

Capítulo 25

DE OTRAS AVES PALUSTRES Y QUE VIVEN IGUALMENTE EN EL AGUA QUE EN EL AIRE. SU VARIEDAD Y DIFERENCIAS

Más son las aves de este género en estas Islas, sin comparación, que las otras. La causa dicha se está, pues, por serlo, están en el agua, y además son los arroyos en pleamar como grandes ríos, los ríos como lagunas anchos, y las lagunas no pocas y grandes; con que es tanta la abundancia de estos géneros de aves, que se sustentan de peces, caracolillos del agua y otros animalejos sin número.

Pero, antes de pasar a tratar de sus diferencias, quiero dejar advertida una cosa especial de algunas lagunas mediterráneas, (que se hallan no pocas en estas Islas, muy lejos del mar), en las grandes y en las menores, y aun muy pequeñas, (y cerca de él), siendo de agua dulce en unas y otras de agua salobre, aunque no salada como en el mar.

A las lagunas grandes llaman *danao*¹ en esta lengua, y a las pequeñas, que son como charcos de agua, *lamao*². Hállanse algunas de estas tan hondas que no se les halla suelo; y algunas de ellas, (como se ve en el camino de Calvigan³ a Borongan⁴, que, con la ocasión de la pérdida de la nao *San Francisco Javier*, fue muy trillado, y aun muy cansado)⁵, que tienen crecientes y menguantes, que en ellas son más o menos agua, creciendo con notable diferencia en algunos tiempos del año, aun en los vendabales⁶, (que acá son las secas mayores y es el verano) más que en el de las aguas y

Chapter 25

CONCERNING OTHER MARSH BIRDS WHICH LIVE BOTH IN THE WATER AND IN THE AIR; THEIR VARIETY AND DIFFERENCES

There are incomparably more birds of this kind in these Islands than of any others. The reason for this had been stated: since they are islands, they are situated in the waters. What more, the rivulets, when the tide is in, become like great rivers; the rivers like wide lakes and the lakes are large and not a few. As a result, there is such a great abundance of this variety of birds which sustain themselves from fish, water snails, and of countless numbers of other little creatures.

But before going on to deal with their differences, I wish to mention a special matter concerning various inland lakes which are not a few in these Islands, some at a great distance from the sea. These are [found] in the large islands, the smaller ones and even the very smallest. They may be near [the sea] and of fresh water and others of salt water, although not as salty as the sea.

The large lakes are called *danaw*¹ in this language; the small ones, like pools of water, *lamaw*.² Some of these are found to be so deep that one cannot reach the bottom. Some, seen on the road from Calbiga³ to Borongan,⁴ which due to the loss of the ship *San Francisco Javier* was a much traveled and even worn out road,⁵ have rising and falling waters. There is at times more, sometimes less water with notable differences at certain times of the year. Even during the *vendabales*⁶ which here is a time of extreme draught and is the summer time, they have more water than in the rainy season and the northeasterlies, which is the

brisas, (que es el invierno), con no poca admiración de los indios, que no saben la causa, aunque ven el efecto.

Y, a la verdad, no es tan fácil de señalar, porque correspondencia con la mar no parece que es, pues no son estas crecientes ordinarias, como en ella. A la luna tampoco se puede atribuir, pues no es efecto universal, habiendo, como hay, lagunajos que crecen y tros que no; y, si fuera ella la causa, en todas influyera igualmente. Acudir a fuegos o calores subterráneos, (como quieren algunos, aun en el mar), no parece rastro de calor, antes algunos están más fríos que en otros tiempos.

Y así, si mi filosofía no se engaña, dijera yo que hay algunas cavernas, que con los dichos vientos, (porque estarán más abiertas a ellos y suelen ser impetuosos), se llenan de dicho viento, y, cuanto más llenas, van impeliendo por la parte inferior el agua que parece crecer, y crece más por el viento que la impele que por nueva agua que se añada, si ya no es agua de mar; (que también se puede filosofar de ella) que en aquellas ocasiones, impelida del viento, entra por caminos o venas subterráneas hasta llegar [a] aquellos lugares, aumentándose por la parte inferior el agua con que por la superior crece que se exploya más.

Añada otra filosofía el que la hallare mejor; a mi, bástame apuntar lo que alcanzo, que, con ocasión de lo que oigo a los indios, he hechado tal vez el entendimiento al prado. Echenlo al monte los que se adelantaren a más. Y volvamos a las aves palustres, en cuya ocasión tocamos este punto.

