PHILIPPINIANA RECORDS

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

(Part I, Book II, Chapters 1 and 2)

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PARTE I, LIBRO SEGUNDO

Introducción

DE LOS ANIMALES, AVES, PECES, CULEBRAS Y OTRAS SABANDIJAS NOTABLES DE ESTAS ISLAS, Y DE LO QUE EN LOS TRES ELEMENTOS DE TIERRA, AIRE Y AGUA HAY ESPECIAL Y DIGNO DE SER SABIDO, Y ALGO DEL FUEGO

Siguiendo en esta *Historia*,[1] o *Relación*, el orden de la primera creación, pondremos en este *Libro*, en primer lugar, lo tocante a los animales cuadrúpedos, o que naturales de acá y no conocidos en Europa, o que advenedizos y traídos de otras partes, con las cosas especiales, y no ordinarias, que son muchas, añadidas quizás del influjo especial de estos climas; de los anfibios y que viven comúnmente en el agua y en la tierra, de que hay varias especies; de las culebras y otras sabandijas que por acá se dan en abundancia, en mucho perjuicio de estos naturales.

Pondremos aquí también algunos exangues, o gusarapillos, particulares de por acá, pues en esto más menudo, como dijo muy

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[1] We have finished in *Philippiniana Sacra* the publication of Alcina's *Historia*, Part One, Book One, Chapters 1 to 29. We continue now its publication, beginning here with Part One, Book Two, chapters 1 and 2. We hope to have Book Two published in succeeding issues.

The editors are using as basis the *Copia del Museo Naval*, published in facsimile by two excellent scholars, Ma. Luisa Martin-Meras and Ma. Dolores Higueras: *La Historia de las Islas e Indios Visayas del Padre Alcina - 1668* (Instituto Histórico de Marina, Madrid, 1974). It is a fine, critical, comparative analysis; a scholarly presentation and evaluation of the *Copia Naval* text.

Both editors of the Alcina manuscript, find the *Copia del Museo Naval* ex-

PART I, BOOK TWO

Introduction

CONCERNING ANIMALS, BIRDS, FISH, SNAKES AND OTHER UNUSUAL REPTILES IN THESE ISLANDS; WHAT THERE IS ESPECIALLY WORTHY OF BEING KNOWN AMONG THE THREE ELEMENTS OF LAND, AIR AND WATER, AND SOMETHING ABOUT FIRE

Following in this *Historia* or *Relación* the order of the first creation, we shall put into this Book first whatever touches upon the four-footed animals. Whether they are indigenous and unknown in Europe or have come here, brought from other regions, with special and extraordinary characteristics which were acquired, perhaps, due to the unusual effects of this climate. [We shall describe] the amphibians which ordinarily live in the water and on land of which there are many species; about snakes and other reptiles which are found here in abundance with great damage to these natives.

We shall note down here also of the bloodless or *gusarapillos*[2] that are here; for in this most minute matter, as Pliny said very

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tremely legible, relatively easy reading, better orthography and a more precise rendering of the Samarnon-Liñeyte words and phrases. We suspect and are inclined to believe that the *amanuensis*, who rendered the text, was a seemingly knowledgeable and a careful Samareño Bisayan. We prefer this text and rendition over the *Muñoz Text* from the *Copia del Palacio Real*; however, we also shall consult the copy of *Palacio Real* in cases of doubt or difficulty in the reading of the text.

[2] *Gusarapillos*. It is a diminutive form of the Spanish word 'gusarapo' which refers to any worm found in liquids. Here Alcina will apply it to all bloodless creatures.

bien Plinio, está tan vigorosa y atenta la naturaleza como en lo más crecido: *Rerum natura, nusquam magis, quam in minimis tota est.*

Trataremos también de los metales y otras cosas que la industria o la suerte saca de las entrañas de la tierra, o halla fuera de ellas, que de todo hay por acá, como veremos. Y finalmente de los terremotos, que son muy frecuentes por acá y muy grandes; que todo se comprende bajo del elemento de la tierra, madre común, y madrastra a las veces, de los animales, a quien dio el ser y la conservación y aumento por tantos años, asistiéndoles siempre con su gremio y apacentándoles con varios pastos.

