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Capítulo 22

DEL ARBOL NONOC, QUE ES EL DE MAS EXTENDIDA COPA DE ESTAS PARTES, Y NO NACE EN LA TIERRA, Y DE SUS SUPERSTICIONES

Es este árbol, que llaman los naturales de estas Islas *nonoc*, o *dalaquit*, el que de más bajos principios y menor semilla de cuantas hay, (pues es mucho menor que el grano de la mostaza, y cuatro de aquéllos apenas harán una de esta), sube a la mayor grandeza de cuantos árboles hay en esta tierra, donde es el más célebre árbol de todos este del *nonoc*,¹ aunque no tanto por lo grande y copado, por lo extendido y de grandísimas ramas, ni por lo maravilloso de su origen y principio, ni por su fruta, que no es de provecho, sino porque le dan un modo de deidad estos naturales, y tienen con él tantas supersticiones y *paglehes*² (que es observancias religiosas) que no es creíble. Digamos algo de todo.

Su principio es raro. Nunca nace en la tierra ni lo plantan, pues tampoco naciera si lo plantaran. Plántanlos las aves acaso, y nace siempre encima de otros árboles. Y el modo es que la frutilla, que es como el pulgar, poco más a menos, y cuando está madura se pone colorada, es un modo de higuillos, insulsos y sin jugo.

¹ *Nonoc*: The spelling in Sánchez Dictionary (Antonio Sánchez de la Rosa, *Diccionario español-bisaya para las provincias de Samar y Leyte*, Manila, 1914, p. 213, Bisayan Part) is *nocnoc*. It is defined as a very important tree due to its size and height. The wood is soft and useless. *Nonoc* and *dalaquit* are names for Samar and Leyte; in the Tagalog region the name is *balete*, also a sacred tree, and the abode of *anitos* and spirits.

² *Paglehes*: According to Alcina, *paglehes* were religious ceremonies. *Paglehes* was also a generic name for the *diwatas* who lived in the *nonoc* tree. It also meant

Chapter 22

CONCERNING THE *NONOC* TREE, WHICH HAS THE MOST EXTENSIVE TREE-TOP IN THESE REGIONS, AND WHICH DOES NOT SPROUT FROM THE EARTH, AND ABOUT ITS SUPERSTITIONS

This tree, which the natives of these islands call *nonoc* or *dalaquit* is one with the smallest beginning and tiniest seed of any. It is much smaller than the grain of the mustard; four of them will scarcely make one of the latter. It rises to the greatest size of any trees in this land. As a result, this *nonoc* tree is the most celebrated of all. However, not so much for its size and fullness, for its extension and gigantic branches, nor for the marvel of its origin and beginning, nor for its fruit which is of no use. Rather, it is because these natives have given it a kind of divinity and they have a number of superstitions regarding it and *paglehes*, which is a religious observance, which is unbelievable. We shall say something about all this.

The [tree's] beginning is unusual. It never sprouts from the soil nor do they plant it because it would not sprout even if they did. The birds plant it perhaps and it always grows on top of other trees. Such is its manner: the little fruit, which is about the size of thumb, when ripe turns reddish. It is a kind of a little fig, tasteless and without juice.

a specific *diwata* living in the tree. Alcina's spelling of *paglehes* is just one way; we can find many spelling like *paglehe*, *paglehes*, *paglihe*, *paglihes*, *paglihi*, *paglihis*. Sometimes the 'g' is dropped, like *palehe*, *palihes*, *palihi*, *palihis*. The Spaniards had a tendency to hispanize and pluralize the native names. In the context of Spain they spoke of *rex Hispaniarum*, King of Spains, they discovered the *Americas*. The root word of *paglehe* is *lihe* (cf. Sánchez de la Rosa, *op. cit.* p. 185, Bisayan Part). *Lihe* is a verb, meaning to sanctify the feasts; to observe or keep what is commanded; to abstain from saying or doing something. For example: *Waray aco paglihe san pagpuasa san carne*: I have not observed the abstinence of meat.

La hechura y carne de higos, como los de España, no la dulzura, de modo que se puede decir mejor de estos higos, lo que el otro vizcaíno³ (que ellos se atribuyen estas ridiculidades) de la berenjena, que, comiéndola y viéndola como higos, aunque no con su dulzor, dijo de que es higo, higo es, empero no le ha llegado el miel. Así estos higuillos del *nonoc*, la figura y carne de higos es, aunque pequeños, pero sin la miel de aquellos. Y así sólo los comen los pájaros que, conservando en sur ser aquellos granillos, que como los higos tienen dentro, y son como granillos de arena blanquillos, cuando estercolan, dejan caer, y tal vez queda asido en algún árbol, que o en la corteza o en el encaje de las ramas tiene alguna concavidad o agujerillo. Con la poca humedad y algún polvo que allí halla, que con el rocío o lluvia se humedece, se aviva algún granillo de los dichos y nace tan pequeño que no se puede ver, hasta que, cobrando fuerza con los días, aparece una varilla bien pequeña y delgadilla, con unas hojillas como de oliva, aunque después van creciendo; y, cuando son grandes, tiene las hojas como de álamo negro, unos mayores que otros, por tener este árbol, (como todos por acá), varias diferencias. La mayor hoja de los que la dan algo más ancha, semeja en lo áspero de las de la higuera, aunque es como la tercera parte de grande, y sin aquella división o trepas que tienen las de las higueras comúnmente.

Lo primero que en este arbolillo o pimpollo se ve crecer, y crece más a prisa, es una o dos raíces que va echando, arrimadas al tronco donde nació, asido al principio como unos cordelillos pequeños, pardillos, hasta que llegan al suelo y se van entrando en la tierra, de la cual chupan la virtud que van comunicando al pimpollejo de arriba, que con ella toma nuevas fuerzas y va creciendo, y juntamente echando nuevas raíces. Necesaria prevención para crecer tanto como veremos, y va añadiendo siempre muchas que, esparciéndose por dicho tronco y rodeándolo, llegan a la tierra; de modo que, tomando cuerpo y fuerzas, oprimen tanto al palo antiguo que, aunque sea muy grande y de madera muy dura, como el *molave*, o cualquiera otro de los arriba referidos, le viene a apretar de manera y quitarle la virtud que lo secan totalmente; que de esta manera pagan el beneficio de haberles dado el ser y criado a su sombra, y aun con su jugo, que sin esto no lo tuvieran.

³ *Vizcaino*: a native of Vizcaya, Spain. In Spanish history funny things are said of the *vizcainos*. The term should not be equated with the modern *vascos*, Basques. We have never heard funny things said of the *vascos*, the more modern name for *vizcainos*. Sometimes the same funny things are/were applied to the Portuguese and

It has the shape and the flesh of figs like those of Spain, but none of its sweetness. Hence, one can better say of these "figs" what a Basque (to whom are attributed these foolish sayings) said about the egg-plant: "One eats it and regards it as a fig, even though it is not sweet; I say, therefore, that it is a fig even it falls short of honey." It is similar with these little figs of the *nonoc*. They have the shape and the flesh of figs, although small, but without the sweetness of the latter. Therefore, only the birds will eat them; they retain the little seeds just like the figs have, in their bodies. These are like tiny whitish grains of sand which fall with the excreta of the birds. This attaches perhaps itself to some tree, either the bark or in the crotch of the branches where they may be a cavity or little opening. With a little dust and a bit of moisture that is found there and watered by the dew and the rain, some of the tiny seeds may come to life. When it begins to sprout it is so small that it cannot be seen. As the days pass on it gathers strength and a little shoot appears; it is very small and thin with small leaves like the olive. These grow larger with time and when full grown it has leaves like the poplar. Some are bigger than others because this tree (like all of them here) has different varieties. The larger leaf, of those which grow somewhat wider, resembles the fig leaf in its jagged quality, although it is about a third as large and without the division and holes that the fig leaves ordinarily have.

This first thing that is seen in this little tree or shoot, which grows very rapidly, is one or two roots which grow close to the trunk to where the seed had adhered in the beginning. Like little brown cords they grow until they reach the earth and proceed to enter the soil, from which they draw sustenance and send it up to the little shoot above. As a result, it takes new strength and continues developing and sending out new roots at the same time. This is a necessary aid for growing so large, as we shall see. Constantly, it adds more roots which spread themselves over the trunk and encircle it until these reach the ground. By taking possession of the trunk and its vigor, they so overwhelm the original tree that, although it may be very large and of a very hard wood, like the *molave* or the others referred above, they pressed so much as to remove the virtue, so that finally, it is completely dried out. In this way do these plants repay the benefits of having been given existence and generated in their shade, with even their life juices, which they could not have had otherwise.

the Gallicians (*gallegos*). This seems to be a universal fact in most nations of the world where regional differences are very accentuated.

Propiedad de todo lo que de mala raza y viles principios, si se ve levantado y crecido, que todo su crecimiento y medras fincas en la opresión de los otros, y a las veces del mismo que les ayudó a su mayor lozanía y les dio la mano para valimiento, quedándose ellos incorporados y hechos dueños de aquel primer árbol que les dio el ser, que, si es como *molave*, otros de mucha dureza por saber a dentro siempre de dichas raíces, y, si es palo blando se pudre con el tiempo, sin que quede rastro de él.⁴

Con los días y soles, y con los meses y años (quién sabrá cuántos centenares duran hasta que llegan a la monstruosa grandeza que tienen y hallamos en estas Islas) vienen echando continuamente juntas una rama y una raíz. Estas se bajan hacia la tierra a buscar su jugo y sustancias con que vivir y las otras se levantan al cielo a recibir el influjo, calor y eficacia para durar o perennar, con que el cabo de mucho años estas raíces, que primero fueron como hebras de hilo, luego como sogas, se hacen tan grandes como cuerpos de toros, y se van juntando, entretallando y tupiendo, de modo que con el tiempo son como un tronco, o palo, sólido, aunque nunca rollizo o redondo, sino dividido y con varios senos, concavidades y distinciones, unidos todos arriba donde parten las ramas para lo alto; que, desde allí, todo es un agregado y uno como cuerpo, (aunque siempre van echando raíces, aun de las mismas ramas) viniendo a quedar unos como pórticos, contignaciones, o a modo de nichos grandes que son capaces de mucho número de gente, de modo que pueden sestar y estar muy despacio en cada vacío de diez hasta veinte personas; y, teniendo un árbol de estos a cuatro o cinco huecos de éstos, pueden en solo ellos caber, a mi ver, cien personas o más.

