por acá, muy hocicudos, y tienen la mitad de la cola de en medio para abajo blanca y con muy pocos pelos. Estos cantan de noche, o chillan, como pájaros. Tienen los dientes, que son cuatro no más, dos abajo y dos arriba, como de acero, pues roen los huesos aun de *duion*²⁹ o colmillos que, veremos, son más sólidos que el marfil, y más duros.

Suelen estos criar una piedrecilla en la frente, que reluce de noche. Y yo vi uno con ella, pero no pude, por más diligencias que hice, cogerlo, aunque las más de las noches lo veía y me inquietaba no poco con sus chillidos.

La otra especie es como las ratas de Castilla, de que en todas partes hay mucha abundancia, aunque los de la cola blanca, que dije, son enemigos de estos y los hacen huir.

Otra especie hay, menor que las mustelas de España y casi como ellas, pero muy largo el hocico, y muy olorosos, de modo que huelen muy bien, y no falta quien diga son especie de los del almizcle.

Están estos comúnmente en lugares húmedos, y dicen son ponzoñosos y que su herida es muy dañosa, aunque no matan. En los campos los hay de estas tres especies dichas, y otra aun mucho menor, pero es la más perjudicial para los indios. Son en su tamaño como ratoncillos nuevos, raro llega al del pulgar, cuando más crecidos. Son livianísimos, y tanto que suben por los pies del arroz sin que la caña doble. Son plaga como las de Egipto, pues sin provecho ninguno toman por ocupación las espigas del arroz, o maduro o cerca de ello, y las dejan caer en el suelo. Y son tantos que en una noche talan sementeras, de modo que por la mañana se halla el pobre indio labrador sin un grano de arroz, perdido todo su trabajo, cuando esperaba el retorno.

A estos ratones hacían en su antigüedad un sacrificio especial para que no las hiciesen mal. Llámanlos estos naturales *cavat*³⁰, que quiere decir "ladrón".

Hay otro género de ellos, que es montés y menos ordinario. Vive de frutas, es muy grande, llamado *manhaharac*³¹. Dicen que es tan grande como un lechón pequeño, y en algunas partes los comen los

After these two animals of fragrance, we shall speak briefly of the rats which are found in these islands and which are plentiful. The largest are slightly smaller than the cats over here; very long nosed, with half of the tail, towards its end, white, with very few hairs. They sing or chirp at night like birds. They have no more than four teeth, two below and two above like iron, for they gnaw bones even of *duyon*, or tusks that, as we shall see, are harder than ivory and even tougher.

They develop a little stone on the forehead which shines at night. I saw one with this but I could not capture it, despite every effort I made, though I saw it almost every night and it made me quite uneasy with its chirpings.

The other variety is like the rats of Castille; there is an abundance of them everywhere, despite those of the white tails which I have said are their enemies, and make them flee.

There is another variety, smaller than the weasels of Spain, and very similar to them, but with a very long snout. They are very odoriferous in the sense that they have a very pleasant odor; some people say that they are a variety of the musk.

They are commonly in humid places and they say that they are poisonous and their bite is very dangerous, although they do not kill. There are these three varieties in the fields and another very much smaller, but which is the most harmful for the natives. In size, they are like baby mice, rarely getting to the length of a thumb when full grown. They are extremely light in weight so much that they climb up the stalks of rice without causing the stem to double. They are a plague, like those of Egypt, for without any purpose, they themselves take as a hobby cutting the stalks of the rice, either ripe or close to it, and leave them lying on the ground. They are so many that the poor native farmer finds himself poorer and without a grain of rice. All his labor is lost just when he was waiting for the harvest.

In ancient times, they performed a special sacrifice to these mice so that they would not do them any harm. The natives call them *cawat*, which means to say, "thief."

There is another species of them which is wild and less common. It lives on fruits, is very large and is called *manhaharac*. They say that it is as large as a small pig. In some places the natives and negroes eat

indios y negros, aunque no los comen los bisayas comúnmente, como ni a los monos, de que luego trataremos.

Cantius J. Kobak, O.F.M.
Milwaukee, Wisconsin
September 17, 1996

Fr. Lucio Gutiérrez, O.P.
University of Santo Tomas, Manila
May 15, 1998

them, although the Bisayans ordinarily do not. Nor do they eat the monkeys, of which we shall speak next.