Las mayores aves de este género, que por acá se ven, son las grullas, y, a mi ver, algo mayores que las de España. Vílas allá y acá muchas veces. Son acá muy altas, pues las dos canillas del pie y pierna tendrán a dos palmos⁷ cada una, poco más o menos, sin el cuerpo, que con todo tendrá vara⁸ y media, a mi ver, o cerca de ello de alto. El color es pardo claro o ceniciento obscuro; la cabeza colorada hasta buen pedazo del cuello, que, con decir de grulla, se dice que es largo, pues, en alargándolo, puede picar a uno en la coronilla de la cabeza.

winter. This causes no little amazement among the natives who do not know the reason, although they see the effect.

Truly so, it is not very easy to point out the cause, because it seems that it has no relationships to the sea. These are not ordinary tides like in the latter. It cannot be attributed to the moon either because there is no general effect, as there are lakes which increase in size and others which do not. If the moon were the cause it would influence all equally. To attribute it to fires or subterranean heat, as some would like to do, is erroneous. There does not seem to be a trace of heat, rather some are colder than in other seasons.

Thus, if my reasoning does not play me false, I should say that there are some caverns which are more exposed to these winds and they are violent. They become filled with wind; when completely filled and overflowing they proceed to drive the water out from within which it rises, if it already is not sea water. One may also philosophize about it that on these occasions, impelled by the winds, the water enters through subterranean routes or channels until it comes to these places. The water increasing from below, raises the level and spreads itself more.

Let some add another reason should they find a better one; for me it is sufficient to vent what I have discovered and from what I have heard on occasions from the natives, I have already thrown my understanding to the four winds. Those who wish to advance further, let them throw it to the mountain. Let us return to the marsh birds, the reason we touched upon this matter.

The largest birds in this category that can be seen over here are the cranes and in my opinion, they are somewhat bigger than those in Spain. I have seen them here and there many times. Here they are very tall because the two bones of the foot and leg extend about two *palmos*⁷ in length each, more or less, not counting the body. All in all, in my opinion it is a *vara*⁸ and a half, or about that in height. The color is light gray or a dark ash-like color. The head is red including a good part of the neck. When speaking about the crane, it may be stated that the neck is long, for in stretching itself out, it is able to peck a person on top of one's head.

Otra diferencia hay que llaman *doong*⁹. Son más pequeñas de cuerpo y algo menos zancudas, aunque andan por su pie buen pedazo la mar adentro, cogiendo peces y lo que pueden para su comida. Y tal vez quedan ellas hechas presas de los caimanes, que a nadie perdonan.

Algunos de estos *doong* crían su martinete¹⁰, y estos juzgo yo son especie de garzas pardas. (Los más grandes no lo crían) y tienen todo el cuello casi blanco, siendo el cuerpo pardo-oscuro, más moreno que las otras grullas mayores que acá llaman *thol*¹¹[?] y lo que tienen de algún provecho son los cañones, que nos sirven para escribir, y son más duros y más gruesos y largos que los de ganso.

Del género patuno es la diferencia y cantidad mayor que por acá se halla: unos grandes como gansos; otros como ánades de España, del tamaño de las gallinas; y otras dos o tres diferencias menores comúnmente que todos comúnmente van a bandadas.

De los gansos hay domésticos no pocos; de los patos muchos. Una especie hay que no se domestica, tan grande como los mayores gansos, pero el pico mucho mayor, pues tendrá como palmo y medio, poco más o menos, de largo, y de ancho lo que una mano de hombre; y, cuando sacude lo de arriba con lo de abajo, suena como una matraca y se oye hasta lejos.

Estos están casi siempre o en el mar o en lagunas, y en ellas crían y sacan sus polluelos, y se sustentan de peces o anguilas y otras sabandijas. No sé que coman de carne, porque de ella dicen los indios que es *malangsa*¹², que es [decir] “hedionda”.

De los patos, así caseros como agrestes, diré dos cosas especiales: la una es que los *sangleyes*¹³, (que acá llamamos a los chinos), suelen avivar cestos enteros de huevos de pato con tanta facilidad que no se creyera si no lo viéramos muy de ordinario. El modo es enterrar a centenares en paja o corteza de arroz, que acá llaman *upa*¹⁴, o *ipa* como dijimos, y aplicarles moderado calor de fuego, templándolo de modo que no se apague y se enfríen los huevos, ni arda de modo que exceda su calor. Y de esta manera, sin

Another different one is called *doong*.⁹ They are much smaller in body and somewhat shorter legs but nonetheless, they walk a good distance into the sea catching fish and whatever they can get as food. At times they are seized by the caymans which exempt nothing.

Some of these *doong* breed their *martinete*¹⁰ and these I judge to be a species of gray heron. The largest ones do not grow it and have their whole neck nearly white; the body is a dark gray, darker than the larger cranes, which are called here *thol*.¹¹ The quills they produce are of great use which serves us for writing; they are tougher, thicker and longer than those of the geese.