En segundo lugar trataremos de las aves y otros animalillos que, por volar, pondremos entre ellas; sin olvidar algunos meteoros, o constelaciones particulates por acá, como influidas de distintos astros aparte, y asistidas en parte de los del mundo antiguo; y juntamente se dirá de los baguios[3] o huracanes, y otros vientos ordinarios por acá, que con su varieded son más o menos nocivos, o proficuos, y de sus efectos.

Y, finalmente, del elemento del agua. Diremos lo especial de los peces, su variedad no conocida por allá; de las ostras, conchas, de perlas, mariscos, ambar y otras de que es madre el océano, y algo de los flujos y reflujos, crecientes y menguantes, remolinos y otras cosas de que abundan más quizás estos mares que otros, como se verá en el discurso de esta Historia, a que me remito, dejando lo de otras partes para quien las ha visto, como yo éstas.

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[3] This Samarnon-Liñeyte Bisayan term, as all others following, will be rendered according to the Philippine alphabet in lieu of the Spanish. Much of the current usage, in written and printed form, is moving in this direction. In fact, a newly-released *Waray-English Dictionary* by George D. Tramp, Jr. (Dunwoody Press: Kensignton, MA, 1995), xxii, 428pp. made this thrust with almost 40,000 entries. It is an extremely well prepared volume; a scholarly, extensive and comprehensive lexicon, which almost surpasses the classic *Vocabulario de la Lengua Bisaya,* by Mateo Sánchez, prepared in 1600's and circulated among the Jesuits in the Bisayas and printed only in 1711, and the three editions of the modern classic: *Diccionario Hispano-Bisaya para las Provincias de Samar y Leyte*, Sánchez de la

well, nature is as vigorous and as cautious as in that which grows to the largest proportions – *Rerum natura nusquam magis quam in minimis tota est.*[4]

We shall also treat about the metals and other things which result from industry or fortune, coming from the bowels of the earth or found on the surface. There is a great abundance of this here, as we shall see. Finally, we shall discuss about the earthquakes, which are very frequent here and quite severe. All is included under the heading of elements of the earth, common mother and stepmother at times of the animals to which it has provided existence, preservation and increase through the years; assisting them always with its protection and providing sustenance with various pastures.

In the second place, we shall discuss the birds and other smaller animals; because they fly, we shall group them together. We shall not forget certain atmospheric phenomena or constellations peculiar to these regions as though influenced by distinct separate celestial bodies and assisted in part by those of the ancient world. At the same time we shall treat the *baguios* or typhoons and the other ordinary winds here, which with their changeable characteristics are more or less harmful or helpful in their results.

Finally, as regards the element of water, we shall speak especially about the fish, their varieties not known over there;[5] about the various shells, pearls, crustaceans, amber and other things whose mother is the sea. Something of the ebb and flow of the high and the low tides, the whirlpools and other such things which are more frequent, perhaps, in these seas than in others; as will be seen in the discurse of this *Historia* to which I conform. I leave the other portions to those who have seen them, as I have seen these.

Rosa, O.F.M., and Antonio Valeriano Alcazar, O.F.M. in 1895, 1914 and 1921. Hence, the word *baguio* is rendered by Tramp, *op.cit.*, p. 30 a *Bágyo*: a typhoon, cyclone, hurricane; Mateo Sánchez, S.J., renders it as *baguio*, of course.

[4] "The nature of things is everywhere found perfect, both in big and small things."

[5] Here is a phrase that will appear constantly in Alcina's manuscript. It is because he is writing this *Historia* primarily for the Spanish readership in Spain.

Capítulo 1

DE LOS CUADRÚPEDOS CONOCIDOS EN ESPAÑA Y SUS DIFERENCIAS DE LOS QUE ACÁ SE HAN DADO

No había en ninguna de estas Islas de Bisayas, de que acá tratamos, antes que a ellos viniesen los españoles, caballos, vacas, ni jumentos, que son los más ordinarios y comunes en España. Trajéronse después, con su industria, de la Nueva España y de la Gran China, y hánse dado también las dos especies de caballos y vacas, que pueden ya estas Islas proveer a muchas otras de dicho ganado mayor.