Cantius J. Kobak, O.F.M.
Milwaukee, Wisconsin
January 2, 1997

Fr. Lucio Gutiérrez, O.P.
University of Santo Tomas, Manila
May 15, 1998

Chapter 5 – ANNOTATIONS

¹ In the Muñoz text, *de la algalia*.

² Sánchez does not have *Singarong* in his *Diccionario*. In the Spanish entry of *gato* (cat) it says *gato de algalia* = *miró*. In the Bisayan entry *miró* it says again *gato de algalia*. Cfr. Antonio Sánchez de la Rosa, *Diccionario español-bisaya para las provincias de Samar y Leyte*, Manila, 1914, Spanish Part, p. 288; Bisayan Part, p. 207.

³ In the copy of *Museo Naval*, which we are using, *manos*. *Mansos*, in the Muñoz text.

⁴ In the Muñoz text, *pues paren*.

⁵ In the Muñoz text, *el lazo*.

⁶ *Paun*, vide *Paon*. Bait for fishing placed on a hook. *Paon* is also a verb and it means to place the bait on the hook. Cfr. Sánchez, *op. cit.*, Bisayan Part, p. 238.

⁷ In the Muñoz text, *no se cuidan*.

⁸ In the Muñoz text, *y ésta está más limpia*.

⁹ In the Muñoz text, *de entre ellos*.

¹⁰ In the text, *filoboto*, but perhaps it should be *filo voto*, smooth edge.

¹¹ In the Muñoz text, *lo más general*.

¹² *Camote*. A Spanish word coming from the Nahuatl *camotli*, yam. *Camote* here stands for sweet potato. There is a great variety of this native American vine or tuber: white, yellow, purple, etc... A visit to a market will help people see the many kinds of *camote* in the Philippines. Cfr. Sánchez, *op. cit.*, Bisayan Part, p. 82.

¹³ In our *Museo Naval* text, *salada*.

¹⁴ In the Muñoz text, *así aquella*.

¹⁵ In the Muñoz text, *enladinándose*.

¹⁶ Perhaps, this is also a Spanish loan word, *cachorro*: pup, puppy, whelp, cub. Sánchez has no entry *cachori* in his *Diccionario*. In the text we keep it as *cachori*, as Alcina has it.

¹⁷ *Ibabao*. More than once we have said that *Ibabao* refers to the Eastern Part of the Island of Samar, overlooking the Pacific Ocean. From our readings, we conclude that it extended from Palapag and Espiritu Santo Cape in north-east Samar to Guiuan, in south-east Samar.

¹⁸ By mentioning Laos, Cambodia and China, Alcina shows the fluid trade existing between the Philippines and these Kingdoms. They had been visited by Spaniards at the end of the sixteenth and the beginning of the seventeenth century. The missionaries tried to establish centers of evangelization, but they failed in the long run.

¹⁹ *Almizcle*. From *almizque*, from the Arabic *al-misk*, which in turn comes from the Greek *mosjos*, *moscos* = musk. Cfr. Real Academia Española, *Diccionario de la lengua española*, Madrid, 1984 a-guzpatarra, p. 72. In Samarnon it is spelled *almiskle*, meaning musk.

²⁰ We have not been able to identify this Father Martín Martínez. Its name is not found in the vast *Enciclopedia Espasa-Calpe*. From Alcina we come to know that he wrote a book entitled *Atlante Sínico*. (The word "Atlante" stands here for atlas, map or book, and is taken from the Italian *Atlante*. *Atlante*, in the Spanish *Diccionario*, has a different meaning. *Sínico* stands of course for things related to China). It seems that Alcina knew the book *Atlante Sínico*. We have to remember that Alcina wrote his *Historia* in San Miguel, Manila, and had access to the library of the University of San Ignacio in Intramuros, Manila that folded up for ever after the expulsion of the Jesuits from the Philippines in 1768.

²¹ In the Muñoz text, *hambre*.

²² *Principal*. A man of the ruling class, a *datu* at the time of the Spanish arrival. The Spaniards called them *principales* and the social groups to which the *principales* belonged was known as *principalía*.

²³ In the Muñoz text, *que por ser pequeño y silvestre se esconde*.

²⁴ In the Muñoz text, *en España*.

²⁵ *Non bene olet qui bene semper olet*. We can translate in this way: "It does not smell well who always smells well." The implication perhaps is that a man who always smells well is effeminate and loves, in an excessive way, fragrant odors, more proper for women than men. He simply lacks virility.

²⁶ *Bonus odor, fama bona*: "The good smell is the good fame" or "Good fame is a fine fragrance."