The duck species has the greatest variety and number of any found over here: some are large like geese, others are like the ducks of Spain and of the size of chickens and others with two or three smaller differences ordinarily. All travel in flocks.

Concerning the geese, there are not a few domesticated ones; of the ducks there are many. There is a species which is not domesticated and as large as the largest goose but with a beak much longer; for it is about a *palm* and a half long, more or less and about the width of a man's hand. When its top portion moves against its bottom, it sounds like a wooden rattle and it can easily be heard at a distance.

These are almost always either in the sea or in the lakes; in them they grow and raise their young. They sustain themselves on fish or eels and other small reptiles. I do not know that the natives eat its flesh because they say of it that it is *malangsa*,¹² which is to say foul-smelling.

About the ducks, both wild and domestic, I shall relate two special matters of interest: the one is that the *sangleys*,¹³ as we call the Chinese here, can hatch whole baskets of duck eggs with such facility that one would not believe it, except that he sees it time and again. The method is to bury hundreds of eggs in straw or rice husks, which is called here *upa*¹⁴ or *ipa*, as we have said. Then, apply heat from a fire, moderating it so that it does not go out and the eggs get cold or burn so that the heat becomes excessive. In this manner, without any effort, they hatch large numbers.

trabajo, sacan grandes cantidades. Y no es su crianza más difícil, porque, (aunque cuando pequeños, han menester algún mayor cuidado) cuando grandes sólo cargan en los *balotos*¹⁵, que acá llamamos, (o "*bancas*¹⁶," los tagalos), cantidad de caracolillos menores que avellanas, que se crían muy abundantemente entre las espadañas y otras hierbas de las orillas de los ríos, arroyos y charcos de agua. A los pequeños se los machucan, con que comen sola la carnegilla; a los grandes se los echan enteros, que ellos van engullendo a toda priesa, sustentándose con la carnegilla interior que digieren, volviendo a echar los caracolillos vacíos en la cantidad que habían comido; que este es el milagro que llaman "de Mahoma¹⁷," porque quedan tantos después de haber comido como antes de comer.

Sabida es la industria de estos chinos (aunque acá menos usada que en su tierra) de enseñar a pescar a estos patos, y aun a los gansos. Pondréla para que los que no la saben (que es como suya; que todo china es trasista).

Juntan grandes cantidades de patos ya amansados, y, cuando quieren pescar con ellos, les amarran al cuello, cerca ya del buche para que quepan más peces y no los puedan tragar, unos listoncillos o vetas blandas. Echanlos con esto al agua a sus tiempos y lugares a propósito para las pescas.

Zambúllense todos; y cuál dos, cuál cuatro, cuál uno sacan los cuellos llenos de peces. Tocan una campana, (que son como bacinicas de latón, que para el efecto tienen y cuyo sonido tienen ya conocido). Con esto se recogen a la embarcación, o casilla, donde los tienen, y con la mano le aprietan el cuello haciéndole[s] sacar o trocar todos los peces que había engullido; y después les desamarran los cuellos, y les dan a comer, o de aquellos peces que cogieron, o les dejan coger de nuevo para sí: con que quedan gustosos y cebados para otras pescas.

Este es el modo de pescar con los dichos patos, que es singular y lo usan ya algunos indios.

Raising them is not very difficult when grown up, although when small they need greater care. They simply carry along in their *balotos*,¹⁵ or *bancas*,¹⁶ as the Tagalogs called them, a quantity of little snails smaller than hazel nuts, which grow very abundantly among the cattails and other grasses along the bank of rivers, streams and pools of water. They crush these for the smaller ducks, so that they eat only the bit of flesh. They throw them whole to the large ones and they proceed to stuff themselves at great speed, sustaining themselves with a bit of fleshy inside which they absorb and expel again the empty little shells in the same amount that they have eaten them. They call this the miracle '*de Mahoma*'¹⁷ because there remain as many after having eaten as before beginning to eat them.

The industriousness of the Chinese is well-known 'although here it is practiced less than in their homeland' in teaching these ducks and even the geese to fish. I shall describe it for those who do not know of it. It is their special talent and all Chinese are clever at it.

They gather large numbers of ducks which have already been tamed, and when they wish to go and fish with them, they tie ribbons or soft pieces of cord about their necks, near the craw, so that they can store more fish and cannot swallow them. With this precaution they throw them into the water at the times and places suitable for fishing.

All of them dive, and some get two, others four, still others one fish, but they all emerge with their throats full of fish. They ring a bell, which is like a child's chamber pot and they have it for this purpose. The ducks have already learned to recognize its sound. With this they all return to the boat or the little house where they are kept. They press the throat with their hands, making them emit or regurgitate all the fish which they have swallowed. Afterwards they untie their necks and feed them either with the fish which they have caught or they permit them to fish anew for themselves. Thus, they become happy and eager for more fishing.