La primera (que dejo la de Manila, que no sé cuando se comenzaron) que tuvo estancias de ellos fue la de Oton[1], donde han probado mejor que en ninguna de las otras de este Archipiélago, pues los caballos son los mejores, mayores y de mejor raza que cuantos se hallan por acá, y de esta isla se proveen los que de Manila y otras quieren tener. De los tales han salido para rúa, para carrera y para paso muchos y muy buenos, que, aunque no tanto como los que traen de Nueva España, son los segundos después de ellos.

Algunos años después se llevaron primero a la isla de Leyte[2] por industria, y a costa de nuestros Padres, para que sirvieran de algún alivio, no menos de los Padres Misioneros (que en esta isla más que en otras hay muchos pueblos mediterráneos) en sus caminos, que a los naturales, para ayudarles en las cargas forzosas (que por

[1] This is small town on the Island of Panay, very near Iloilo City. Such references to the islands, by the name of a town, are common in ancient manuscripts. Alcina constantly refers to the island of Luzon as island of Manila.

[2] This is the sixth largest Island in the Philippine Archipelago. Today it is divided into the Province of Leyte proper and the Province of Southern Leyte. Leyte's

Chapter 1

CONCERNING THE QUADRUPEDS KNOWN IN SPAIN AND THEIR DIFFERENCES FROM THOSE THAT ARE FOUND HERE

In none of these Islands of the Bisayas, which we discuss here, were there horses, cows and donkeys before the arrival of the Spaniards, which are common and ordinary in Spain. They were brought later through the Spaniards from New Spain [Mexico] and from the Great China. This is the source of the two species of animals: horse and cows; these islands can now provide many others with these larger cattle.

The first island (I leave out Manila about where I do not know when they were introduced) to have ranches was Oton, where they have proved better than any other in this Archipelago. The horses are the finest, largest and of a better breed than any others found here. From this island are provided those which they want in Manila and other [islands]. From among these have come many and very good for the roads, for racing and for riding. Although they are not as fine as those brought from New Spain, they are second to these.

Some years afterwards, they were first brought to the Island of Leyte, through the diligence and at the expense of our Fathers. This was done so as to give some relief not only to the Father Missionaries (because on this island more than on any other there are many seacoast towns) but to help the natives with their necessary

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capital is Tacloban City. The province has an area of 5,713 sq.km. and a population of 1,480.120. Southern Leyte's capital is Maasin. The province has an area of 1,734.8 sq.km. and a population of 338,998. Cfr. Conrado M. Lancion Jr., *Fast Facts about Philippine Provinces*, (Tahanan Books, Manila, 1995), 96; 148.

falta de ellos cargaban antes en sus hombros). Hánse dado tan bien en ella que ya sobran, y algunas veces se han sacado para otras partes. No son muy corpulentos ni grandes (como tampoco lo son los que se trajeron de la Gran China) pero sirven muy bien para los caminos, que por ser de muchos arroyos y muy lodosos, por las continuas aguas, se hacían antes con muchos trabajos y no poco menoscabo de la salud de los Padres misioneros que ahora enferman menos y acuden mejor a las visitas continuas y forzosas de los pueblos, que cada Padre tiene dos ó tres, y a veces más, por la falta ordinaria que hay de ministros que acudan, o cuiden (como fuera mejor) de asiento, a su enseñanza, como diremos en su lugar.

Las vacas también se trajeron de la Gran China (que son menos corpulentas); aunque después se han ido trayendo algunos toretes de la Nueva España, con que la casta es mayor. También han probado estas, como los caballos, en la isla de Oton, donde hay ahora varias estancias de ganado vacuno, y de mucho número de reses. La que llaman de Damilisan, en dicha isla, y es hoy del Colegio que nuestra Compañía[3] tiene en Iloilo[4] (como veremos en su lugar) es la mejor de todo este Archipiélago, y los quesos que en ella se hacen, los más estimados, por ser más mantecosos y de mejores calidades, según dicen, de cuantos se hacen en todas estas Islas, donde viven los españoles, así por lo doblado de la tierra y sus pastos, buenas aguas y, en especial, por darse en aquel paraje un género de grama (que no sé que en otros partes se halle) como la misma de España, que yo lo reparé no pocas veces.

En la isla de Zebu[5] hay también mucha abundancia de vacas, y en la de Bojol no menos. En una y en otra hay buenas estancias y de muchos millares de cabezas, y se duda si son mas las cimarronas, o amontadas, que en una y otra isla (y lo mismo en la de Oton) se han amontado, de modo que están los montes llenos de ellas. En Zebu

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[3] The Jesuits were incredibly dedicated evangelizers in the Bisayan Region, especially in Samar, Leyte and Bohol, the islands given them in the general division of the country among the Religious Orders in 1594.