²⁷ In the Muñoz text, *es sin mezcla mala*.

²⁸ In the Muñoz text, *porque le ponen manteca*.

²⁹ *Duion*. Vide *duyong*. A big fish of this name. Its meat resembles that of the cow. Cfr. Sánchez, *op. cit.*, Bisayan Part, p. 118.

³⁰ *Cavat*. Vide *Cauat*. A small mice of this name. *Cauat* also means to steal, to pilfer, to rob, to do or to say something furtively. *Cawatan* or *macawat* will be a thief. Cfr. Sánchez, *op. cit.*, Bisayan Part, p. 90.

³¹ *Manhaharac*. We have been unable to find it in Sánchez' *Diccionario* with this spelling.

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Capítulo 6

DE LOS MONOS, O MACHINES: SUS ESPECIES, VARIEDAD Y GRANDEZA

Las monas, que comúnmente se llevan a España de Tetuán¹ y otras partes de la Africa, son sin cola y menores que las que por acá se ven, que todas tienen cola larga, y algunas exceden mucho en grandeza a las ordinarias que se ven por allá. *Amô*² los llaman los indios, y *machines* por acá los españoles. Dicen de ellos estos naturales que eran hombres, pero que, por no pagar tributo y acudir a otras cosas, se fueron al monte donde perdieron el habla. Conseja es suya; pero ellos son tales que ninguno más, ni tanto como ellos, imita[n] las acciones humanas, con más juicio a las veces que cabe en animales faltos de razón, como se colige de todas sus acciones.

Háylos acá muy grande y que llegarán a cinco o seis palmos de alto, como un niño de cinco o más años. Los machos son mayores, y hay algunos con unas muy grandes y pobladas barbas, y muy anchas, a lo *romano*. Estos son demasiadamente lascivos, pues se atreven aun hasta las mujeres.

En un pueblo de los que yo he doctrinado por acá había uno muy grande, que esperaba que las muchachas fuesen por agua, y las embestía de modo que no estaban seguras si iban [*sic*] una sola, y aun muchas, no se atrevían a ir sin que fuese algún hombre grande acompañándolas.

Fui yo a verle cuando me lo contaron, que estaba no muy lejos del pueblo donde había una fuente y yo lo vi haciéndonos gestos³ y como esca[r]neciendo. Tendría, a mi ver, el mayor de cinco palmos a seis. En otra isla, llamada Maripipi⁴, me dijo un español, que cobraba allí el

Chapter 6

CONCERNING MONKEYS OR ‘MACHINES’: THEIR SPECIES, VARIETIES AND SIZE

The monkeys, which are usually brought to Spain from Tetuán and other parts of Africa, are without tails and smaller than those which are seen here. All these here have long tails and some of these far exceed in size the ordinary ones seen there in Spain. Here the natives call them *amô* and the Spaniards, ‘machines’. The natives say about them that they were people, but because they did not pay the tribute and conform in other matters, they went off to the forests where they lost the power of speech. The fable is theirs, but these animals are such that no others imitate more or as much as they do human actions. They have more judgment at times than any other animals that lack reason, as can be seen from all their activities.

There are very large ones here which reach five or six palmos in height, like a child of five years or more. The males are larger and there are some with very large bushy beards; very broad and the Roman style. These are very lascivious for they even dare to approach the women.

In one of the towns, where I taught the doctrine here, there was a very large one who waited until the girls went down for water. He attacked upon them, so that they were not safe if one went alone. Many of them even did not dare to go unless some grown man accompanied them.

I went to see it when they told me about it and he was not far away from the town where the spring was found. I saw it making gestures and as though mocking me. It seemed to me that he was more than five or six *palmos* tall. On another island called *Maripipi*, a Span-

tributo, que había otro mucho mayor, como muchacho, decía él, de nueve años a diez, que se atrevía aun a las mujeres grandes, cuando las veía solas, y de hecho se llevaba una vez una que, a las voces que dio, fue socorrida. Matóle este mismo a balazos, porque, de otra manera, nadie se atrevió aun con lanzas. En otro pueblo vi yo un mozo, que ya es hombre hecho, a quien uno de estos monos envistió, y, aunque tendría más de once años, si no lo hubieran ayudado, lo pasara mal. Machacóle, con todo, a bocados la una pierna que, aunque curó, quedó siempre más flaca que la otra, y le decían por mofa después que un mono lo había vencido. Y de esta manera se pudiera referir varios casos semejantes.