This is the manner of fishing with those ducks, which is extraordinary and some natives already practice this.

Digamos ahora otro modo con que los indios de por acá cogen a los patos en sus lagunas, que también es particular (aunque pienso que usado en otras partes).

Son muchas de estas lagunas fondables y que se apean casi todas. En los tiempos, pues, que los patos están gordos (que no lo están siempre, como ni en España tampoco), echan algunos calabazos (*tabayag*¹⁸ los llaman acá) grandes, que con el viento se los lleva el agua de unas partes a otras. Estas son como boyas para asegurar a los patos y quitarles el miedo; que, como les encuentran sobre el agua muchas veces, no se recelan de ellos.

A su tiempo, pues, entra el indio desnudo, y sólo lleva un saco (como talabarte bajo de el un brazo y prendido encima de un hombro) encaja su cabeza en un calabazo grande, que al propósito tienen agujereado para que quepa ella, y con dos agujeritos para mirar por ellos. Métese dentro del agua, o en pie o en cuclillas, sacando sólo la cabeza y el calabazo. Váse poco a poco donde están los patos, que, con el uso de ver otros muchos calabazos, no lo estrañan, y va mansamente, porque no se alboroten los otros, tirándolos por los pies (pues con ellos nadan), sumergiéndoles y metiéndolos en su saco hasta que lo llena o coge la cantidad que quiere, con que se vuelve a salir con el mismo espacio y repite las veces que quiere el mismo ejercicio, teniendo seguro el coger cuantos quisiere con el ardid dicho.

Otra especie hay de gaviotas por acá, que son aves totalmente marítimas o marinas, semejantes a las que en el reino de Valencia llaman “gavines,” aunque acá las hay mayores y grandes pescadoras, pues la[s] vemos no pocas veces zambullirse y sacar atravesados en el pico muy grandes peces, y a veces mayores de lo que pueden cargar, sucediendo forcejear el pescado para escaparse, y ellas para detenerle; caérseles y volver en un punto a cogerle tan presto como llega al agua.

Contaré aquí lo que me sucedió, en especial una vez, con una gaviota, (que con milanos de los de acá me ha sucedido otras), y fue: llegando a entrar un día, y era vigilia, cerca de medio día, en la barra de un río grande, en cuya iraya¹⁹, (que es lo mediterráneo,

We shall now speak about another method by which the natives over here catch ducks in their lakes which is also unusual 'although I think that it is also practiced in other regions'.

There are many of these lakes that can be sounded and almost all can be measured for depths. In the times when the ducks are fat, 'they are not so all the time; neither are those in Spain, the natives throw in some large gourds *tabayag*¹⁸ they call them here' where the wind causes the water to carry them from one place to another. These are like floats to assure the ducks and take away their fear. Since they find them on top of the water oftentimes, they do not flee from them.

At an opportune time, the native enters the water naked; he carries only a sack like a sword belt under one arm and hung over one shoulder. His head is encased in a large gourd which they have pierced for the purpose so that it would fit and with two holes to look for ducks. He jumps into the water either on foot or on his knees with only his head and the gourd visible. He travels little by little to where the ducks are. Since they have been seeing many other gourds, they are not alarmed at this one. He goes quickly so as not to disturb the others, seizing them by the feet, since they swim with these, submerging them and placing them in his sack, until it is full or contains the number that he desires. Then he comes out again with the same deliberations, and he repeats the process as many times as he wishes, certain of catching as many as he wishes with this artifice.

There is another kind of a gull over here which are birds totally seagoing or marine, similar to those which they call *gavines* in the kingdom of Valencia. However, here they are larger and are great fishers. We have seen them dive in and take out very large fish held crosswise in their beaks. At times these are larger than they can carry and the fish succeeds in his struggle to escape. The birds in order to retain it, let it fall and in an instant come back to seize it as soon as it reaches the water.

Here, I shall relate what happened to me in particular one time with a gull and with the birds of prey here, it has happened on other occasions. It began one day, and it was a vigil, close to noon, on the sand bar of a large river in whose *iraya*¹⁹, 'which is

hacia el nacimiento) estaba el pueblo, cansados ya los indios de remar y pasada ya la hora de comer, me pidieron que nos quedásemos allí para el efecto, pues estaba aún el pueblo muy lejos. Dudábalo yo porque, si no era un poco de arroz y sal, no teníamos qué comer, y, con sufrir un poco, hallaríamos más prevención en el pueblo; pero quiso Dios que, navegando aun y entrando en el río, salió debajo del agua una gaviota de las mayores, que traía atravesada una lisa de más de dos palmos en la boca o pico. Gritaron los indios luego que la vieron, y con el susto la dejó caer, y fue la suerte que dió dentro de la embarcación, con que nos quitó la duda y nos quedamos a comer. Y hubo para nueve o diez personas, que allí íbamos; y después, con mejor aliento, proseguimos.