[4] Here the reference is to the ancient town, established by the Spaniards, early in their beginnings on the Island of Panay and today a fine city. It is also a name for one of the Provinces on that island.

[5] Cebu is the most common manner of spelling the name of this island; however, Zebu would be most proper and appropriate. In Part one, Book Four, chapter 1, Alcina gives some very interesting details about early Cebu.

burdens, which due to this lack, they had to carry on their shoulders previously. They have multiplied so well that there is now an over supply and sometimes they have been taken away to others places. They are not very stocky or large; the same is true of those which are brought from Great China, but serve very well for the roads which, because they are like small streams and very muddy, due to the continual rains, were traveled only with great difficulty and not little deterioration of the health of the Father missionaries. Now, they are ill less frequently and attend better to their constant and burdensome visits to the towns, of which each Father has two or three; at times more, because of the usual lack of ministers to attend to or reside permanently in a place, as would be better, to effectively instruct them, as we shall relate in its own place.

The cows were also brought from Great China. They are less stocky; however, later they have been bringing some bulls from New Spain, so that the breed is better. These have also succeeded as the horses on the Island of Oton, where there are now various ranches of cattle and a great number of heads. The one called *Damilisan*,[6] on the same island, which presently belongs to the College which our Society has in Iloilo, as we shall see in its place, is the best in the entire Archipelago. The cheeses made there are most highly prized, because they are more buttery and of better quality, so they say, than any made in all these islands were Spaniards live. This is so by reason of the unevenness of the ground, its pastures, good water and especially because there grows in that region a kind of scutch grass, I do know whether it is found in other places, like the same variety in Spain which I have examined carefully not a few times.

On the Island of Cebu there are also a great number of cows and on Bohol[7] not less. On one and the other there are good ranches of many thousands of head; there is doubt about whether there are more wild or runaways on the one and the other island. The same is true of Oton, where many have escaped, that the mountains are filled

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[6] The editors are unable to trace this ranch on Panay Island. Since the Jesuits were expelled from the Philippines in 1768 their estancia must have passed together with all the other possessions of the Jesuits, to the government. Today no news can be gathered about it.

[7] Bohol Island falls with the Central Bisayan division. In Part One, Book 4, Chapter 1, Alcina makes some references to Bohol or Bojol, or Bool and some of its ancient towns.

han probado mal los caballos, porque un género de grama, que llaman en España de saetilla[8] (y acá amores secos, muy pegajosos) se les meten en los ojos, de que suelen cegar y quedar muy mal parados, de modo que no crecen ni se aumentan; además de la sequedad grande de dicha isla, que no es de poca consideración.[9]

En las doctrinas de estas islas tienen los pueblos, casi todos, algunas vacas. Su dominio es de los indios (que nosotros, como vivimos de limosna en estas residencias y a modo de casas profesas, no le tenemos), aunque sirven y están a la disposicion de los Padres ministros de cada pueblo. El principal motivo de tenerlas, después de algún regalo, que lo es el de la leche que de ellas se saca, es la limpieza de los pueblos, que de las ausencias forzosas de los Padres ministros quedaran hechos un eriazon,[10] a no servir de guadaña la lengua de las vacas que los limpian, comiéndose la hierba que en ellos nace, que por ser comúnmente carrizales, crece mucho, de modo que las casas [no] se ven. Y donde no hay vacas, no es poco el trabajo que repetidamente cuesta el limpiarlos, de modo que cede en descanso suyo.

Además de que todas las fiestas grandes, como Pascuas, Corpus Christi, Titulares y otras, se mata una o dos vacas, según su número (que siempre se tiene atención a que no crezcan mucho, por el daño que suelen hacer a las sementeras y planteles) y según el pueblo entre cuya gente se divide, sirviéndoles de fiesta grande; si bien no todos los hombres Bisayas comen vacas, y las mujeres muy pocas, como ni cabras, por no ser comida suoya antigua.