Las hembras son muy cuidadosas de sus hijuelos. Cuando son tiernos y que aún no tiene[n] fuerza en los bracillos para asirse⁵ bien al vientre de las madres, se los amarran (hélo visto yo no pocas veces) con un género de mimbre, o enredadera, que llaman acá *balagun*⁶, con que aseguran, aunque salten por las ramas, que no se les caigan.

Hay monillos, cuando pequeños, muy rubios, y algunos he visto yo colorados, o azafranados, totalmente, aún siendo grandes. Hay tal o cual blanco, y otros manchados, aunque lo más ordinario son pardos, como los monos de por allá.

Son los machos muy celosos, y así no admiten compañía de otro macho, aunque sea su hijo, siendo grande; y, aunque se juntan muchos en un árbol, como sucede, se apartan a ramas diferentes o riñen, de modo que tal vez caen en el suelo y quedan muertos, y más si dan con la cabeza en las raíces, como estribos, que suelen tener muchos árboles.

Es su sustento ordinario frutas varias, y, en sabiendo que las comen los monos, las comen también sin recelo estos naturales, porque dicen que no es ponzoñosa, o dañosa, en comiéndala ellos.

Son muy amigos de marisco, y así suelen bajar en gran cantidad por las playas a mariscar en las bajamares grandes. Y es cosa graciosa ver cómo abren las almejas, que algunas son muy duras y difíciles. Gustan mucho de cangrejos y los buscan con mucho cuidado, y el modo es (por esconderse en agujeros⁷ de peñas, o raíces, cerca del mar los dichos cangrejos) que meten los *machines* la cola y con ella les hurgan

iard told me, who collected the tribute there, that there was another much larger (like a boy or nine or ten, he said), who even threatened the grown women when he saw them alone. In fact, he once was carrying one off until the shrieks she gave brought help. The Spaniard killed this one with musket balls because no one dared to do so in any other way, even with lances. In another town, I saw a young fellow who was already a grown up man who had been accosted by one of these monkeys. Although he was more than ten years old, unless they had helped him it would have been disastrous for him. As it was, he bruised him by biting one leg so that, although it healed, it was always much weaker than the other. They told him later as mockery that a monkey had beaten him. In this same vein I could relate various similar instances.

The females are very caring about their newly-born. When they do not have as yet the strength in their little arms to hold securely to the tummy of their mothers, they tie them to themselves (I have seen it oftentimes) with a kind of wicker or vine which they call *balagun* here, with which they make certain that, although they leap through the branches, the young ones will not fall.

There are little monkeys that are very blond when small; I have seen some entirely reddish or saffron in color even when grown up. Some are white and others spotted, but the ordinary ones are brown like those over there [i.e. in Spain].

The males are very jealous and do not permit other males, even though it might be its son when grown up. Although many gather in trees as happens, they separate to different branches or fight. Sometimes both fall to the ground and are killed, especially if they hit their heads on the roots which are like stirrups which many trees have.

Their ordinary sustenance is various fruits. In learning which ones the monkeys eat, these natives also eat them without fear, because they say that it is not poisonous or harmful to eat them.

They are very fond of shellfish, and so they come down in large numbers to the beaches to fish for them in the great shallows. It is a humorous thing to see how they open the mussels which are sometimes very hard and difficult. They are very fond of crabs and search for them very carefully. The method is (because the crabs hide themselves in the crevices of the rocks or roots near the water) for the monkeys to put their tails in and push them and squeeze them until they

y achuchan hasta que salen, o los sacan asidos con las tenazas (que diremos tienen) a sus colas. Pero no pocas veces quedan ellos presos de los cangrejos que, cuando son grandes (como después diremos) aferran la cola entre sus tenazas tan tenazmente que no largan el bocado. Y como el mono no tiene fuerza para sacarle asido a ella, como a los menores, queda él en el cepo y preso hasta que llega la marea y se ahoga. Hélos visto yo algunas veces ahogados de esta manera cuando vamos embarcados; y los indios, que saben la causa, buscan al cangrejo y se lo comen, con que paga la muerte dicha.

Contar las trazas y ardidés que tienen, fuera cosa sin fin. Diré lo que me contaron (y fui a verlo en el pueblo de Borongan⁸, que está en la isla de Ibabao, en lo que mira a la mar de España, de que trataremos en su lugar, y dije ya algo cuando de la nao donde sacábamos el hierro).