No es una sola la providencia divina, que con ésta me han sucedido muchas veces que pudiera contar, que por no alargar lo dejo. Sólo confieso que las que por acá cada día experimentamos, así en darnos a su tiempo sustento y lo necesario para pasar, y aun tal vez el regalo, como en guardarnos de innumerables peligros, (de que en otra ocasión trataremos), son muchas y que deben en todo tiempo ser reconocidas, estimadas y agradecidas a tan gran Dios y Padre tan piadoso de los que por su amor viven en estos puestos tan expuestos.

Las demás aves, de mayores y menores talles, industrias y propiedades, que viven en las playas y se sustentan de pececillos, cangrejuelos, camarones y otros semejantes, son sin número; y fuera cosa larguísima discurrir por ellas.

Añadiremos acá de algunas más conocidas, aunque menores, y de que los indios (que por acá son los Plinius) han advertido y notado varias cosas, de que la experiencia les ha dado noticias ciertas, y de ellos las tomaremos.

*Tabilalang*²⁰ llaman a una ave de estas, menor que una gallina. Su color blanquizco. Nunca va sola sino con su compañera. Duerme muy poco, y se guardan el breve sueño la una de la otra; y así, entre estos naturales es refrán de los cuidadosos y de los

deep inland, near the birth', the town was found, the natives were already tired of rowing and the hour for eating was already past. They asked me whether they could stop there for this reason, for the town was still a long way off. I doubted because, except for a little rice and salt, we had nothing to eat and by suffering a little longer we would find an abundant supply of provisions in the town. But God so willed it that as we sailed along and entered the river, a gull, one of the largest, emerged from under the water carrying a skate in its beak more than two *palmos* long. The natives shouted as soon as they saw it, and from fright it let the fish drop, Fortune had it that it fell into the boat, and we were no longer in doubt about stopping to eat. There was enough for about nine or ten persons who were traveling there and after that, with greater vigor, we continued.

Divine Providence did not assist on just one occasion; I could relate to it many times that it has happened to me, but I shall omit them so as not to prolong too much the account. I simply point it out and there are many instances in which we experience daily of providing for our sustenance, in His own good time, and with what is necessary to travel on, and even at times providing a gift, as in protecting us from the innumerable dangers, as we shall describe in another place. These are numerous and ought always to be acknowledged, esteemed and accepted in thanksgiving from so great a God and Father so merciful by those who for His love live in these exposed places.

Other birds of greater and lesser size, skills and peculiar qualities, which live on the beaches and sustain themselves with small fish, crayfish, shrimp, and other such creatures, are innumerable. It would be a lengthy matter to discuss them.

We shall add here some of the better known, although smaller species, concerning which the natives 'who are the Plinys here' have observed and noted various things about which experience has given them certain knowledge. And of these we shall take note.

One of these birds they call *tabilalang*,²⁰ which is smaller than a hen. Its color is whitish; it never goes about alone, but has its mate with it. It sleeps very little and during the short rest, the one guards the other. And so, among these natives there is an

que velan mucho, y también de los bien casados que nunca se apartan.

A otra, algo menor y de color más pardo, llaman *taringting*²¹. Es ave vivísima y que nunca se ve parada, pues, cuando no vuela, anda ligerísima por la playa; y, si algo se para, está meneando siempre la cola y cabeza, mirando a todas partes; con que es también refrán por acá de los diligentes y cuidadosos, que no paran en un lugar, buscando lo que han menester.

*Guitguit*²² es tercera ave, que tiene el nombre de su voz, que siempre está gritando: *guitguit*, y como en centinela perpetua. Y así de estas tres aves, por ser todas cuidadosas, diligentes y atentas, tienen un cantar antiguo estos naturales que dice, tratando de un hombre celoso y que mira por su casa, que tiene en ella estas tres: la *tabilalang*, que no duerme y está en vela siempre, espiondo; el *taringting*, que no para y anda de una parte a otra visitando; y el *guitguit*, que avisa de todo lo que pasa, gritando. Pues estos tres oficios debe hacer siempre en su casa el hombre que quiere ser dueño de ella, sin descuidarse un punto; porque cualquier descuido, (y más en estas tierras), se paga con la hacienda y honra, y aun la vida, perdidas.

De otras aves marítimas, que estos naturales llaman *canavay*²³, (que es nombre del norte por acá), he oído algo semejante al ave alción²⁴, aunque otras son como palomas, y los españoles la[s] suelen llamar palomas del mar, excepto que vuelan mucho la mar adentro; y tienen el pico dos o tres veces más largo que las palomas.