Esto es en solo lo que ocupan dichas raíces, que lo que lo extendido de las ramas y opaco de su sombra alrededor ocupan, es diez veces más, y que suele estar comúnmente limpio de otras hierbas o malezas, así por lo opaco y que no pasa el sol, sin el cual ninguna planta vive, como porque dicho *nonoc* se lleva y chupa todo el jugo y sustancia de la tierra; con que muchas brazas al circuito no la tiene para sustentar otras matas ni hierbas, quedando muy limpio todo el espacio que ocupa con sus ramas.

⁴ In the campus of the University of Santo Tomas, Manila, I have seen realized this fact mentioned by Alcina. There are at least four acacias, quite old and big, tightly

This is a quality of everything that is of bad lineage and evil beginnings. If it goes on rising and growing, all its growth and progress is founded on the oppression of the others and, at times, of the very ones which aided it to its greatest luxuriance and gave it a hand in support. So then these plants remain united with and become masters of that original tree which gave it existence. If it is a *molave* or others of great hardness, it will survive within the aforesaid roots. If it is a soft wood, it rots in time without even a trace remaining.

And so, with the passing of days and suns, months and years, who can know how many centuries they endure until they get to be the gigantic size they are found to have in these Islands. They continue to sprout a root and a branch simultaneously; the former downward to the ground seeking the life juice and sustenance on which it lives. The latter raises itself toward the sky to receive the power, the warmth and the efficacy to endure or last. As a result, at the end of many years these roots, which at first were like fibers of thread, then like rope become as large as the body of a bull. Thus, they continue joining, intertwining and massing together until, with the passage of time, they are like a trunk or solid log; yet never cylindrical or round, but divided and with certain cavities, hollow places and separations. All are joined above where the branches divide for the top. At that point all joined as one body yet continually are sprouting roots, even from the branches themselves. Some come to be like porticoes, contignations or like large niches which are capable of supporting a great number of people. In such a way that about ten to twenty persons can rest and be leisurely in each space. A tree of this size having four or five of these hollows alone can enclose, in my opinion, about a hundred persons or more.

This is just an area that the roots occupy; that area beyond this, covered by the extension of the branches and their dark shade, is ten times larger. It is usually free of other bushes or brambles both because of the shade, for the sun, without which no plant can live, does not penetrate there. Likewise because the *nonoc* takes away and absorbs all the nourishment and sustenance from the earth so that for many *brazas* round about it does not have anything to sustain other plants and shrubs. The entire area that the *nonoc* occupies, together with its branches, is left bare.

held and oppressed by the *nonoc/balete*; the *baletes* are small, so this far, they have not been able to kill any of the acacias.

De un plátano (árbol tan estimado de los romanos que le solían regar con vino) dice Plinio en su *Historia Natural* que en Licia tenía en el tronco una como habitación, a modo de casa, que ocupaba ochenta y un pies de hondo: y que un consul romano, llamado Lucio Muciano, que lo había sido tres veces, comió de [*sic*] dicho vacío con otros veintidos compañeros; cosa que, por lo raro, les pareció se dejase vinculada en los escritos al conocimiento de los siglos venideros.

Arbol he visto yo de éstos en que pudieran comer en dichos vacíos más de ochenta hombres, y sestar muy despacio y con desahogo, y en lo extendido de las sombras a rededor, más de mil; sin faltarles a estos *nonoc* lo que de aquel celebra también Plinio, que tenía lo interior como cueva, pues en estos se verán con la humedad nacidas varias matillas cuales suele en las peñas muchas ovas como felpa y aún a las veces sus florecillas, de modo que parecen peñas en lo interior, o como ellas en la variedad de hierbas, cuales se dan en los lugares húmedos en que se hallarán dichos troncos.

Y podemos decir de ellos lo que se suele decir de lo que dura mucho, que viven por peñas; pues los demás árboles, aun los muy grandes, con el tiempo ceden al rigor de los huracanes, o *baguios*, que los suelen arrancar; pero de estos *nonoc* no se ha visto ninguno de los grandes que estando verdes y vivos hayan padecido tal fortuna, porque la multitud de las raíces y tan condensadas como las tienen y por todos lados apuntalados y estribados no les dejan vencer; ni los vientos, por recios que sean, tienen fuerza para arrancarlos; creciendo esta dificultad más con los años pues continuamente van creciendo las raíces y echándolas de nuevo al modo dicho.

De la grandeza de este árbol, con nombre *ficus indica*, trata un autor extranjero que cita a Escalígero, el cual describe bien su grandeza y todo lo cual de él dice: de la continua producción de raíces, de lo extendido y opaco de sus ramas, de la pequeñez de la fruta, etc., concuerda con lo que hemos dicho aquí, excepto en que las hojas que le da, como adarga (o paveses amazónicos, que así los llama) es yerro conocido, dándole a este árbol las hojas que dijimos de los plátanos, que, por llamarlos también los escritores latinos *ficus indica* (del uso con que los portugueses en la India Oriental les llaman “figos”) los confundieron; pues a estos plátanos no se les puede ajustar lo que de este árbol dicen y hemos dicho; y así por la semejanza del nombre (y

A certain plantain, a tree so greatly regarded by the Romans that it was watered with wine, Pliny says in his *Historia Natural* that in Licea, in its trunk there was a kind of dwelling place like a house which occupied eighty one feet of space. A Roman consul known as Lucius Mucianus (he had been consul three times) dined in that space with twenty-two companions. It is a circumstance considered so curious that it ought to be left linked in Pliny's writings for the information in centuries to come.

I have seen one of these trees in which more than eighty persons could eat in these spaces and rest leisurely and easily, and more than a thousand in the extended shade around it. Nor do these *nonoc* trees lack what Pliny, who regarded the interior as a cave, also immortalized. In it, as a result of the humidity, were seen growing various little plants which are usually found upon rocks. Many branches like plush and even at times their little flowers. Thus there appears to be rocks in the interior or something like them, because of the variety of plants which grow in humid places that may be found in these trunks.

We may say of them what is sometimes said of whatever lasts much, that they can live on rocks. Other trees, even the very largest, in time, succumb to the forces of the hurricanes or *baguios* which uproot them. There has never been seen any of the large specimens of this *nonoc* which while green and alive that have suffered this fate. This is due to the multitude of compact roots, such as they have, strengthening them both on all sides, like buttresses and so will not allow them to be toppled. The winds, no matter how violent they may be, have not the force to tear them apart. It becomes even more difficult with the years for they continually are growing new roots and sprouting them in the manner indicated.

A foreign author treats of the grandeur of this tree under the name of *figus indica*. He cites Escaligerus who very well describes its greatness. Everything that he says about it, its continual production of roots, of the length and density of the boughs, of the small size of the fruit, etc., agrees with what we have said here except when he describes the leaves as shields or Amazonian pavise, and that is what he in fact calls them. It is recognizable error to ascribe to this tree the leaves which we have said were like the plantains. Because the Latin authors called them *figus indica*, the usage from which the Portuguese in the East Indies called them figs, they confused the two. It is impossible, concerning these plantains, to reconcile what they say about this tree and what we have said. Due to the similarity of the

más a quien escribe lo que oye no lo que ve) fue fácil el confundirlos; los que como yo escribieren lo que no una sino mil veces han visto, está expuesto a errar menos, y más si vive con cuidado.

Vengamos ya a decir algo, no de los provechos de este árbol, que, quitado el de la fresca sombra (de que los indios huyen, por lo que diremos luego) tiene bien pocos.

Sirven las raíces, cuando pequeñas, de astas para lanzas, y sirvieran muy bien para picas por ser su natural rollizas y largas, y que lo parecen, y su madera correosa que vibra mucho sin quebrarse, y no menos liviana, pues, estando secas, parecen tan livianas como una caña de las ordinarias de España.

Fuera de esto sirven para pocas cosas; que ni aun a quemarlo en el fuego se atreven estos indios, aun ahora siendo ya cristianos; tan embebidos como ésto tienen el respeto, o miedo por mejor decir, a este árbol, como sagrado en su antigüedad, y de que dicen y cuentan mil fábulas, que fuera largo de contar.

Diré algo para que de ello se colija lo demás, aunque todo ello es sin fundamento y al modo de las consejas de las viejas, si bien ellos todo lo creían, y quizás aún lo creen.

Valga por principio lo que a mi me pasó con un árbol de éstos que en un pueblo, llamado Cabarian⁵ (sujeto a la residencia de Carigara), estaban tan cerca de la casa e iglesia del Padre que llegaban sus ramas a tocar con el techo, y deseaban los Padres doctrineros cortarlo, y no habían podido recabar con los indios que lo hiciesen, porque tienen entendido que se morían sin duda cuantos llegaren a su tronco y le dieran un solo hachazo.

Era yo el Superior entonces, que fui a visitar aquellos pueblos, y, vista la voluntad de los Padres y la razón que tenían, traté de que se cortase dicho árbol, pero ninguno de los indios se atrevió. Dime por desentendido y mandé a todos los muchachos y muchachas que trajesen

⁵ *Cabarian*, today *Cabalian*, is a town of the south-east coast of the island of Leyte, Southern Leyte province. Buzeta-Bravo says that, in civil and ecclesiastical affairs, it was a *visita* or annex of Sogod, Leyte (cf. Manuel Buzeta-Felipe Bravo, *Diccionario geográfico, estadístico, histórico de las Islas Filipinas*, Madrid, 1850, A-C, p. 425). This Sogod in Leyte should not be confused with Sogod, in Cebu. At the

name, especially to him who writes what he hears, not what he sees, it was easy to mix them up. Those who like myself write what they have seen not once but a thousand times are less exposed to error and especially if one observes carefully.

We now come to say something about this tree, but not about its uses for aside from its refreshing shade (from which the natives flee for reasons which we shall speak about next) it has very few.

When the roots are small they are used as shafts for lances and could be used very well for pikes because of their natural roundness and length and similarity in appearance. Their flexible wood bends much without breaking and is nevertheless quite light. When these are dry they appear to be as light as one of the ordinary canes of Spain.

Aside of this they serve for very few things. These natives do not even dare to burn in the fire, even though they are now Christians. It is deeply implanted as this: they have respect or fear, it would be better to say, for this tree because it is sacred from ancient times. About it they tell and relate a thousand tales. Were we tell them we would never finish.

About it I will tell something from which the rest can be inferred. Yet all of it is without basis and in the manner of old wives tales, although everyone used to believe them and perhaps still do.

As a beginning it may be worthwhile to relate what happened to me in connection with one of these trees in a town called Cabarian, which falls under the jurisdiction of the Carigara Residence. It was situated near the house and church where its branches were touching the roof of the Father. The missionary Fathers wanted to cut it down, but they had not been able to prevail upon the natives to do it. They believed that they would surely die if they would come up to the trunk and strike it a single blow of the ax.