Es el caso que tiene este pueblo un río hondo cerca del mar, y de muchos caimanes. Querían pasar estos *machines* en cantidad a la otra parte y no se atrevieron, porque es bocado regalado para un caimán uno de estos (y no son pocos los que ellos comen); pues la traza fue, ya que no había puente ni ramas de árboles grandes, que alcanzasen unas a otras (que por ellas pasan en casos semejantes) buscaron dos árboles que se acercaban más que otros por las ramas y fuéronse asiendo unos a las ancas de los otros en buen número, de modo que formaban una como cadena de monos. Y estando así asidos en lo alto del árbol se comenzaron a columpiar y hacer violencia una y muchas veces, hasta que llegó el último, que era cola, a asirse de la rama del árbol de la otra banda. Y con eso el primero, que estaba asido en la de la orilla contraria, se desasíó, y subió por los mismos monos arriba, y así se fueron siguiendo, hasta que todos se pusieron en salvo. Acción que denota más discurso y capacidad para disporla y ejecutarla de lo que de unos animales brutos parece se podía esperar, y de otras equivalentes a esta, porque se pudiera decir mucho. Y basta lo dicho para hacer concepto de sus trazas y modo de gobernarse.

Las diferencias de los monos, que por acá han llegado a mi noticia, son tres o cuatro. La mayor y de mucho número de ellos es la dicha que, como dijimos, llaman *amó*. Otra especie es la que llaman *colago*⁹,

come out, or they draw them out fasted by their pincers (which we shall say that they have) to their tails. But quite frequently they remain prisoners of the crabs which, when they are large (as we shall describe later) seize the tail between their pincers tenaciously that they will not loosen their hold. Since the monkey does not have the strength to take it out of the grip, as in the case of the smaller monkeys, it remains in the "grip" and imprisoned until the tide comes in and it is drowned. Sometimes I have seen them drowned in this manner when we travel by boat, and the natives who know the cause, look for the crab and eat it so the death is avenged.

To relate the schemes and stratagems that they practice would be endless. I shall relate what they told me. I went to see it in the town of *Borongan*, which is on the Island of *Ibabao* on the side that faces the sea of Spain, of which we shall speak in its place. I have already said something about it when I discussed the boat from which we took out the iron.

It happens that this village has a deep river near the sea filled with alligators. A large number of these monkeys wished to cross to the other side, and they did not dare because these animals are a delicious mouthful for the alligators. Not a few of them are eaten. The scheme was that since they have no bridge or large branches of trees which might reach from one side to the other, by which they cross over in similar cases, they sought two trees which were closer together than the others because of their branches. Having climbed up a good number of them grasped each other by the rump so that they formed a kind of chain monkeys. Hence, fastened together at the top of the tree, they began to swing back and forth each one using force, and many times, until the end of the chain which was a tail, grasped the branch of the tree on the other shore. With this, the first one which was holding on to the tree on the opposite side let go and climbed up over the monkeys themselves. This they continued to do until all were safely up. This is an act which indicates more power to plan a situation and ability to carry out and execute a plan than one could hope to find in brute animals. There are other instances equal to this, because one could say a great deal. What has been said is sufficient to form an idea of their schemes and mode of directing themselves.

The varieties of monkeys which have come to my attention here are about three or four. The largest and the most numerous is one which we have said is called the *amó*. The other species is one called

o *caguang*¹⁰ que es uno como mixto de mono y murciégalo [*sic*]. Porque, aunque el cuerpo, tamaño y figura es de mono, es su color menos pardo y algo blanquizco y tienen debajo de los brazos una membrana que les sirven de alas, como las alas de los murciélagos. Y aunque no vuelan alto con ellas, porque es muy pesado y las alas pocas, salta empero, o vuela, de un árbol a otro, aunque esté algo lejos, y por el suelo camina a saltos, abriendo los brazos a modo de alas. Y aunque no va muy lejos, más parece que vuela que no que salta.

Hélo visto yo algunas veces, aunque no es tan ordinario y frecuente como los monos ni como los murciélagos.

Es animal fiero y que, a primera vista, espanta algo. Es muy tonto y, cuando está parado está como abrazado en los troncos o ramas.

Tiéndenle los indios por pronóstico cierto de serenidad, y así, cuando canta, que dicen tiene buena voz y sonora, que suele ser a las madrugadas (no le he oído yo con reparo) dicen “¡vamos, caminemos!, que hoy ha de hacer buen día y no lloverá porque canta el *colago*; y¹¹ cuando ha de ser día turbio y de aguaceros, no canta”. Y esto dicen ellos que es infalible, y puede ser que la experiencia les haya enseñado esta propiedad y su certidumbre. *Polagnot*¹² es especie menor.