Estas, pues, que es género de gaviotas, suelen ir muchas juntas y a su tiempo se juntan también a poner sus huevos. Y esto no en nidos sino encima de las peñas a la orilla del mar, escogiendo tiempo y lugar a propósito. Y así el tiempo es (en las costas de Ibabao) el de vendabales, que en ellas es de bonanza, por venir el dicho viento por encima de la tierra, (que en la contracosta de Samar es al contrario).

El lugar son unos placeles, o mesas muy grandes, que hacen las peñas que están a orillas del mar, tan altas que no llega la resaca en tiempo dicho, (que en el de brisas alcanza, sobre ellas, la

adage for the careful, and who are extremely vigilant, as well as the happily married who are never apart.

Another, somewhat smaller and of greyish color, they call *taringting*.²¹ It is an extremely lively bird which is never seen still, for when it is not flying it is traveling swiftly over the beach. If it should stop briefly, it continues to turn its neck and head, looking in all directions. Therefore, it is also applied here for the diligent and careful who do not stop any place to look for what they need.

The third bird is *gitgit*,²² which has a name like its voice, for it is always crying 'gitgit', like a perpetual sentry. Thus, concerning these three careful, diligent and attentive birds, these natives have an ancient song which says, concerning a zealous person who looks after his house, that he has three birds living in it: the *tabilalang*, which does not sleep and is always in flight, always watching out; the *taringting*, which does not stop, and goes about from one place to another, surveying the scene; and the *gitgit*, which gives notice of everything that is going on by its cries. For these three jobs must always be performed by the person who wishes to be master of his house without neglecting anyone, because anyone who neglects one, especially in these lands, will pay with loss of his wealth and honor and even his life.

Concerning other sea birds, which these natives call *kana-way*²³ which is a name for the North here, I have heard something similar to the *ave alción*²⁴ although these are like doves, and the Spaniards call them sea doves, for they fly over far out into the sea. They have a bill two or three times longer than the doves.

These, then, which are a kind of a gull, usually go together in flocks and in their season join together also to lay their eggs. This is not done in nests but on top of rocks at the edge of the sea, after selecting a proper season and place. Hence, the opportune time, on the coasts of Ibabao, is during the *vendabales* [south winds] which for these coasts is fair weather, because this wind comes from over the land. On the coasts of Samar, it is the opposite.

Their nesting places are various rock ledges or large flat hill tops, which are formed by the rocks which are at the seashore, so high that the surf does not reach them during this season.

reventazón de las olas y las salpica todas, y la causa están todas estas peñas como carcomidas en altos y bajos). En ellas, pues, en el tiempo dicho, ponen sus huevos de comunidad, juntándose centenares de ellas, y tantas que dejan llenas de huevos las planicies, o mesas, de dichas peñas, donde se ven todos en buen orden, y a su tiempo allí mismo cada ave, (por instinto natural), se pone sobre sus huevos.

(No se puede saber si ponen uno, o si dos ó más). Véanse, empero, juntas allí en mucho número hasta que los empollan y sacan a luz, dejándoles implumes así en el mismo lugar y trayéndoles pececillos y lo demás necesario para sustentarse hasta que pueden volar y van a buscar su vida.

Esto he oído a los indios que ven dichas peñas sembradas de huevos, y en ellas a las madres fomentándolos, y a los hijuelos recién nacidos; que, como no comen de estas aves, ni sus huevos o hijos, porque dicen, (como dijimos de otras ya), que son *malansa*, las dejan estar y no les hacen mal, sino es cuando los muchachos, por jugar, les tiran palos o piedras; que de manos y mañas pueriles nada se libra.

[However], in the windy season the breaking of the waves would reach over them and dash against all of them. Since all these rocks are honeycombed from top to bottom, in these openings during that season they lay their eggs altogether, hundreds of them joining together. There are so many, that they leave the flat places and ledges of these rocks filled with eggs, where all are seen there in orderly fashion, and in its turn each bird by natural instinct sits on its own eggs.

It cannot be determined whether it lays one or two eggs or more. They are to be seen there together, however, in great numbers until they hatch and they are to be seen featherless, in that same place, while they are brought little fish and whatever is needed to sustain them, until they can fly and go in search of their livelihood.