I was then that the superior and I went to visit these towns. Seeing the wishes of the Fathers and the reason they had, I tried to have the tree cut but none of the natives would dare to do it. I pretended ignorance and ordered all the boys and girls to bring (as they

time of Alcina, Samar and Leyte belonged to the diocese of Cebu-Santisimo Nombre de Jesus. Sogod in Leyte is called today San Juan. Sogod remains in Sogod Bay, near de tip of Southern Leyte.

(somo suelen cuando es necesaria) un haz de leña cada uno para ministerio de la cocina. Juntaron buena cantidad (sin saber el fin; que, a saberlo, tampoco la trajeran).

Comencé yo mismo, con los muchachos de casa y sacristanes, que con mi ejemplo temieron ya menos, a amontonarla en los cóncavos que hacen las raíces, y, después que hubo lo que me pareció bastante, yo mismo le puse el fuego (porque todos ellos se hicieron a lo lejos) y ardió y se murió, sin haberme yo, gracias a Dios, muerto, pues ha más de veintiocho años que pasó ésto cuando lo escribo.

Nace este supersticioso miedo a estos naturales de una como divinidad que atribuyen a estos árboles, mamada con la leche y heredada de sus antepasados, que, como tienen tan hondas raíces, aun no hemos podido los padres acabar de arrancarlas totalmente, aunque algunos, de los más entendidos (si no del todo) van ya perdiendo parte del miedo, hasta que con las muchas experiencias que nos ven hacer, lo acaben de perder del todo.⁶

Decían, pues, antiguamente y creían que en estos árboles de *nonoc* vivían sus dioses que llamaban *divata* (para tales dioses tales casas). Y el mayor escogía el más grande y de más extendidas ramas, y así todo lo que ellos ocupaban era para ellos como lugar sagrado. Y ésta era la causa por qué no se atrevían a estar debajo de ellos a la sombra, no fuese que enojasen a la deidad que en él vivía.

El llegarse al tronco era de mayor riesgo, el herirle de peligro, el cortarle de muerte. Y por esta causa tenían, y tienen aún, mucho miedo de cortarlos; y a los principios ni por ruegos, ni por amenazas, ni por premio o apremio, aunque les diesen de palos, llegarían a cortar ni la menor rama.

Ya ahora les van perdiendo el miedo; y algunos, que son los que han arraigado en la materia, los queman y cortan cuando los encuentran en el lugar de sus sementeras, aunque siempre con recelo no les suceda algún mal, que, según aquel refrán: "*quo semel est*

⁶ People in the Philippines have not lost the fear of the *nonoc* / *balete*. Still today the mere mention of the word brings terror into people's hearts. Let me explain: *Balete Drive*, for instance, is a major street in Quezon City, Metro Manila; many people are afraid to drive along it, especially at night. Drivers have allegedly 'seen' people requesting for a ride and upon acceptance of the request and opening of the door of the car, they vanish in thin air!

are accustomed to doing when it is necessary) a bundle of wood each, for the use of the kitchen. They gathered a good quantity without knowing the purpose. If they would have known, certainly they would not have brought it.

I myself started it with boys of the house and the sacristans, so that through my example they would be less fearful, to pile the bundles up in the openings which the roots make. When it all seemed sufficient, I myself set the fire because all of them went off to a distance. The tree burned and died without, thank God, my own death resulting. More than twenty-eight years have passed at the time I write this.

This superstitious fear causes these natives to imagine some kind of divinity which they attribute to these trees, absorbed with their mother's milk and inherited from their ancestors. It has such deep roots that we Fathers have not been able to tear it away completely. Yet, some of the more knowledgeable, if not all of them, are now gradually losing some of their fear. Finally with the amount of practical knowledge which they get from us, they will lose it all.

They were accustomed to say in ancient times and they believed that in these *nonoc* trees there lived their gods whom they called *diwata*.⁷ Hence, such gods deserved such dwellings! The more powerful one took for himself the largest and that with the most extensive branches. So all the area that they occupied was, in their regard, a sacred place. This was the reason why they did not dare to be under them for fear of angering the deity which lived in them.

To approach the trunk of the tree was a great risk, to strike it was dangerous, to cut it meant death. For this reason they had, and still have, great fear for cutting them down. In the beginning, neither by entreaties nor threats, neither by reward or punishment, even though they received blows, would they ever be brought to cut even the smallest branch.

Now they are losing their fear, and some who have become firmly established in the faith burn them and cut them when they are found in the area of tilled fields. Yet always fearful, lest something evil might happen to them, for, according to the refrain: "*whatever happens once,*

⁷ *Diwata*: idol, false god, witch, superstition, false belief. From root word *diwa*, spirit. Common word to most Filipino languages.

imbuta recens"⁸ se conserva mucho tiempo aquel temor; que son hijos de él todos los indios.

Llamaban al dueño, o señor, del [sic] cada *nonoc*, que ellos llaman "tagbalay sa *nonoc*" por su nombre común a todos, *palihi*, aunque el nombre de cada dios era diferente, y era enemigo de este *palihi* el *divata* que vivía en el dicho *nonoc*. (Tan conformes como ésto vivían el dueño de la casa y el morador).

Este *palihi*, decían, era pequeñito de cuerpo, negro como los cafres, y de muy mala figura. El sahumero con que llamaban a este personaje era como para él, pues quemaban cerdas de puerco del monte, de las mayores que tienen en el cerro o espinazo, mezcladas con plumas de gallinas, y atraído él de este buen olor, decían que bajaba y se dejaba ver. Y si la causa del llamamiento era por algún enfermo que estaba de peligro, creían que con éso mejoraba y que estaría bueno, y entonces la sacerdotisa (que, como después veremos, las mujeres eran las que en su antigüedad hacían oficio de sacerdotes, y no los hombres, sino unos que llamaban *asog*⁹) procuraba arrebatar algo de aquella raíz por donde había debajo el *palihi* y se la llevaba a su casa y la guardaba diez días y después la echaba, porque en aquel tiempo entendían cobraba salud entera el enfermo. Y lo más cierto es que se moría, que todo ésto eran embustes de dichas sacerdotisas, con que los traían engañados, o, por mejor decir, el demonio por su medio, que era el autor de todos estos disparates y otros que después veremos.

A estos árboles decían también que acudían de noche los brujos (y ésto era en noches oscuras y que no había luna, o hasta que ella saliese, que, al punto que mostraba ella sus cuernos, era tocarles a retirar) y en ellos, o encima de las ramas (que por ser muchas y muy espesas, cabían muchos) o bajo entre las raíces, en las concavidades que hacen, como dijimos, tenían sus infames juntas, y aun nefandas, con el demonio, que en dicha figura (y a veces en la de cabrón, o de una

⁸ Alcina's manuscript is wrong in the spelling of the Latin refrain. It should read thus: *quod semel est, imputa recens* = "what happened once, judge it as recent." For the translation of this Latin refrain, and the next ones, I owe a debt of gratitude to our Latinist and Biblical scholar Fr. Jesús Ma. Merino, O.P., of the University of Santo Tomas, Manila.

⁹ *Asog*, *asug* = barren female. Alcina says that the office of priests was held by women, except a few called *asog*. These men were unmarried in general. They looked

take it as recent," that fear is perpetuated for a long time and all the natives are subject to it.

They were accustomed to call the master or lord of each *nonoc*, to whom they refer as *tagbalay sa nonoc*,¹⁰ by a name common to all, *palihi*. Yet the name of each god was different and the *diwata* who lived in this *nonoc* was an enemy of this *palihi*. They lived in similar fashion both the master of the house and the lodger.

The *palihi*, they said, was very small of body, black as the Kaffirs and with very evil features. The fragrances with which they called upon this personage were suitable to him; they burned wild hog bristles. They obtained the best they could get from the neck or spine, mixed with hen feathers. Attracted by this fine odor, they said that he came down and allowed himself to be seen. If the reason for the summons was some sick person who was in danger, they believed that by this means he would become better or become well. Then the priestess, (we shall see later that it was the women who were the ones who in ancient times held the office of the priests, not the men, except for some whom they called *asog*) sought to break off a part of the root where the *palihi* had descended, and took it to her house and kept it for ten days. After that she threw it away, because it was thought that in that time the sick person regained his health entirely. A more probable fact is that such a one died and all this was a fiction of the priestesses with which they deceived the rest. Or better said, the Devil was using this means, for he was the author of all these absurdities and others, which we shall see later.

They also told us that sorcerers gathered at these trees at night. This was on dark nights when there was no moon, or until it came up. The moment that it showed its horns was the signal for them to withdraw. These creatures held their infamous and even abominable meetings with the devil either among or on top of the branches which supported many, since these are dense and thick, or among the roots, in the openings that they fashion, as we have said. He appeared either in the aforementioned shape, or at times in that of a he-goat, or of a

and behaved like women. In tagalog, *binabae*, also popularly known as *bakla*. Alcina said that many of those *asog* were travestites.

¹⁰ *Tag-balay*, owner, master, lord of the house (Sánchez, *op. cit.*, p. 328, Bisayan Part). The *diwatas* were the masters of the *nonoc*, the *tagbalay sa nonoc*. Hence the need to have them as propitious spirits to avoid punishment.

muy grande culebra, que llaman *sava*, de que trataremos después) tenía su congreso con las mujeres, escogiendo a su voluntad, y lo tenían a favor (que no obrara gente ciega y guiada por el mayor ciego de entendimiento como es el demonio), porque éstas, si no lo eran ya, desde entonces comenzaban a ser sacerdotisas, oficio que entre estos desdichados en su antigüedad era de mucha honra y provecho, y por esto apetecido; que no hay nación en el mundo, por bruta y bárbara que sea, que no se deje llevar del mayor *divata*, llamémosle así, o deidad más seguidas, en el cual es el interés, como del Nabuco dijo San Jerónimo: "aurum erat in causa" de que todos los [*sic*] adorasen y se le postrasen.

Dejemos otros muchos abusos para cuando tratemos de sus falsos dioses y digamos acerca de este *nonoc* algunos proverbios que tenían ellos, acomodados a sus propiedades, que los Padres los vamos aplicando a las cosas de Dios y a la mejora de sus costumbres, y servirán en este lugar de curiosidad y de enseñanza aun para los que son más entendidos que ellos.