*Mago*¹³ llaman a la tercera especie, o cuarta, que es mixta de monillo y ratón, aunque es mayor que los ratones, y en sólo la cola les semeja. Todo el cuerpo y facciones son de mono, excepto que las orejas son muy pequeñas y delgadas, y los ojos muy grandes y colorados y como ojos de lechuza. No ven de día sino de noche. Y cuando caminan, o saltan, es hacia atrás siempre, o hacia al un lado o al otro, nunca hacia delante. Hélo visto algunas veces. Su color es casi amarillo, aunque poco limpio, porque anda por lugares que lo son poco. Dicen que come carbón y que se sustenta con él. Yo hice la prueba, y verdaderamente que lo comía.

Los ojos los tiene legañosos, y así es refrán entre ellos que llaman *daomata nanmagu* a los hombres que los tienen, diciendo que son como ojos de este monillo, como también a los mezquinos y que dan poco. Les dicen en otro refrán que parece oreja de *magu* lo que le dio. Y, finalmente,

colago or *kagwang* which is like a cross between a monkey and a bat. Even though the body, the size and the shape are of a monkey, its color is less brown and somewhat whitish. Underneath the arms, they have a membrane which serves as wings, like the wings of a bat. Although they do not fly high with these, because the animal is very heavy, and the wings scanty, nevertheless it jumps or seemingly flies from one tree to the other, even though it may be some distance. On the ground, it travels in leaps, opening its arms in the manner of wings. Although it does not go very far, it seems to fly rather than jump.

I have seen it various times, even though it is not as commonplace and plentiful as the monkeys, or as the bats.

It is a fierce looking animal and at first is somewhat frightening. It is very idiotic and when it is stationary, it remains embracing the trunks or branches of trees.

The natives regard it as a certain sign of serenity; when it sings, (and they say it has a good resounding voice) which is usually at dawn (I have not heard it even with careful searching), they say: let us go on the journey that today will be a good day and it will not rain because the *colago* sings. When it is to be stormy day with showers, it does not sing. This they say is infallible; it can be that experience has taught them this quality and its certitude. *Polagnot* is a smaller variety of monkey.

The third species, or the fourth, is called *magu*; it is a mixture between a little monkey and a rat, although it is bigger than rats and only resembles them in its tail. The entire body and features are of a monkey, except that the ears are very small and thin, and the eyes very large and dark — like the eyes of an owl. They do not see in the daytime, just at night. When traveling and leaping it is always backwards or toward one side or the other, never ahead. I have seen the animal a few times. Its color is almost yellow, although not very clean because it wanders through places that are not so. They say that it eats charcoal and sustains itself on it. I had a try and proved that truly he did eat it.

Its eyes are continually watering; so there is a saying among them which refers to people who have this affliction as *dao mata sin magu*, meaning that they are like the eyes of this little monkey. Similarly, stingy people who give away little are described in another by saying that what they gave seemed like an ear of the *magu*. Finally, those

a los que salen no tan entendidos, o trabajadores, como se esperaba, y que van de mal en peor, les dicen *daotapuac sin magu*, que es lo mismo que el refrán latino "*ab equis ad asinos*"¹⁴. Comparaciones y paremias, con que se declaran ellos y entienden y se conoce la inclinación de estos animales, que de ellos y sus costumbres las sacan.

De los monos, o *machines*, tienen también muchas comparaciones¹⁵ o refranes; el uno de ellos es tomado de la prisa con que comen y engullen, con que llaman a los que comen así, que son como monos que comen mucho y mascan poco. Y tienen a los lados del cuello dos senos que llenan a prisa de lo comestible, y los indios los llaman *balonan*¹⁶, que quiere decir "alforjas"; con que parece tienen dos grandes paperas, y luego se suben a un árbol y se sientan, y con el envés de la mano dan un golpecillo hacia arriba, con que llevan a la boca lo que allí tenían guardado y se lo van comiendo despacio. Buena comparación para los que no se contentan con comer sino que quieren llevar a su casa.

También de los que hurgan, o acrecientan las heridas, tienen otro refrán que dice: *Dao na samar nga amo*¹⁷ como mono herido que no para hasta acrecentar su herida y sacar hasta los intestinos fuera, y viene a morir aun con pequeña herida porque la aumenta y acrecienta.