I have heard this from natives who see these rocks laden with eggs and on them the mothers warming them and the chicks recently hatched. Since the natives do not eat these birds or their eggs or chicks, because they say, as we have said about others already, that they are *malangsa*, they let them alone and do not damage them except when the boys, as a game, throw sticks or stones at them. Nothing is free from the mischievous hands of boys! □

Chapter 25

ANNOTATIONS

[1] *Danao. Danaw.* A lake. *Nadadanaw* or *nagdadanaw na an akon uma, kay gindadanaw na san uran, san baha*, etc. *Magindanao*, those from the lake of Mindanao. Sánchez [1711], *op. cit.* Artigas y Cuerva states: “the name Mindanao, the second largest island in size, comes from the Bisayan word: *min* + *danaw*; the first is a composite particle, and the second means lake, called in Malay *tagal, tasse*. *Danaw*, comes from the word *dagat*, sea; the Island of Mindanao abounds in many lakes. *Op. cit. Reseña de la Provincia de Leyte*, pp. 26-27.

“*Danaw*: little lake, lake, dam, a wide spill of water; water flowing or found in fields, causeways, roads and other places outside the river. – v. to flood, to become filled with water. De la Rosa-Alcázar [1914], *op. cit.*, p. 106.

[2] *Lamao. Lamaw.* Or *lasaw*: pools or puddles of water found after a rainfall; *lamawlamaw, larulamaway*, pools puddles. *Lamaw lamang ini dinhi, diri abuton sin baha*, here a little pond is made, even if the flood did not reach the place. *Maglalamao*, when the pools or ponds are formed. Also to throw water in the food of the pigs. *Lamawan, bayorong*, trough where the pigs are fed. Sánchez [1711], *op. cit.*

Tramp gives even a better presentation – *lam-aw*: mire; pond; pool; puddle; standing water and stagnant water. And the word *lamaw*: to eat tender coconut with sugar. *Op. cit.*, p. 221.

“*Lamaw*: to be flooded; to dam-up the waters – v. pond, pool of water. De la Rosa-Alcázar [1914], *op. cit.*, p. 177.

[3] *Calbiga.* A town a bit inland, off the western coast of Samar, situated between Wright (formerly Paranas) on the north and Villareal (Humauas or Umauas) on the south. Sánchez states that its name is derived from a small river which is near that town. *Op. cit.* Alcina mentions in *Part Two, Book Three* how in the mid 1600's the people in Calbiga grew and exported a lot of *palay* and were great gatherers of wax.

[4] *Borongan.* An ancient town situated on the eastern coast of Samar or Ibabao, as it was known in olden times. The name of the town is derived from the word *burong*: mist, vapor, fog. *Amoy burong an alupuup, bisan an atup sa bulay magbuburongburong kun aga; magalisngaw sa arlaw.* The word *burong* also means to look for, to search for; to hunt, to prospect – *Magburong ka sin kanun, sa manga baka*, etc. Borongan is a town of Ibabao. Sánchez [1711], *op. cit.*

[5] This was the only road crossing the Island of Samar from the west coast to the east coast on the Pacific side of the ocean. In the 1960's when one of these

editors of Alcina had travelled it many times, it was a rugged, unpaved, muddy road and an ordeal crossing it from the western side at Wright or Paranas town to the eastern coast at Taft or Tubig pueblo. The more common passage across the gigantic island was by the great Ulut River with great boulders and rapids and extremely scenic waterfalls in many of the areas.

[6] *Vendabales*. Strong winds. These are the west winds called in Samareño *habagat*. Alcina discusses these winds in Chapter 29 of this same *Book Two* in great detail.

[7] *Palmos*. *Palmo*. A Spanish measure of about 2.8 feet.

[8] *Vara*. A Spanish measure of about 2.8 feet.

[9] *Doong*. A big marine bird, like a heron. It feeds on small fish and other animals from the shoreline and the sea. Cfr. De la Rosa-Alcázar, *op. cit.*, p. 114.

[10] *Martinete*. A Spanish word for a night heron.

[11] *Thol*. Unable to unscramble this word; both manuscripts, the *Naval Copia* and the *Muñoz* text have it the same way.

[12] *Malangsa*. More appropriately *langsa* or *malangsa*, *malano*. Foul smelling, like rotten flesh or fish, shrimps or marine animals, *malangsa*, *malangig*. Sánchez [1711], *op. cit.* Something that smells badly like rotting flesh or smelly fish, oysters, etc.

One must know well the intricacies of the language to be able to locate a word under its various forms. Searching for *malangsa*, as Alcina has it in his manuscript, gets one nowhere; the word is found under *langsa*, as above.

Tramp, in his newly published Waray-English Dictionary, has the entry under *Malangis*: rank; stale and under *malangsa* distasteful; fishy; fishy smell; smelly raw fish. *Op. cit.*, p. 256.

"*Langsa*: A disagreeable smell of fish or seafoods. To smell foul. De la Rosa-Alcázar [1914], *op. cit.*, p. 179.

[13] *Sangleys*. More properly *sanglay*: a Chinese loan-word which means to shoulder; to carry merchandise on the shoulders by means of a rod. A Chinese ambulant peddler; former Chinese residents in the Philippines; a Chinese merchant or trader. *Ibid.* p. 388.