Y, porque se colija lo bien que acá han probado las vacas, diré lo que me contó un Hermano nuestro (que vivió más de cuarenta años en estas Islas, y en otro lugar trataremos de su virtud singular). Que en el pueblo de Alangalang había dos vacas en especial, que daban tanta leche y tan abundante, que cada día se sacaba de

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[8] *Saetilla*: a small arrow; i.e. like a small arrow in resemblance

[9] It is a clear that Cebu Island has always been a poor island, with limited agricultural resources. No forests were found by the Spaniards and the lack of water and the dryness and rocky nature of the island were hindrances to agricultural development.

[10] Perhaps, it should read as *erial*: untilled, uncultivated land. Both, the *Muñoz* and *Copia Naval* texts have it as *heriazon*.

with them. In Cebu, horses have done poorly because a variety of grass, which in Spain is called '*saetilla*' and here '*amores secos*', very sticky, get into the eyes and cause illness and blindness. As a result, they neither grow nor increase in number. Beside, there is a great dryness on this island, which is no less a consideration.

In the *Doctrinas*[11] of almost all these towns, there are some cows. These are owned by the natives. Since we live from alms in these residences and in the manner of professed houses, we do not own them; however, they serve and are at the disposal of the Father ministers in every town. The main reason for having them, aside from an excellent gift, which is the milk we obtain from them, is the clearing of the towns, which in the absence of the Father ministers would become wild, if not for the tongues of the cows which as scythes clear the towns by eating the grass which grows rapidly. Ordinarily it is a reed-grass which grows greatly and in such a manner that the houses cannot be seen. Where there are no cows, there is a lot of work required to keep them constantly cleared, so that there is no opportunity for their rest.

Moreover, on all the great feasts such as Easter, *Corpus Christi*, patronal and others, one or two cows are killed, depending upon their number. We must always be attentive that they do not multiply too greatly so that they may not cause damage to the cultivated fields and gardens, and according to the town where it is divided among the people, making it a grand feast,. Yet, not all Bisayan men eat beef and the women very little; neither goats, for it was not their dish in antiquity.

So that it may be understood how well the cows have done here, I shall related what one of our Brothers told me. He lived more than forty years in these islands; in another place we shall treat about his singular virtue. In the town of Alangalang,[12] there were two cows in particular, which gave so much milk and so abun-

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[11] These were the larger settlements or towns where people settled down for the Christian doctrine, liturgy and Sacramental life and where the ministers resided. *Doctrinas* because initially Christian doctrine was taught. They basically stand for stable, quasi parishes.

[12] This is one of the four early and ancient towns established, perhaps by the Augustinians, in 1580's and definitely made one of the four *doctrinas* by the Jesuits in 1597. It is not a coastal town but situated in the Northern portion of Leyte, bounded by San Miguel, Palo, Jaro, Carigara and Barugo.

cada una de ellas una ganta[13] de acá, que es mayor que el azumbre[14] de España, quedándoles lo bastante para sustentar a sus crías, muy gruesas y bien tratadas.

Añado otra cosa de más monta, si fuera común, y en las demás vacas, y es que en algunas de ellas se hallan piedras bezoares, tan buenas como las de la India, y tan grandes como las mayores que de allá se llevan[15] a Europa. Testigo soy de dos, que he visto: la una entera y la otra partida ya. Esta se halló en una vaca que para una de dichas fiestas mandó matar un Padre nuestro en el pueblo de Dulac,[16] de la residencia de Dagami y que antes fue su cabecera (que después veremos por qué se mudó), y en su vientre (hállanse estas piedras bezoares comúnmente en la tripa que llaman ciega) se halló una piedra bezoar del tamaño de un huevo de gallina, y una almorzada buena, o un puño de otras piedrecillas blancas y muy duras, como guijas y a modo de granizo. Envióme a mi dicho Padre un cuarterón de la piedra mayor con sus capas, o cascos, como suelen tener dichas piedras, de color ceniciento, y no pocas de las piedrecillas pequeñas; que uno y otro fui gastando (con los mismos efectos que suele hacer la piedra bezoar) de varias enfermedades, o de gente doméstica o de fuera, según la necesidad y ocasiones que se ofrecieron.