Es el uno de ellos que decían "dao nonoc dimalugaring pagtubo," que quiere decir "como el nonoc que no nace ni crece por sí solo". Aplicábanlo a los que, de puro haraganes y para poco, no saben buscar sus vidas sino arrimados a otros, como este árbol que no nace ni crece sino arrimado y amparado de otro.

Pero los Padres se lo explicamos de otra manera y les decíamos que han de ser como el *nonoc*, que han de buscar a Dios para su más cierto, mejor y más duradero asilo y arrimo; que el hombre, por sí solo, no tiene cosa buena, y con llegarse a Dios lo halla todo, conforme lo del Salmo: "*Ad heredado bonum est...etc.*,"¹¹ que el que espera en Dios, no quedará defraudado, ni se hallará burlado, como el que espera en los hombres.

El segundo refrán es "*dao tinudcan sin nonoc*", que quiere decir que "como el palo donde nació el *nonoc* se ve ahogado de él y vencido, así los que tienen en sus casas gente inútil, tiene quien los chupa y apesta sin provecho."

¹¹ Alcina's manuscript is grammatically wrong. We offer another reading: *Adhere dato, bonum est.*

very large snake which they call *sava*, and about which we shall speak later. They had meetings with women selecting them at their pleasure and it was held to be a distinction. How can a deceived people act if they are guided by the greatest deceiver of the intellect, the Devil himself! Now, these women, therefore, if they were not so already, from that moment on become priestesses. [It was] a position which among these unfortunates in ancient times was very honorable and advantageous. Thus, they were drawn to it. There is no nation in the world, however brutish and barbaric it may be, which does not permit itself to be led by the best *diwata* (we may so call it) or divinity in keeping with its interests. As St. Jerome said of that Nebuchadnezzar, "*the cause was the gold*," so that all should adore him and prostrate themselves before him.

We shall omit mention of many other abuses until we treat of their false gods, and go on to speak of some proverbs concerning this *nonoc*. The Fathers now are making these applicable to the things of God and to the improvement of their habits. These will serve here as something curious and for the instruction even of those who are more intelligent than they.

There is one of these which states: "*Dao nonoc dimalugaring pagtubo*," which means to say, "just like the *nonoc*, it neither begins life nor grows by itself alone". They apply it to those who are idle and do not know how to seek out their livelihood except by drawing near others. They are just like this tree which is neither born nor grows unless leaning upon or being helped by another.

But we *Padres* explain it in another manner: we tell them that they must be like the *nonoc*, that they have to seek God in order to attain their most certain, best and most enduring refuge and support. A person by himself cannot attain any worthwhile; by joining himself to God he finds all, in accord with the Psalm "follow what is established; it is good for you," to God he finds all, in accord with the Psalm, "*Ad hereditatem bonum est... etc.*" And he who hopes in God will not be deceived nor find himself mocked like the one who trusts in people.

The second proverb is: "*dao tinudcan, sin nonoc*." This is to say that, "like the tree on which the *nonoc* was born which it overwhelms and destroys, so those who harbor in their houses frivolous people are protecting those who will draw their blood like a leech and corrupt them without profit."

Aplicámoslo ésto nosotros al pecado, que en el alma es como este árbol, que hasta apoderarse de ella, no para, y es como la hiedra nuestra, que nunca deja de ir cundiendo, como de un pecado se van enlazando otros, como de una raíz del *nonoc* otra. Y un abismo llama otro, y como del *nonoc* no hay otro remedio sino es cortarlo cuando tierno, así el pecado se debe atajar y huir, porque, en creciendo, es mal incurable, según aquello de Horacio: "*Principiis obsta, sero medicina paratur...etc.*"¹²

El tercero es aún más doctrinal, y decían "*Dao guin maiot nga nonoc*", que era tanto como decir que "es una carga de por vida", porque, cuando este árbol afierra a otro entre sus raíces, no para hasta quitársela. Aplicámoslo nosotros, primero: al casamiento para entiendan su perpetuidad y firmeza, que, si no es con la muerte, no puede fenecer. Enseñanza muy necesaria para ellos, que, como veremos, algunos no tenían estabilidad en los suyos.

Segundo, aplicámoslo también a las malas costumbres. Y en este sentido corresponde puntualmente este refrán al vulgar nuestro que dice "quien malas mañas [tiene] o tarde o nunca las perderá". Y aquello del Espíritu Santo "*Adolescens juxta viam suam, etc.*"

Y, finalmente, lo aplicamos al demonio que no sabe soltar su presa, y al que alguna vez hizo de su bando, pocas veces lo pierde, etc. con otras cosas a este tono, buenas para su enseñanza.

Y esto baste tocante a este palo, que su celebridad y mañas ha dado ansa para ello.

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Milwaukee, Wisconsin
February 6, 1994

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June 1, 1996

¹² Horace wants to convey the idea usually given by the modern saying: "To prevent is better than to cure." A sin, in the view of Alcina, is like a cancer; once it is there it becomes irreversible; it kills without mercy.

We apply this by saying to sin: which in the soul, is like this tree until it takes possession of the soul, it does not stop. It is like our ivy which never ceases to spread. As from one sin others tend to develop, from one root of the *nonoc* comes another. One abyss creates another and, like the *nonoc*, there is no other remedy except to cut it down when it is tender. Thus sin must be intercepted and made to flee because on growing it becomes an incurable evil, according to that saying of Horace "*Put a remedy at the beginning, the medicine takes too long to work, ... etc.*"

The third is even more doctrinal and says, "*dao guin maiot nga nonoc*" which means to say: "A thing is an obligation for life." Thus, when this tree pulls down another among its roots, it does not stop until the latter is destroyed. We apply this saying to marriage so that they understand its perpetuity and stability and that it cannot be terminated except by death. This is a very necessary instruction for them because, as we shall see, some had no stability in their own marriages.

Secondly, we also apply it to evil customs. And in this sense this saying corresponds exactly to our common expression that say, "*He who has evil habits, late or never will he lose them.*" Or that of the Holy Spirit, "*The young follows his own way...etc.*"

Finally, we apply it to the Devil who does not know how to free his prey, and one whom he has once joined to his party, he seldom loses, etc., with other things in this vein, all of them good for their instruction.

This is enough concerning this tree, whose fame and the evil customs connected with it have given cause for it.

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Capítulo 23

DE OTROS ARBOLES Y PLANTAS AROMATICAS QUE HAY EN ESTAS ISLAS Y SUS PROVECHOS

De industria he dejado, para hacer este capítulo aparte, los árboles, plantas, matas y hierbas aromáticas, que o en su fruta, hojas, corteza o raíz tienen algún aroma, o en sus gomas, resinas o jugo, que natural o artificialmente se les saca, sirven de ella: [para] que se vea cuán abundantemente ha dado Dios a estos naturales todo lo que habían menester para su vida y conservación, sin dependencia de otros. Y en el capítulo siguiente trataremos de los que por medicinales o dañosos, (que todos acá van juntos, como veremos) son dignos de ser conocidos.

Comencemos por la canela, que fue la primera droga que en estas Islas hallaron los españoles luego que se quedaron de asiento en ellas. Y así, habiendo llegado a ellas el adelantado Miguel López de Legazpi el año de 1563,¹ a 20 de abril, el de 1571, comenzó a señalar y dividir las encomiendas, y señalando para su Majestad todos los pueblos en que hallaron se daba canela, como la costa de Mindanao hasta la Caldera,² donde se da mucha, y otros.

¹ Alcina's text is very clear. It says that Legazpi came in 1563. We know that Legazpi came to the Philippines in 1565. Initially he settled down in Cebu. Later on he moved to Panay Island. In 1571 he came to Manila and on June 24, St. John's Day he granted a royal charter to the city. Ever since Manila has been known as the very noble and ever loyal city of Manila.

² *Caldera, La Caldera*: famous port in the island of Mindanao, province of Zamboanga (now Zamboanga City). According to Buzeta-Bravo (*op. cit.*, pp.463-464), it is called *La Caldera* because the sea there forms a kind of cauldron, in whose port and protected bay small ships can take shelter against the winds. A fort was

Chapter 23

CONCERNING OTHER AROMATIC TREES AND PLANTS THAT ARE IN THESE ISLANDS AND THEIR USES

According to a plan, I have left for this separate chapter, the aromatic trees, plants, bushes and aromatic herbs that either in their fruit, leaves, bark or roots have some aroma either in their gums, resins or saps. These latter, are drawn off either by natural or artificial means. This will serve to show how abundantly God has given these natives everything that would be necessary for their livelihood and preservation without dependence on others. In the chapter that follows, we shall discuss those that are medicinal or poisonous (and here they go together) and are worthy to be known.

We shall begin with cinnamon, which was the first drug³ that the Spaniards discovered in these Islands as soon as they settled in them. The *Adelantado* Miguel Lo'pez de Legaspi arrived in the year 1563 and on April 20, 1671 he began to designate and divide the *encomiendas*. He assigned to His Majesty all the towns where cinnamon was found growing, such as those along the coasts of Mindanao as far as Caldera, where it grows plentifully, and others.

established there in 1589 and another in Zamboanga proper some years later. Both were abandoned in 1662, to defend Manila against Kuesing or Coxinga, as he is commonly known in Philippine history. The forts were re-established in 1718. The one of Zamboanga, Fort del Pilar, was the most important in Southern Philippines.

³ *Drug*, the translation of *droga*, stands for spice. It does not have the connotation drugs have today, especially those high and dangerous drugs like cocaine, heroine, morphine; and the less dangerous ones, like marijuana, shabu, cannabis and others.

No es tan buena esta canela acá, que llaman *mana* los indios, como la de Ceilán, donde se da la mejor. Puede ser que trasladada a otras partes (como sucede en el clavo, que acá no es tan fuerte de mucho como en España) sea más picante. Suple con todo y sirve muy bien, y se hallan algunos pies que no ceden a la otra dicha (quizás según el tiempo y sazón de cogerla; que acá puede ser no hayan dado en él).

Háyla, con todo, en abundancia, y se saca de ella mucha agua de canela que, llevada a España, no ha sido menos estimada que otra que va de la India; con que se califica que quizás, pasado el mar, será mejor y más picante esta canela, que acá no lo es tanto.

Con más abundancia se halla en estas Islas de Visayas que la canela dicha, otro género de ella que llaman sus naturales *caningag*.⁴ Parece mucho en el color, olor y sabor; y, aunque ésta, que llaman *caningag*, no es tan picante como la canela, es empero, mucho más gruesa la corteza que la de la canela. Los árboles mucho más grandes, y en sus calidades nada inferior a los de la canela; y no sé si me diga aún que superior a ella. Y algunos dicen ser este árbol el que llaman *cinamomo*. Crecen mucho los pies o troncos. La madera es muy olorosa y algo colorada. Sácanse de los troncos muy lindas tablas para escritorios, y otras cajas, que conservan la ropa olorosa.