Del que de noche se queda a dormir en el campo y no se recoge a casa, o en ella cuando no hay comodidad, dicen que es como albergue de mono, que allí se queda donde le coge la noche, arrimándose a un tronco y metiendo la cabeza entre los brazos, etc.. Y otros que dejo por no alargar.

Aunque no dejaré de apuntar de las piedras bezoares que se hallan en los buches de los monos¹⁸. Y según el sentir de los prácticos, en sus virtudes dicen que son las mejores y de mejor calidad las que de ellos se sacan, que aunque son pequeñas (puede ser que tal vez se halle alguna mayor) y como huevos de paloma las más grandes, exceden en virtud y eficacia a todas las demás, que se hallan en los otros animales.

Y no solo piedras bezoares¹⁹ se sacan de ellos, sino piedras preciosas. Tengo yo en mi poder una mayor que un garbanzo, de hechura de perilla, que se halló en la cabeza de un mono. Su color es blanco

that turn out less wise and industrious than was hoped and go from bad to worse are describe as *dao tapu-ak sin magu*, which means as the Latin saying has it: *From a horse an ass*. These are comparisons and expressions by which they explain themselves. They know and understand the instincts of these animals and they extract these sayings from them and their habits.

They also have many sayings and proverbs about monkeys or the *machines*: one of these is taken from the speed with which they eat and gobble up food. Thus, they say of those who eat this way that they are like the monkeys who eat much and chew little. The monkeys have at the side of the throat two cavities which they fill with food; the natives call them *balunan*, which means saddlebags — for it seems that they have two large growths on the throat. Then they climb into a tree and sit down, and with the back of the paw, they tap a little blow upwards so that they bring into the mouth what they were keeping there and proceed to eat slowly. This is a good comparison for those who are not contented with eating, but who wish to carry the food off to their houses.

Also for those who scratch or increase their wounds they have another proverb: *dao na samad nga amo*, which is to say, such a one is like a wounded monkey who does not stop scratching until his wound has grown and even his intestines are exposed, then he comes to die from a small wound because he aggravated and increased it.

About the person who at night stays outside sleeping in the field and does not repair to his house, or when there is no facility in the house, they say it is like the den of the monkey who rests wherever nightfall overtakes him; leaning on a trunk and placing his head between his arms, etc. I do not mention more so as not to extend my narrative.

Still, I shall not omit the bezaar stones which are found in the maw of these monkeys. According to the opinion of the experts those taken from monkeys are the best in their healing properties and of greater quality even though they be small (it is possible that some larger ones will be found). The largest are like an egg of a dove. They exceed all the rest that are found in other animals in power and efficacy.

Not only do they get bezaar stones from them but precious ones as well. I have in my possession one larger than a chickpea, of the appearance of a small pearl, which was found in the head of the mon-

como cristal, aunque no tan transparente, sí más solido. Mirada a lo largo, hace pocos visos; pero, mirada de punta, remeda un escarchado, o helado, con sus colorcillos, como de iris²⁰, y mucho más si le da el sol. Dicen de ellas los indios, que son muy medicinales y como bezares [*sic*] en la virtud, si bien hasta ahora yo no he hecho prueba ninguna con ella ni puedo decir ninguno de sus efectos por no saber individualmente para qué es buena.

Cantius J. Kobak, O.F.M.
Milwaukee, Wisconsin
September 18, 1996

Fr. Lucio Gutiérrez, O.P.
University of Santo Tomas, Manila
May 15, 1998

key. Its color is like white crystal, although not as transparent, but more opaque. Looked at from a distance it has a little lustre, but seen close at hand it resembles a kind of frosting or ice water with its tints, like iris, and more so if the sun strikes it. The natives say about these stones that they are very medicinal and like bezaars in their quality. Yet up to now I have made no direct investigation of it, nor can I say anything about its effects because I do not know what it is good for in particular.

Cantius J. Kobak, O.F.M.
Milwaukee, Wisconsin
January 2, 1997

Fr. Lucio Gutiérrez, O.P.
University of Santo Tomas, Manila
May 15, 1998

Chapter 6 – ANNOTATIONS

¹ Tetuán: A city of Morocco; a seaport in the northeast on the Mediterranean. Former capital of Spanish Morocco. A battle in the war of Morocco (1859-1860) won by Leopoldo O'Donnel y Joris, who was later called Duque of Tetuán. Population today: 140,000.