Otra piedra bezoar me mostró un español, y la tuve en mis manos, del tamaño y hechura de un huevo de pato. Era [de] color aceitunado, que dicen es el mejor, con sus telas, o cascos, aunque no estaba aún bien endurecida, porque se halló en el vientre y lugar dicho, en un ternero que el dicho español de paso había comprado en la isla de Oton, pasando embarcado en un patache, cuyo piloto era.

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[13] This is a Malayan loan-word; *gantang*: a grain measure of 207 quarts or 8 gallons or 2.986 liters; 25 *gantas* equals 1 *bakid*. *Bakid* is a Samarnon term and means: a basket for carrying farm produce.

[14] This is a Spanish loan-word and in Samarnon-Bisayan *asumbre*: a pottle or half gallon or 1.8927 liters. Tramp, op. cit., p. 23.

[15] In the text *hallan*.

[16] More commonly *Dulag* and situated between the two major towns of Palo, north eastern coast and Abuyog, south eastern coast. The name apparently is derived from a River of that name which flows nearby.

dantly, so that every day, from one *ganta* was taken from them, which is more than an *azumbre* of Spain; there even remained sufficient for them to care for their calves, which were very fat and well maintained.

I shall add another thing of great value, if it were commonplace and happened in all cows; it is that in some of them there are found bezoar stones, as fine as those from India and as large as the biggest that are taken to Europe from here. I testify to two, which I have seen: the one was whole and the other broken. One was found in a cow which one of our fathers in the town of Dulag, of the residence of Dagami,[17] which later became a *cabecera*, we shall see later why is was changed, had ordered slaughtered for the said feasts. In its entrails was found a stone of the size of a hen's egg and a good palmful or fistful of other little white and very hard stones, like pebbles and similar to hailstones. These bezoar stones are commonly found in the intestine which is called blind gut (*caecum*). This said Father sent me a quarter of the larger stone with its covering or shell of a gray color which these stones usually have; also not few of the much smaller stones. I have used the one and the other, with the same effects which the bezoar stone has, for various illnesses for domestic individuals or outsiders, according as the need and the occasion offered themselves.

A Spaniard showed me another bezoar stone and I held it in my own hands; it was the shape and size of an egg of a duck. It was of an olive color, which they say is better, with its coverings and shells; however, it was not yet very hard because it was found in the stomach of a calf in the usual place, which the said Spaniards had purchased on the island of Oton, while he was sailing in a *patache,*[18]

In the year 1601 Dulag was made a 'residencia' for the two towns of Dagami and San Salvador, now Palo.

[17] An ancient town of Leyte, situated on the eastern slopes, of the island. The town was established by the Jesuits in 1600 and became the center for its mission undertaking. It was evidently safer to move the town into the interior and thus prevent its people from enemy and Moro incursions from the open sea. The previous year, 1599 Moro expeditions passed through Dagami to capture people, especially children to Mindanao. Manuel Artigas y Cuerva *Reseña de la Provincia de Leyte* (Imp. Cutura Filipina: Intramuros Manila, 1914), pp. 265-266.

[18] A tender; a vessel attendant on another vessel or vessels.

Costóle el ternero un *tostón*,[19] o un peso, según me dijo: y la piedra, si hubiera llegado a su total sazón (según él mismo me dijo) no la diera por cien escudos.[20]

Era persona que había ido y venido a la India, Japón, China, Camboja y otras partes, y sabía bien la estima que se hace de estas piedras cuando son buenas, y su mucho valor. Dióme este español a mi, en otra ocasión, una piedra que llaman de culebra, de cuya virtud y efectos trataré en su lugar, en este mismo Libro.

Añado más, por remate de estos dos géneros vacuno y caballuno, lo que he experimentado yo mismo y de que soy testigo. Y lo primero es que son tan fecundas las yeguas acá que, aunque se suele decir que duran un año en formar su cría (que traen doce meses, según común opinión) las he visto yo parir más de un mes antes de los doce (porque lo noté y escribí con ese cuidado), la cría muy bien hecha, crecida y fuerte, de modo que no se pudo decir fue parto anticipado y no natural. Otro más, que esta misma cría, que nació tan presto, parió después de dos años y medio, de modo que aun no tenía tres enteros (que le faltaban más de cinco meses) cuando parió, siendo lo común, según dicen, el comenzarse a cubrir después de haber cumplido los tres años. Tanto como ésto se anticipa acá la naturaleza, aun en las bestias; que en los hombres, en otra parte diré algo de ésto, y que muestra que no solo la malicia, sino la vehemencia de la pasión *suplet aetatem*,[21] cosa que por acá pide particular advertencia.