Mezclan una rajuela de esta corteza los indios en sus *buyos* que los añaden un olor más aromático que el que el *buyo* tiene de suyo.

El agua en que se echa una raja de este palo, dado un hervor, ayuda a la digestión, quita frialdades y ventosidades del estómago y vientre, y facilita la orina, porque deshace las arenas o piedras o flemas; calidad que no sabemos la tenga la canela, por ser de su naturaleza más ígnea, y por ésto dañosa a los riñones, donde se suelen criar algunas piedras, aunque para lo primero, de las ventosidades, es más eficaz.

Válense de esta canela suya los indios para varios remedios a su modo.

Muchos días se dudó si había o no “nueces moscadas” en estas Islas. Decían algunos las había; otros que no. Yo hice varias diligencias

⁴ The name of a plant similar to the cinnamon. The leaves are broad and the natives use them instead of the betel for chewing (Sánchez, *op. cit.* p. 84, Bisayan Part).

The cinnamon here, which the natives call *mana*, is not a good as that of Sri Lanka, where the finest grows. It may be that transferred to other regions, as in the case of the clove, which is not nearly as strong here as in Spain, becomes sharper. The local cinnamon supplies the deficiency and serves very well. Some kinds of tree are found here that are not less good than those of Sri Lanka. It is not as good because of the wrong time and state of ripening when harvested. Perhaps here people do not know when to harvest it.

All in all there is an abundance of it and they draw off much cinnamon water from it which, when shipped to Spain, is not less prized than the other which comes from India. From this one may concluded that perhaps by crossing the ocean this cinnamon becomes better and sharper, while here it is not really so.

Another variety of cinnamon, which the natives call *caningag*, is found more plentiful in these Bisayan Islands than the one mentioned above. It is very similar to it in color, fragrance and taste. Although this which they call *caningag* is not as sharp as the cinnamon, the bark, however, is thicker than the cinnamon. The trees are much larger and in their quality nowise inferior to those of the cinnamon. I do not know if I should say even superior to it. Some say that this is the tree which they call cinnamon tree. The trunks or lower portions grow very large. The wood is very fragrant and somewhat reddish. The timber makes very beautiful tops for writing desks and for other chests in which they keep clothing smelling fragrant.

The natives mix a small splinter of this bark in their *buyo* for it adds a better aroma than what it has of itself.

When a splinter of this wood is placed into water and boiled it adds digestion and stops "coldness" and flatulence of the stomach, intestines and stimulates the urine because it dissolves the grit or stones or phlegm. This is a quality which we do not consider that the cinnamon has because by its nature it is more burning. For this reason it is harmful to the kidneys, where various stones ordinarily develop. Yet for the first remedy, that of flatulence, it is more effective.

The natives value this cinnamon of theirs for various remedies in their own way.

For sometime it was doubtful whether there were nutmeg trees in these Islands. Some said that there were; others said not! I had

para hallarlas, juzgando que las había, y, porque vi una verde, que algunos españoles que la vieron y habían estado en el Maluco (cuyas circunvecinas son las islas de Banda, donde se da la ñuez moscada) dijeron lo era, las mandé buscar con más cuidado, pero los indios todo lo encubren, aun lo que les ha de ser provechoso, por huir de algún trabajo.

Sucedió en esta ocasión que se vino a uno de los pueblos donde yo asistía, un holandés, que por ser católico⁵ lo pasaba mal entre los suyos, y acógile y ayudéle, que no tenía más que caer. Díjome este (hablando acaso con su media lengua) que viniendo por el monte a buscarme, había visto pies de ñuez moscada, que, por haber servido muchos meses a la Compañía de los holandeses,⁶ la conocía muy bien.

Con la señas que me dio, llamé a un indio confidente (y más por amenazas, que si no es con miedo no obran) le mandé fuese a buscar aquel árbol. Fue y trajo sólo las hojas, reconocidas por el holandés que eran de nuez. Hice más esfuerzo, y no paré hasta que me trajeron la fruta, que, vista por el dicho, dijo era ella. Y con ésto, asegurado que la había, envié tercera vez, hasta que me trajeron un cesto de nueces amarillas, porque estaban cerca de madurar.

Es el árbol como laurel de España (que todos los árboles aromáticos de por acá se le parecen) la hoja mayor, la fruta ovada, la corteza carnosa, de que hicimos conserva y es aromática aunque cálida. La nuez es larguilla, y está cubierta de una tez, o redequilla, muy colorada que la cubre toda con unas como hebras gruesecillas. Y ésto es lo que llaman *masía*, que es lo más precioso y estimado en las dichas nueces, que están cubiertas con dicha *masía*. Conocida es su hechura, y así no la describo más, pues hay pocos que no las hayan visto.

Después con este conocimiento, y con el tiempo, fui hallando tantos pies de dicha nuez que los indios llaman *doghan* (que quiere

⁵ This small reference here shows the bitter division of the European people in the XVI and XVII centuries on account of religion. The Dutchman preferred his Catholic faith to his own people who, at the time Alcina was writing, were bitterly anti-Catholic and fanatically Calvinist. We have to add that the Spaniards were fanatically Catholic.

⁶ Alcina refers to the Dutch East Company. Holland's and England's expansion to the East was, from the beginning, a commercial enterprise, not an effort at

made various efforts to find them, judging that there were because I saw a green one and some Spaniards who saw it and had been in Moluccas (which is contagious with the islands of Banda where the nutmeg grows) they said that it was so. I ordered a more careful search, but the natives conceal everything, even what might come to be very useful, in order to avoid any kind of work.

It happened that on this occasion a Dutchman came to one of the towns where I was assisting. Since he was a Catholic, he was very unhappy with his people. I received him and helped him for he had nothing to lean on. He told me, speaking at times in broken Spanish, that as he was coming through the forest to look for me, he had seen nutmeg trees. Since he had worked many months for the Dutch Company, he knew the tree very well.

With the evidence he gave me, I called a trusted native and more by various threats (for they do not work unless through fear) I ordered him to look for that tree. He went and brought back only the leaves, which the Dutchman identified as nutmeg. I made greater efforts and I did not stop until the natives brought me the fruit, and when he saw it he said that it was the one. Assured that it existed there, I sent a third time and finally they brought me a basket of yellow nuts, for they were about to ripen.

The tree is like the laurel of Spain and all the aromatic trees here resemble it. The leaf is larger, the fruit oval, the hull fleshy, from which we made a preserve; it is fragrant although spicy. The nut is long-like and covered by a reddish mesh all over like thick fibers. This is what they call *masia*, which is what is more prized and esteemed in the nutmeg since they are covered by it. The shape is well known, so I shall not describe it further; here are very few who have not seen it.

Afterwards with this knowledge and in the course of time, I came to find so many trees of there nuts, which the natives call *doghan*,⁷

discovery, exploration, colonization and evangelization. Spain and Portugal, pioneers in the age of discovery, without rejecting the commercial interests, emphasized greatly the aspects of colonization and evangelization. Their approach, open today to attack nationalists was a global, homogeneous view. To bring to the new people all they had, especially religion and culture.

⁷ Sanchez does not mention the word *doghan* in his dictionary. I guess it comes from the verb and substantive *dugo*, blood.

decir "que tiene sangre") y de tantas diferencias, que puedo decir con verdad que se pueden cargar naos de ellas.

Los árboles se diferencian poco; sólo en ser más o menos grandes, de hoja mayor o menor, pero la fruta se diferencia más. Háylas (y son las más) ovadas, del tamaño de un huevo en lo grueso, pero mucho más largas; otras son totalmente redondas como bolas. De éstas hay dos diferentes especies: las unas tan grandes como duraznos, y tienen la cáscara muy gruesa y muy carnosa, y la nuez algo pequeña; y las otras redondas también, pero menores; la cáscara muy delgada y la nuez tan grande como las mayores.

Háylas también tan pequeñas que son como la yema del dedo pulgar, o poco más; y estas pequeñas tan dulces que se comen. Y las he comido yo verdes como avellanas o almendras verdes, pero de mejor sabor; y maduras son mucho más dulces y sabrosas que las almendras secas; y aquella redecilla colorada, que en las demás es áspera y muy enjuta, en ellas es suave y dulce.

De todas estas se hace muy buena conserva enteras, y, cuando maduras, de la corteza exterior, y sabe a cascos de membrillo, pero siempre conserva una poca de aspereza aromática. Es cálida y buena para ayudar a la digestion. De las pequeñas, aunque estén maduras, por tener la corteza de la nuez interior muy delgada, se hace más ragalada conserva enteras.

La flor de todos estos árboles es blanca y pequeña. Dánla arracimada y en las ramas pequeñas, como los árboles de España. En cuajándose, es como un botón verde, color que guardan hasta que son grandes; si bien algunas (no todas) están cubiertas de vello, y así parecen pardas. Cuando comienzan a ponerse de sazón, se van poniendo amarillas y vienen a quedarlo tanto como un melocotón de España.

Abrense en estando maduras, y queda en medio la nuez colorada como una grana, por la *masía* que tiene encima. En estando algunos días así, se suelen caer en las muy maduras. La *masía* se aparta de la nuez al caerse. Las que no, la conservan apegada, pero con mucha facilidad se despega. De modo que no sólo hay nueces moscadas, sino que hay en cantidad no pocas. Y en virtud de ninguna de ellas sabemos hasta ahora cuánta sea, hasta que la codicia comience a entrar, que ella sacará a plaza su virtud y valor.

Heridos todos estos árboles, destilan un licor como sangre (que por esto las llaman los indios "árboles de sangre"). Dicen algunos que

which means that they have blood in them. There are so many varieties that I could say that ships could be filled with them.

The trees differ very little from one another except in being taller or shorter, of larger and smaller leaf. In regards to fruit, the differences are greater. The more plentiful ones are the oval ones; about the size of an egg in thickness; but much longer. Other are completely round, like balls and of these there are two species. The largest ones are like peaches and have a very thick and fleshy shell. The nut is rather small. Others are round but smaller. The shell is very thin and the nut is as large as the largest ones.

There are also some as small as the end of the thumb or a little larger. These small ones are so sweet that they are eaten green like hazel nuts or green almonds, but of better flavor. I have eaten them. When ripe, they are much sweeter and flavorful than dried almonds. That reddish covering, which in the others is sharp and very dry, in these is smooth and sweet.