Primarily the word refers to a bell which the Chinese merchants carried and rang while moving about with their merchandise. Eventually this is how they referred to the Chinese in general. *An tawo ngan san agung; sinanglay ioun bahandi kun pinaka sanglay; sinanglay nga laong an akon caban; sasanlayun man kay bugay.*

W.E. Retana in his new edition of Morga's "Sucesos de la Islas Filipinas," states: "*Sangley*: Chinese trader. In recent times and by extension, *sangley* refers to the Chinese. *Mestizo sangley* has come to be interpreted up to recently as a mestizo of Chinese and Filipina. p. 153.

[14] *Upa*. The first meaning is this – “*úpa*: the chewed buyo or the buyo just started to be chewed. *Kaupa*, those who give to each other the *buyo*. It means also the refuse of the rice. *Apa*, *upahun pa*, *wara pa taphi*. Sánchez [1711], *op. cit.*

Upá: bran; chaff; refuse of grain; rice without substance. Tramp, *op. cit.*, p. 567.

[15] *Balotos*. A small vessel which the Bisayans use along with a kind of an abbreviated paddle called *bugsay*; it is made of one piece and without keel, with the prow or et. v. This *baloto* or little boat is of one piece, carved out of a tree trunk.” De la Rosa-Alcázar, *op. cit.*, p. 33.

[16] *Bangka*. *Banca*. A Spanish term for a dugout canoe.

[17] *de Mahoma*. A Spanish phrase with a reference to Mohammed, the Prophet.

[18] *Tabayag*. A wild calabash gourd or pumpkin, squash. A wild pumpkin of which there are many kinds but all of one name. None of them are edible but all have a hard shell and do not have any seeds.” Sánchez [1711], *op. cit.*

[19] *Iraya*. Or *irayahan*, *irayhan*. The upper portion of a river and similar to what is called, *ilawod*, the lower portion which flows from the river. *Mga iraya kamo buro*, you are from the mountain, from the *bukuid*, from the *iraya*. *Pairaya*, to go upstream. *Tipairaya kita*, *magtipairaya*. *Yadiy lubuk kati iraya*. There is already here an open road to the *iraya*. *Irayanun*, those who live in the upper part of the river. Sánchez [1711], *op. cit.*

Tramp has it spelled the same way *irayá*: hinterland; upper part of a river. adv. upstream. v. stat. to be rustic. *Op. cit.*, p. 213.

[20] *Tabilalang*. We cannot find this road in our lexicons.

[21] *Taringting*. A bird so-called. Perhaps, the first portion of the word, *taring* is derived from “*Tarin*: When the parents abandon the children; when the children leave the parents. When the birds leave the chicks, once they are already big; the separation of the chicks from their mothers, when they are big. – adj. A chick that leaves the mother already. De la Rosa-Alcázar, *op. cit.*, p. 347.

Sánchez presents this bird as a marine bird or ‘*pájaro marino*’. [1711], *op. cit.*

[22] *Guitguit*. *Gitgit*. A bird like the thrush, “which travel in flocks and screech a lot, *pananglitan san masaba*. *Baga ginitgitan na kita*, we cannot hear because we are shouting. They are *pananglitan* also of the *daransiyang*. *Baga gitgit na kamu*. *Ibid.*

Tramp presents us with this description – *gitgit*: pygmy swiftlet, *Collacalia troglodytes*; lark; skylark, a small black bird similar to a swallow. *Op. cit.*, p. 162. *Gitgit* is also an ancient, one-string musical instrument seemingly, echoing the bird, in sound.

[23] *Canavay*. *Kanaway*. The word, as Alcina states, is primarily a reference to the north wind; other words for the same are *amihan*, *salatanan* or *kana-*

wayan. The four winds and the parts they come from. *Sa kanawayan dapit ining angtud*; this smell comes from the northern part. 2. *Magkanaway*, salty water in between sea water and fresh water. 3. *Kanaway*, marine bird; *Kanawayun*, a bird similar in color to this bird, neither too white nor too black. Sánchez [1711], *op. cit.*

Tramp, *kanáway*: tern; egret. *Op. cit.*, p. 87.

[24] *Ave alción*. Vide *Martin Pescador*. A bird of around 15 centimeters from the extreme of the beak to the tip of the tail and 30 centimeters from wing to wing; thick head, black beak, long and straight; short legs, rounded wings with shining green feathers in the head and neck, blue in the chest and the tail, red in the cheeks, white in the throat and red in the chest and abdomen.

It lives on the edges of the rivers and lakes, feeds on small fish and catches them with great dexterity. Cfr. *Diccionario de la lengua española*, h-zuzón, p. 881.