La otra cosa es que en uno de los pueblos de la isla de Leyte nació un becerrillo sin tener sexo, ni de macho ni de hembra. Sólo tenía la via mayor, por donde estercolaba y orinaba. Avisáronme, y dije le dejara[n], pues vivía y mamaba muy bien. Creció y llegó a la edad competente para la generación, y concibió y parió, como las demás vacas, sirviéndole la misma via mayor, que en lo interior debía tener lo necesario para la generación y procreación del feto; y de esta manera prosiguio muchos años.

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[19] A Portuguese monetary unit and in Spanish its value was equal to four reales or a half-dollar.

[20] A Portuguese basic monetary unit equal to 100 centavos; derive from the Portuguese and Spanish term *escudo*, meaning shield.

[21] *Supplet aetatem*. In the litteral sense, a substitute for age. The vehemence of the passion substitutes for the tender age. The phrase reminds us of the *Supplet*

as its pilot. The calf cost him a *toston* or a peso, according to what he told me; the stone, if it had come full size, according to what he told me, he would not give it up for one hundred *escudos*.

He was an individual who had come and gone to India, Japan, China, Cambodia and other regions; he knew well the esteem with which these stones are held in, when they are of a fine quality and their great value. This Spaniard gave me, on another occasion, a stone which they call of snake, whose power and effects I shall discuss in its place, in this same Book.

I add more, in reference to these two kinds of cattle and horses, what I have experienced myself and of which I am a witness. The first is that the mares are very prolific here, that scarcely can it be said that they require a year for bearing their young, which according to common opinion, they carry for twelve months. I have seen them give birth more than a month before the expiration of the twelve, because I noted it and wrote it down with care. The foal was well-formed, grown and strong so that it could not be said that it was premature birth and not a natural one. To add another point, this same foal, which was born so early itself, bore young after two and half years, so that it was not yet three full years old (which was more than five months short) when it gave birth. It is common for them, they say, to mate after having completed their third year. So much as this does nature anticipate itself here, even among the beasts; about the people, I will say something about this in another place. This shows that it is not only malice, but the vehemence of the passion which substitute for the age, a matter which over here requires a special consideration.

The other matter is that in one of the towns on the Island of Leyte, a calf was born having no sex, neither male nor female. It only had a large tract through which it evacuated and urinated. They told me about it and I said that they should let it be, for it was growing and nursing very well. It grew and came to the age capable of generation; it conceived and gave birth like the rest of the cows using the same large opening. On the inside it must have had whatever was necessary for generation and formation of the fetus; this went on for many years.

Ecclesia: the Church substitutes or supplies for any deficiency in religious-ecclesiastical matters.

Y, porque después quizás no tendremos lugar más a propósito, añado este, aunque de especie humana, lo que vi en uno de los pueblos de Ibabao,[22] donde, [entre] otras criaturas que trajeron a bautizar un domingo, trajeron una que, preguntando como se llamaba, o había de llamar (primera diligencia de los que administran este sacramento) se rieron y no supieron decir cómo; (medio enfadéme, pensando que se burlaban, y más que yo era ministro nuevo entonces), y dijéronme: "Padre, tú lo determina, porque nosotros no sabemos cómo, ni si es macho o hembra." Descubriéronle entonces, y vi que verdaderamente no tenía de sexo, ni de varón ni de mujer. Sólo en la parte inferior del vientre, bien cerca de la via mayor, tenía un ollejillo, o pellejillo, que sobresalía como la pepitilla de un melón, que por allí —dijeron— acudía la naturaleza a las necesidades menores. Con lo cual, en razón de duda, me determiné ponerle nombre de santo y bautizarle como varón.

No he podido después saber (aunque he preguntado a varios, por no haber vuelto más a aquel pueblo) en qué paró; si bien uno me dijo que había muerto de cuatro o cinco años, sin mudanza en dichas partes, etc. De otros partos monstruosos trataremos en el Libro siguiente, que no faltan por acá desmanes de la naturaleza.