They make an excellent preserve when used whole and when ripe also excellent of the outside hull. It tastes like the hulls of the quinces, except that it always maintains a slight aromatic sharpness. It is spicy and good for aiding the digestion. Out of the smallest ones, even when they are ripe, because the covering of the nut inside is very thin, they make the most prized preserves.

The flower of all these trees is white and small. It grows in clusters and on small branches like the Spanish trees. In its development it is like a green bud, it retains this color until it is large. Some of these though not all, are covered with fuzz which makes them appear brown. When they are about to become ripe, they turn yellow and come to look like a Spanish peach.

When ripe these open. In the middle appears the reddish nut, like a red seed due to the *masia* it has around. It remains like this for days; the ones which are more ripe usually fall. The mesh or net separate from the seed on falling. If it does not, it remains fastened but can be separated easily. Therefore, not only are there nutmeg trees, but there is no scarcity of them. As of now we have no way to know how many there might be until avarice begins to enter the picture, which it will bring to the open their goodness and value.

When pierced all these trees produce a sap like blood, for which reasons the native call them "blood trees". Some people say that this

ésta es la mejor sangre de drago y más fina. La experiencia nos ha mostrado que solida los dientes y quita los dolores de ellos, guardada dicha sangre y después de seca al sol, mezclándola con vino de esta tierra, blanco, que con ella se vuelve colorado. Remedio que yo he usado muchas veces con provecho, aunque es áspero y desabrido.

Si, como me valieron las diligencias para descubrir la nuez moscada, me hubieran valido para el clavo, también supiéramos de cierto que lo hay en estas [Islas] y no fuera necesario buscarlo de las Malucas (de que ya, cuando escribo) estos son dueños solos y absolutos los holandeses, por haberse retirado las fuerzas y presidio de los españoles que estaban en Terrenate. Y, cuando en sus principios se alteró tanto por su derecho, y le costó a la Corona de Castilla no pocos ducados su manejo, por no sé qué temores mal fundados, al cabo y a la postre se dejaron, sin valer el derecho ni bastar el hecho y posesión, ni los otros útiles; que no en valde se dijo que el miedo es alto de cuerpo. Y yo digo que es muy pequeño de juicio y falto de entendimiento.⁸

(Valga esta breve digresión en favor del clavo, que pudo tan poco que no se ha sabido fijar, o no le hemos sabido remachar, en la Corona de Castilla ni otra Católica).

Es el caso que un principal, de juicio y de verdad, hablando acaso una vez del clavo y cuán estimado es, y habiéndoselo mostrado, me dijo que él había visto como aquel en el monte muchos años ha. Y me contó todo cuanto se suele decir del clavo, de su olor cuando está en flor, de lo que esteriliza todo lo circunvecino, sin dejar criar otra hierba, de cómo se cae, etc. Y todo convino con lo que cuentan los que lo han visto en las Malucas y aun en Samboanga, donde los Padres de nuestra Compañía lo habían plantado y se esperaba su logro (pero también se dejó lo de Samboanga⁹ junto con lo del Maluco, porque no

⁸ The loss of the Moluccas to the Dutch enemy was a painful experience for Alcina. In 1662 the last garrison was withdrawn to defend Manila from the danger of invasion of Kuesing. Some Christians from Ternate (Moluccas) came to the Philippines and settled down in Cavite province, establishing in the process a newtown also called Ternate.

⁹ The fort of Zamboanga was abandoned also in 1662. The Spaniards moved their forces to Manila as a defense against Kuesing. The Jesuits left with them. Mindanao, especially the Western part, and the Sulu archipelago, were left for good. The Spanish forces did not return until 1718. By that time the Islamic consciousness of the people had grown much.

is the best and finest blood of the dragon tree.¹⁰ Experience has shown that it hardens the teeth and wards off illnesses in them. Having stored up this "blood" and after drying it in the sun, it is mixed with the white wine of these regions so that it turns reddish. It is a remedy that I have used so many times with success, even though it is unpleasant and harsh.

If, as I took the trouble to find the nutmeg, I would have done the same for the clove, we might have known with certainty that it exists in these islands and it would not be necessary to seek it from the Moluccas of which, as I write, the Dutch are the sole and absolute masters. This is due to the withdrawal of the forces and the garrison of the Spaniards which were at Terrenate. In the beginnings there was much disputing for Spain's rights. Its administration caused the Crown of Castile not a few ducats, but at the end and finally, I do not know through what ill-founded fears, it abandoned, as without value, its rights. Neither was the fact of possession and the other purposes enough. It has not been said in vain that fear is the master of the body, and I say that it has very little judgment and lacks understanding.

This brief digression in regard to the clove is valuable, which was so ineffective that it did not know how to fix itself, nor have we known how to fasten it in the Crown of Spain or of any Catholic power.

It is a fact that a principal,¹¹ a man of judgment and truth, speaking by chance of the clove and how esteemed it was and I having shown it to him, told me that he had seen something like it in the forest many years ago. He related to me all that is usually said about the clove, of its fragrance when it is a flower, that it renders the ground about it not fertile, permitting no other herb to grow; how it falls, etc. Everything agreed with what they say who have seen it in the Moluccas or even in Zamboanga where the Fathers of our Society had planted it and were awaiting its development. But that of Zamboanga was abandoned together with that of Moluccas because

¹⁰ *Dragon-tree blood*: a red resin from the trunk of the dragon-tree. Medically used as astringent.

¹¹ *Principal*, as we have said in our previous articles, refer to the leaders or chieftains of the natives. They were kept by the Spaniards in their government. They were the intermediaries between the new central government and the local municipal governments. All together they were known as the *principalia*, the chief class.

nos quede clavo en pared).¹² Y así, aunque yo deseé hacer diligencias, porque los montes son muchos en la isla de Ibabao y Samar, que fue donde lo vio y no se atrevió a dar con ello, otra vez lo dejamos. Y aunque no dudo de la verdad, por ser indio verídico, no pudimos hacer más que esperar a que Dios lo muestre cuando fuere servido; pero quedo siempre persuadido de que lo hay acá, según lo referido, etc.

La pimienta, que es otra de las especias, o drogas, usadas y se lleva a Europa de estas partes, se coge también en estas Islas de Visayas, aunque de poco tiempo a esta parte; si bien es muy antigua en la isla de Mindanao, de donde pasó a estas. He plantado yo por mi mano muchos pies y cogido su fruta, y así bien podré dar razón de ella.

La mata de la pimienta es como la que dijimos del *buyo*, y muy parecida a la hiedra de España, así en las hojas como en el arrimarse, pues es menester plantarla arrimada para que crezca, y subiendo como la hiedra por los troncos, o de las palmas de *bonga* (que dicen se hermana mejor con ellas que con otras) y con otros troncos y árboles, va creciendo y asiéndose con sus raicillas. Da fruta en un año, poco más o menos. Héla cogido yo de la que planté, antes de dos años.

La fruta es como la de la hiedra, sin más ni menos, en cuanto a los racimillos en que la da, pero como aquellos se ponen negros, estos se ponen colorados. Y en estando el color muy encendido y que se comienza a arrugar, es señal que está ya de sazón la pimienta, que, cogida y asoleada, se pone negra y arrugada, como la vemos, sin que sea menester darle hervor, como dicen algunos (añadiendo ser esta la causa de que no nace la que llega a España; y no es esta la causa, pues ni acá, después de cogida de sazón y soleada, quiere nacer, que lo he probado ya algunas veces).

Lo que se planta es unos renuevos que va echando en la raíz, o en el pie cerca de ella, que se sacan cuando quieren ya arraigar y prenden presto y en cualquier parte, pues he plantado yo no pocos pies por mis manos. Y es cierto que la pimienta que yo cogí no se diferencia ni el tamaño, ni en el color, ni en lo picante de las demás que en España y por acá he visto. Viendo la mata y fruta de esta pimienta, me dijeron los indios que acá se halla en los montes como ella y con su fruta picante, pero que es más larguilla y como dos granos juntos.

¹² Once more Alcina plays with the double meaning of *clavo* —clove and nail— in Spanish. Now no *clavo* even remains in the wall. All *clavo* is lost.

there no longer remains to us even a nail in the wall. So although I wished to conduct searches, because there are many forests on the island of Ibabao and Samar which was where the principal saw it, we did not attempt to do so. And once more we abandoned the project. But I do not doubt the truth of it because he is a trustworthy native, yet we could do no more, than to hope that God would disclose when He might be served. Nevertheless, I shall always remain convinced that there are plants here, as has been indicated, etc.

Pepper is another of the spices or useful drugs, and is brought to Europe from these parts. It is gathered also in these Visayan Islands, although recently in this region. It has been in Mindanao from early times from which it was brought here. I have planted many shrubs with my own hands and have gathered fruits. Thus I shall be able to give a good account of it.

The bush of the pepper is like the *buyo*, which was mentioned and very similar to the ivy of Spain, both in its leaves and its manner of climbing. It is necessary to plant it next to a trunk so that it may grow by climbing like the ivy. They say that it twines itself better around the trunks of the *bonga* palms than of other trees. It grows and climbs by means of its little tendrils. It bears fruit in a year, more or less. I have picked it from those I had planted from less than two years previously.

The fruit is exactly like the ivy, in respect to the number of little tendrils it develops. But while the former are black, the latter are reddish. When the color is very bright and it commences to shrink, it is a sign that the pepper is now ripe. When picked and dried in the sun it becomes black and shriveled, as we see it, it is not necessary to boil it, as some say. They add that this is the reason why that which is brought to Spain does not grow. This is not the reason, for it does not sprout here either after it has been picked ripe and sunned; I have proved this various times.

What must be planted is some shoots that sprout in the root or in the stalk near it. These are gathered when they wish to sprout and root them quickly in and in any place whatever. I have planted not a few plants with my own hands and it is certain that the peppers which I picked are not different either in size or color or sharpness from those. I have seen both in Spain and here. Upon seeing this bush and the fruit of this pepper, the natives told me that there is a plant to be found here in the forests like it, together with its biting fruit. But it is much larger and like two joined grains.

Antes que pasemos a las otras drogas, o especies, concluyamos las que se dan en árboles grandes, como los de arriba (excepto la pimienta que, por juntarla con el clavo, la pusimos acá, pues en su uso andan tan juntas) que después trataremos de las que son matas o hierbas, en cuyas raíces se hallan, como el jengibre, etc.

El árbol que llaman *tamarindo* algunos, y aun en España se conoce con este nombre, que acá se llama *sampalo*,¹³ no sé si es llamarle "palo santo" por su bondad. Se llama en Visayas *sambalagi* en unas partes y en otras *sambag*.