² *Amô*: a simian; monkey; southern Philippine macaque — *Macaca philippinensis mindanensis*. Cf. George D. Tramp, Jr., *Waray-English Dictionary* (Dunwoody Press: Kensington, MA, 1995) p. 13. A more popular name, on the western coast of Samar and in the Calbayog region is the word *ulót*, or the Spanish *mono*. *Machin* is also used in Tagalog, but spelled now *matsing*. The common name is *unggoy*.

³ *Del pueblo donde había una fuente y yo lo vi haciéndonos gestos* is not found in the Muñoz text.

⁴ *Maripipi*: a northernmost Islet belonging to Leyte and situated above the large Island of Biliran. In *Book Four, Chapter 4*, Alcina writes about the ancient settlement on Maripipi situated in a place called *elihan*. This was an elevated place, a hillock, steep cliff where the *gamoro*, settlement, was situated for safety. During Alcina's time, people no longer dwelled there; they were brought down lower and used the *elihan* for shelter during the enemy attacks. A town was established on Maripipi in 1765 but for three years afterwards it was attacked, plundered and devastated by the Moros who made camp on Masbate Island in a *sitio* of Guiyum. Notwithstanding, a bastion built in *sitio* Hagonoy as defense, many inhabitants were captured. This kept on week after week. The people worn-out from such attacks, dug deep trenches and filled them with pointed bamboos as a trap. This move was a success and it brought the people some relief. Artigas y Cuerva continues to give many other interesting details concerning Maripipi. Cfr. Manuel Artigas y Cuerva, *Reseña de la Provincia de Leyte*. Imp. Cultura Filipina: Intramuros, Manila, 1914, pp. 317-319.

⁵ In the Muñoz text, *para poder asirse*.

⁶ A woodbine, a creeping plant. Tramp, *op. cit.*, p. 32. *Balagon*, a vine, a creeping plant that spreads along the floor or climbs the trees. Cfr. Sánchez, *op. cit.* Bisayan Part, p. 29.

⁷ In the Muñoz text, *aujero*.

⁸ *Borongan*. Today is the capital of the province of Eastern Samar. It was always an important center during the Spanish age.

⁹ Vide *culago*. An animal that flies short distances; the skin, that has soft, fine and thick hair, is very light. It has white stripes and its skin is much sought by people.

This said animal clings tightly with its nails. It has two wide membranes which serve as wings. In Borongan this is called *cag-oang*. Cfr. Sánchez, *op. cit.*, Bisayan Part, p. 96.

¹⁰ *Cag-oan*. An animal that has a kind of wings and flies jumping. Its skin, when well tanned, is soft and beautiful. Cfr. Sánchez, *op. cit.*, Bisayan Part, p. 75. This is a flying lemur or Philippine *coluga*.

¹¹ In the Muñoz text, *que*.

¹² *Polagnot* is not found in Sánchez *Diccionario*.

¹³ *Magô*. An animal similar to the monkey. Cfr. Sánchez, *op. cit.*, Bisayan Part, p. 200. Tramp describes it thus: *magô* (with a circumflex accent over the 'o') Philippine tarsier, *Tarsus philippensis*, a very small kind of monkey. *Op. cit.*, p. 251.

¹⁴ *Ab equis ad asinos*. A Latin adage: "From a horse to a donkey (ass)." The meaning would be from a horse, a beautiful, good animal, to a worse one, a donkey. Applied to people who go from bad to worse.

¹⁵ In the Muñoz text, *cooperaciones*.

¹⁶ *Balunan*. Vide *balonan* or *babalanan*. The crop or maw of a bird. Cfr. Sánchez, *op. cit.*, Bisayan Part, p. 32. *Babalanan*. A kind of a bag, pouch formed by the monkeys on the side of the cheeks when they gulp. Cfr. Sánchez, *op. cit.*, Bisayan Part, p. 24. The word may be related to *bálon*. The viand or food prepared for travelling. To carry that viand for the journey. V.gr. *Uaray cami balon*: we have no viand. *Igbabalon niyo ini*: You shall take this as viand. Cfr. Sánchez, *op. cit.*, Bisayan Part, p. 32.

¹⁷ Better Waray-Waray would be: *Dao-na samad nga amo*.

¹⁸ In the Muñoz text, *estos monos*.

¹⁹ In the Muñoz text, *bezares*.

²⁰ In the Muñoz text, *como diré*.

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