La primera vez que yo le vi fue en Acapulco, puerto en la Nueva España, de donde parten ahora las naos que van y vienen a estas Islas. Es, empero, más común y más abundante por acá. El tronco es grande y al modo de los perales de España, y aun mayores. Las hojas muy diferentes, porque cada hoja, que si fuera entera, sería como de las almendras de allá¹⁴ o mayor, por ser divididas en varias hojitas cuando son tiernas en poniéndose al sol se pliegan y juntan unas con otras, de modo que parecen media hoja no más. Vuelven a desplegarse en saliendo él (y de este modo hay acá árboles y matas de hoja semejante, que se abren y cierran con el sol).

La florecilla es como flor de escobilla y algo amarilla. El fruto es una vaina, a modo de la de las habas de Castilla, con sus divisiones como aquellas. Cuando verde, es toda sólida y de una carne agria, aunque de agrio apacible. En madurando queda la vaina de color pardisco, la carne algo blanca, con unas pepitas negras y durillas.

De esta carne se hace la jalea de tamarindo, que se tiene por muy medicinal, por ser fresca y regalada, con un agrillo suave. Cuando verde aún, se suele guardar, salándola o echándola en salmuera, y aun conservándola también.

El palo es sólido y de color algo prieto y de madera dura. De las hojas tiernas se hace uno como perejil, que es más cálido que el de España, y sirven, puestas en las ollas las dichas como habas, como un pedazo de membrillo u otra hortaliza, que da un agrito apetitoso.

¹³ Alcina's text says *sampalo*, but it should be *sampaloc*, as we translate in English.

¹⁴ Alcina's text says *de ella*, but the true sense demands *de allá* (from there), that is, from Spain.

Before passing to other drugs or spices, let us conclude with those found in the big trees, as those mentioned above, except pepper which to discuss it together with the clove, we place here because in their uses the two go together. Afterwards we shall discuss those that are shrubs or herbs where the spices are found in their roots, like the ginger, etc.

The tree which some people call *tamarind*, and even in Spain it is known by this name, here it is called *sampaloc*. I do not know whether to call it "*palo santo*" because of its fine qualities. In some parts of the Bisayas it is called *sambalagi* and in others *sambag*.¹⁴

The first I saw it was in Acapulco, a port of New Spain, from which at present the ships sail to and from these Islands. It is, however, more common and abundant here. The trunk is large and like the pear trees of Spain or even bigger. The leaves are very different because each leaf, if it were whole, would be like the almonds of Spain or larger, yet it is divided into various little leaves when young. When the sun sets these fold up and one joins with the other so that they seem like only half a leaf, no more. They unfold again when the sun comes up. In this way, there are trees and shrubs here with similar leaves which open and shut with the sun.

The little flower is like that of the "bur" and is somewhat yellow. The fruit is a pod in the manner of the beans of Castile, with divisions like the latter. When green it is entirely solid and its flesh is sour although only mildly so. As it ripens the pod becomes somewhat gray, the flesh rather white with little black hard seeds.

From this flesh is made the tamarind jelly which is considered to be very medicinal when fresh and endowed with a delicate sour taste. When it is still green it is preserved by salting and throwing it into brine and even preserving it also.

The wood is solid and blackish and hard. From the young leaves is made something that looks like parsley, which is sharper than that of Spain. It is used by putting it into pots like beans, with a piece of quince or other pot herbs and gives a pleasant sourness.

¹⁴ *Sambalagi* and *sambag* are not found in Sanchez' dictionary.

Hay en algunas islas tantos de estos árboles silvestres que, por muchos, tienen poca estima y se pierde su fruta, porque los naturales, si no es cruda, no la gastan.

Acompañemos con los tamarindos a la "casia", que llaman en España, y acá "cañafistola", que es tan medicinal como se sabe, y purgativa, pues ese es su mayor efecto. Y por eso es uno de los principales ingredientes de las purgas de botica allá; que acá, por haber muchas, cada cual la gasta a su voluntad.

De la flor, que es amarilla, y en color y figura se parece a la retama de España, se hace conserva buena, y de la misma fruta, cuando tierna, también. Y uno y otro son menos violentos y ablandan el vientre. Y el mismo efecto tienen los cogollos tiernos, cocidos o guisados, y obran más natural y blandamente.

Dicen de esta cañafistola (que tiene el nombre como su hechura) que es ventosa. (Acá la tomamos para ahorrar de purgas y jarabes, comiendo la carne, que es muy prieta y dulce, y tienen unas pepitillas de color y tamaño de las algarrobas de España, y el sabor es muy conforme a ellas) en moderada cantidad, dos o tres horas antes de cenar, y bebiendo después una buena vez de agua (que si se cena bien hace mejor operación y, si mal, menos, allá al cuarto del alba)[es muy saludable].¹⁶

Leído he en un libro que, si se usa comúnmente, tomando dos o tres dragmas en ayunas, preserva de piedras y de durezas de estómago. Dios lo sabe. Ella es droga de boticas.

Hay por acá otro género que totalmente en la fruta se parece a estas cañafistolas, y en la hoja al tamarindo, y en la flor a la retama, excepto que ésta es de color colorado, muy hermosa, que llaman los indios *paniniptun*, que quiere decir "árbol de luciérnagas", por ser las de esta tierra que vuelan, muy amigas de sus hojas y de noche parecen sus árboles que están ardiendo, por la mucha cantidad que allí se juntan. Carece, empero, esta cañafistola segunda de carne, en estando madura, porque se enjuga fácilmente y quedan sola la corteza y las pepitillas.

¹⁶ The sense of the sentence is quite confusing. It seems to be incomplete. I have taken the freedom to complete it both in Spanish and in English, placing in brackets the added words.

There are in some of these Islands so many of these trees growing wild that they are valued very little by many people because of their abundance and their fruit is lost because the natives, unless it is green, do not use it.

We shall group with the tamarinds, the *casia* tree as they call it in Spain and here *cañafistula* (*drumstick tree*). It is very healthful, as we all know, and also a purgative. The latter is its greatest effect and for this reason, is one of the principal ingredients of the apothecary's laxatives there. Here it is so plentiful that each one concocts it at his own whim.

From the flower, which is yellow and both in color and shape resembles the Spanish broom, they make a good preserve. From the same fruit when it is tender, they do the same. Both are less irritating and soothe the digestive tract. The young shoots have the same effect when tender, boiled or cooked and it works very naturally and easily.

They say of this *cañafistula* that it has a name like its effect, which is windy. Here we take it to avoid purges and syrups by eating the flesh. It is very black-like and sweet and has some little seeds of the color and size of the smooth carob bean of Spain. The taste is very similar to them. If taken in moderate amounts, two or three hours before dinner and afterwards drinking a good quantity of water [it is very helpful]. If one eats well it works better; if badly, less helpful, to be taken in the quarter before dawn.

I have read in a book that if used regularly, taking two or three "*dragmas*" while fasting, it prevents gall stones and constipation. God only knows; it is a drugstore medicine.

Here there is another kind whose fruits completely resembles these *cañafistulas*. Its leaf resembles the tamarind and its flower, the broom, except that this is of a reddish color and is very beautiful. The natives call these *paninptum*, which is to say "the glow-worm tree"; because the glow-worms of this land that fly are very fond of its leaves. At night the tree seems to be burning because of the great quantity of them which gather there. The second type of *cañafistula* nevertheless lacks flesh when it is ripe, because it dries out easily. There remains only the hull and the little seeds.

Lllaman los indios a una y otra fruta, que en lo exterior no se diferencian, *calaycagay*¹⁷, por el ruidillo que hacen las pepitillas dentro, y en otras partes *balayung*, por lo negro. Hay en algunas islas mucha abundancia de las primeras; de la segunda muchísimas más.

Contar la cantidad, variedad y diferencia que hay de gomas o resinas olorosas que se sacan de muchos árboles, que la dan o naturalmente por los ñudos o poros, o heridos y violentamente, fuera cosa larga. Nombraré algunas de ellas, que se conocerán las demás.

Ya dijimos de la brea de los *piles* y del *lawaan*, que son las más olorosas. En la isla de Ibabao y Sámar se hallan unos árboles que destilan una goma algo prieta, más pegajosa que la de *lawaan* y menos que la de *pili*. Llámánla los indios *dapodapo*. Usanla para sahumeros. El olor es mejor que de *camangian*¹⁸ o *menjui*¹⁹ que llaman en España, y, mezclado con otro, es muy bueno para pastillas y pebetes, que salen más correosos y arden mejor con este aroma; que, a haber mucho, fuera de mucha estima y valor, y no dejara de haber en abundancia si los indios fueran más curiosos en buscarla y beneficiarla.

Otro, que llaman *batete*, aunque es más negro que el *dapodapo* y menos sólido, es más oloroso. Y algunos quieren que en el olor se parezca al ámbar. Es cierto que en algunas confecciones olorosas sirve en su lugar, cuando no quieran gastar tanto como vale el ámbar (de que trataremos en su lugar). Ambas²⁰ gomas, o aromas, son muy buscadas; más esta segunda para sahumar a los niños tiernos, que dicen fortalece los huesos y los preserva de malos aires, etc.

Y por no alargar mucho esta materia, sólo digo que rara isla o monte hay donde no se hallen árboles o matas de gomas medicinales y olorosas, de que ellos usan para sahumeros y otros efectos saludables, que si las conocieran otras naciones las estimaran mucho, que, a la verdad, por su eficacia, lo son de mucha algunas.

¹⁷ A tree of this name in the islands of Samar and Leyte.

¹⁸ *Camangian*: *Storax* tree. Gum or resin distilled from the *Camangian* tree. It is hard, odorous and medicinal (Sánchez, *op. cit.* pag. 81, Bisayan Part).

¹⁹ *Menjui*, same as *benjui*: benzoin.

²⁰ *Ambar* is the clear word given in Alcina's text; the sense demands *ambas*.

The natives call these both kinds of fruits that have the same outside appearance *calaycagay*, because of the noise which the little seeds make within. In other parts they are called *balayung*, because they are black. In some Islands there is a great abundance of the first; but many more of the second.

It would be very lengthy to relate the quantity, variety and differences that there are among the fragrant gums or resins that are taken from many trees. They either yield naturally, through the knots or pores, or by forced incisions. I shall name some of them from which the others will be recognized.

We have spoken of the *bitumen* of the *piles* and of the *lawaan*, which are the most fragrant. On the Island of Ibabao and Samar, various trees are found which distill gum that is somewhat black, more viscous than that of the *lawaan* and less than that of the *pili*. The natives call it *dapodapo*. They use it for aromatics. The aroma is better than that of the *camangian* or benzoin, as they call it in Spain. Mixed with another it is very good for lozenges and joss sticks, which come out more flowing and burn better with this aroma. If it were plentiful, it would be in great esteem and value. It would not be scarce if the natives would be more industrious in seeking it and refining it.

There is another one more fragrant which they will call *batete*²¹ but it is more black than the *dapodapo* and less solid. Some believe that in its odor it is similar to amber. It is certain that in some aromatic confections it is used in place of the latter, when one does not wish to spend as much as the amber is worth. We shall treat it in its place. Both gums or aromas are very much sought after; especially the second [amber] for the purpose of perfuming infants, which they say strengthens the bones and protects them from bad winds, etc.

So as not to prolong this material too much, I shall merely say that it is an exceptional island or forest where there are not found trees or shrubs of medicinal and fragrant gums which these natives use for aromatics and other healthful purposes. If other peoples knew about them they would value them highly, as some are in truth because of their efficacy.

²¹ *Batete*: a shrub of thin leaves. The pounded root distills a kind of sap, prescribed as medicine, and drunk by those suffering internal ulcers. Also the pounded root can be used as emplaster to the affected area (Cf. Sánchez, *op. cit.* p. 393-394, Bisayan Part).

Acabo este capítulo con el palo que llaman en la India *sándalo*, de que acá hay dos géneros como allá. El blanco, que es el más estimado, se halla en la isla de Ibabao, del tamaño de álamos de España; y en lo grande y en lo rollizo es la madera mucho más recia; y sirve acá, o servía antes que se conociese su valor, de pilares en algunas casas o iglesias.

En la isla de Capul (de que trataremos en su lugar) había uno tan grande que tenía más de braza y media de ruedo, y más de cinco de alto, con lo que tenía bajo de tierra.

No lo conocían los indios hasta que los holandeses (que el año de 1642 quemaron aquella iglesia) con el olor tan suave que despedía, le conocieron. Apagáronlo y cargaron con lo que quedaba por quemar, que les sería de mucho interés. Después acá le conocen más los indios y estiman.

El colorado es aún mucho más y en tanta abundancia que cargan champanes (es embarcación de chinos) para llevar a su tierra, en que es de mucha estima y valor.

El tronco, o pie, de este árbol, que llaman los indios *taratara*²², es muy colorado todo, como el palo del Brasil y más jugoso. Cuando verde, es como un pie de parra, sin quitar ni poner, aunque mucho más largo. La hoja como de zarza, que parece que es especie de ellas.

Sube arrimándose a los árboles y a las peñas. Cuando seca, queda del color dicho. El corazón, hecho astillas muy menudas, huele muy bien; y muy molido se hace de él pastillas. Y en la gran China sirve de sahumerios en sus templos; que para esto lo compran acá, y allá es de mucho más valor.

Al palo que (según algunos piensan) corresponde al sándalo blanco o pardisco, llaman acá los indios *tautaven*. Es su color casi como el del nogal de España, aunque comúnmente no son tan grandes los palos o troncos de éstos como aquellos, pero seméjansele mucho.

En la madera también semejan mucho, aunque no todos salen igualmente olorosos, quizás por ser diferentes los climas y terruños. Y

²² *Tara*: Shrub with long and odorous leaves. Some people chew the leaves for its pleasant flavor. When boiled in water it gives a most agreeable balsamic smell. The shrub is medicinal (Sánchez, *op. cit.* p. 420, Bisayan Part).

I shall end this chapter with a wood that in India they call *sandalwood*. There are two kinds of this sandalwood here, as over there. The white, which is the most esteemed, is found on the Island of Ibabao and is the size of the poplars of Spain. In girth and thickness, the wood is much heavier than these and is used here, or was used, before they found its value, as pillars in some houses or churches.

On the Island of Capul, of which we shall speak in its place, there was one so large that it was more than a *braza* and half around, more than five in height, with what there was of it below ground.

The natives were not acquainted with it, until the Dutch, who in 1642 burned that church, because of the very smooth, pleasant aroma, came to know it. They put out the fire and carried-off what was left to burn and probably it was of great use to them. Afterwards the natives here came to know it more and value it.

The reddish kind is esteemed even more and occurs in such abundance that the *sampans*, a kind of Chinese boat, carry these to their country, where they are very highly regarded and prized.

The trunk or the base of this tree, which the natives call *taratara*, is all very reddish like the brazilwood and has more sap. When it is green it is like the stalk of the vine, without any exaggeration or understatement, although much longer. The leaf resembles the blackberry bush and seems to be a species of it.

It climbs twining about trees and rocks. When dry it remains the color mentioned. Its center, split into little chips, smells very fine; ground up they make of it aromatic bars. In China it is used as fragrances in their temples. For this purpose it is bought here, and is much more valuable there.

The wood that —as some persons think— corresponds to the white or grayish sandalwood is called by the natives here *tautaven*.²³ Its color is almost like that of the walnut of Spain, but ordinarily the bases or trunks of these are not as large as the former, yet very similar.

They also resemble each other very much in the wood, although not all give out equal fragrance. Perhaps, this is because of varying

²³ Names mentioned by Alcina, like *paniniptum*, *dapodapo*, *tautaven* are not found in Sánchez' Dictionary.

aunque todos tienen su poco de olor bueno, no todos lo tienen intenso. De los buenos sin duda era el que quemaron los holandeses en la isla de Capul.

Tiene, empero, este árbol otra cosa especial, y es que su corteza, que es gruesa y estoposa, lavada y purgada de lo más tieso y correoso, viene a quedar como un género de tela que imita al paño que se labra en Castilla, de lana. Y de él se suele[n] vestir algunos indios. Y teñido de negro, engañan aun a los que saben lo que es, pues parece, mirado de algo lejos, como de paño.

Hacen de la rama (aunque no sea mayor que el brazo) sacando entera la corteza y preparándola, unas monteras, o bonetes redondos y de una pieza, que ajustan lindamente a la cabeza, sin más diligencia que doblar dicha corteza, y, dejando la mitad, u orilla, de en medio en la parte inferior, la amarran muy bien en la superior, y, untando ambas puntas con que queda uno como flueco, y así, sin costura ninguna, queda de una pieza.

No sólo los indios pero aun los españoles hacen por gala, de dicha corteza curada, unos gabanes, o capas, de camino que, guarnecidas con curiosidad, parecen muy bien, y como de buen paño a quien no lo sabe. Son livianos y defienden muy bien del sol, aunque poco de la lluvia, por no estar tan tupido como el paño; de modo que de este palo la madera (que algunos dicen ser este el palo del águila, aunque yo juzgo que es otro) por su color y olor y la corteza, por su útil, son de estima. Y es palo muy ordinario acá en estas Islas, aunque no todos salen de olor fino y eficaz, como queda dicho.

Hay, fuera de este, otras maderas casi tan olorosas como él, y de estima. El árbol que llaman *tolo*²⁴, cuando grande, es de muy buena madera y olorosa. Otros que llaman *malapandan*, huele aún mucho más y por esto le dan dicho nombre, tomado de la flor del *pandan*²⁵ que, como dijimos, es muy olorosa. El *indang*²⁶ es así como éste y

²⁴ A tree of this name in Samar and Leyte.

²⁵ *Pandan, pangdan*: a plant that grows near the sea. The fruit is not eatable. This fruit is similar to the pineapple, although much smaller (cf. Sánchez, *op. cit.*, p. 287, Bisayan Part). The *pandan* also grows in swampy areas. The flowers are very odorous. From the leaves of the *pandan* sleeping mats, baskets and hats are made.

²⁶ The word *indang*, without 'h', is not given in Sanchez' Dictionary. It is rather given in the Tagalog/Filipino dictionary. *Hindang*: large and tall tree. There are three

climates and conditions of the soil. However, all have a minimum amount of pleasant aroma; not all have it in the same intensity. Of the good ones undoubtedly was the one which the Dutch burned on the Island of Capul.

All in all, this tree has another special quality; its bark, which is thick and fibrous, washed and cleaned of the thickness becomes a kind of a cloth that resembles one that is woven in Spain out of wool. Some natives dress themselves in it. Dyed black they deceive even those who know what it is. From a distance it appears something like cloth.

From the branch, even though it may not be any larger than an arm, taking off the bark in one piece, they fashion a kind of cap or round bonnet. Then they fit pleasingly to the head without any more trouble than to double the bark. Thus they leave half a border from the middle to the lower part; they tie it securely at the top joining both corners so that it becomes like an ornament. And so without any sewing whatever, it becomes a single piece.

Not only the natives but also the Spaniards take pleasure in making from this cured bark, large coats or traveling capes. Curiously ornamented, they look very well and something like fine cloth to one who does not know better. They are light and protect one very well from the sun, but poorly from rain because they are not closely woven like woolen cloth. The wood of this tree (some say that this wood is the eagle-tree, I judge to be different), because of its color and fragrance, and the bark, because of its usefulness, are highly regarded. It is a very ordinary wood in these islands, although not all trees produce the same fine, strong aroma, as this and as highly prized.

There are, aside from these, other woods just as fragrant as the above and just as valued. A tree which they call *tolo*, when grown is a very fine and fragrant wood. Another which they call *malapandan* has even a stronger fragrance. For this reason they have given it this name taken from the flower of the *pandan* which, as we have said, is very fragrant. The *indang* is similar to this and the wood louse never

varieties of this tree: the first has white wood; the second red and the third yellow. The white and the red rot easily. The yellow is the beet. It is used inside the buildings, but not as *harigues* (pillars) (Cf. Sánchez, *op. cit.* p. 404, Bisayan Part). *Indang* is a town in the province of Cavite, near Manila. In the Noceda-Sanlucar Dictionary (Juan de Noceda-Pedro de Sanlucar, *Vocabulario de la lengua tagala, reimpresso en Manila*,

nunca le entra carcoma. Y otros a este modo, muy buenos todos para escritorios, cajas, petacas, etc.

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1860, p. 145) we find the word *Hindang*: feeling feverish due to the heat of a walk *Nahihindam*. It gives us another example: *uicang bundoc* (*wicang bondoc*). They do not give a corresponding Spanish translation. *Wicang bondoc* means the language of the mountain. Perhaps *Indang*, the name of the town of Cavite, received the name because it is at the foot of the mountain leading to Tagaytay Ridge.

attacks it. There are others of this kind, all very suitable for writing desks, boxes and chests.

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