El provecho mayor que de las vacas se saca an estas Islas, es su comida, por ser la carne buena; aunque es de la que menos gustan los naturales de ellas. En las Islas de Ibabao, Samar[23] y Leyte no les sirven para arar o cultivar con ellas las tierras, porque son todo arboledas muy grandes y malezas intratables al arado. Raras sirven para carga, o carretas, si ya los Padres no las hacen imponer, cuál o cuál de caballo para caminar caballeros, en que aca llaman "caballo-vaca", por servir las vacas de caballos, y algunas con pasos más asentados, y tal vez poco menos tardo que el de los caballos. En las islas de Zebu y Oton usan más de ellas para todos los oficios dichos, como en todas las demás de este Archiepiélago, y más donde hay más españoles; que, a su imitación, [se] aplican más los indios a

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[22] This is an ancient term for the Eastern Coast of the great Island of Samar; the western coast was always referred to as Samar. More properly it should be spelled as *ibabaw* or *ibawbaw* and means: on top, over, according to Tramp, *op. cit.*, p. 201. Sánchez, has it as *ibabao*: on top; to sublimate, to surpass all *op.cit.*

[23] This is the largest island in the Bisayas group and it is classified with the Eastern Bisayan division and comprises the three Provinces of Western Samar,

Since later we shall, perhaps, not have a more suitable place, I shall add this, although it concerns the human species. It is what I saw in one of the towns of *Ibabao*; where, among other individuals that they brought for baptism on a Sunday, they presented such a one that when I asked what it was called or what it ought to be called, for this is the first concern of the one administering the Sacrament, they laughed and did not know what to say. In the midst of vexation, thinking that they were ridiculing me, especially since I was a new minister at the time, they told me: "You decide, Father, because we do not know what it is; it is neither male nor female." When they uncovered it, then I saw that truthfully it had neither female nor male genitalia. At the lower part of the belly, near the intestinal tract, it had a cartilage or little piece of skin that protruded like a little seed of a melon, through which, according to them, nature obtained relief from the minor necessities. And so, with reasonable doubt, I decided to give it the name of a saint and baptized it as a male.

I was unable afterwards to find out how it ended, although I have made an inquiry from various people, for I did not return to the town, although one told me that it had died after four or five years, without any change in these parts, etc. About other born monstruosities, we shall treat in the next Book, for there is no lack over here of the mishaps of nature.

The greatest usefulness of the cows in these islands is as food, for its meat is good; however it is the least preferable to the taste of the natives here. On the island of Ibabao, Samar and Leyte they are not used for plowing or cultivating the fields, for these are all covered by very heavy growth and brambles, unmanageable for cultivation. Rarely do they serve as beasts of burden or for carts; unless the Fathers here compel them to use this or that as a horse so that the horsemen can travel with them. Here, they call them horse-cow because, cows serve as horses. Some have a quick step, not slower than that of the horses. On the islands of Cebu and Oton, they use them for the purposes mentioned in the rest of the archipelago, and more where there are more Spaniards. In imitation of the latter, the

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Northern Samar and Eastern Samar. The island has a land area of 13,429 sq.k. and a population of around 1,250,000 people. The term *samar*, may also read as *samad*, or *samal*, considering that the letters *'d'*, *'l'* and *'r'* are always interchangeable.

domarlas y enseñarlas, y donde habitan *sangleyes*[24] o chinas mucho más.

De los jumentos, o burros, de que hay tanta multitud, con no poca utilidad (y más para los pobres) en Europa, no ha probado la especie por acá; y, aunque varias veces se han traído de Nueva España, nunca han durado.

A estas islas de Bisayas los trajeron de la China, según oí, por diligencia de los Padres, que, por excusar caballos, querían introducir esta caballería más humilde y más apostólica, pues Cristo usó de ellos, y sabemos la usaron otros santos. Y de hecho se llevaron macho y hembra al pueblo de Dulac, de que ya hicimos mención. Sirvieron, aunque poco, y no cundieron más porque nunca engendraron ni tuvieron hijos. Y asi, aunque estaban buenos y gordos (alcancélos yo aun, *saltem*[25] al uno), no eran a propósito para caminar con ellos, porque atollaban en los lodos, y así sirvieron poco, si ya no era para algún muchacho. El macho, o que de lozano, o que de puro jumento, estuvo un día tan alegre que comenzó a dar muchas carreras y saltos, y hacer cabríolas delante la casa e iglesia del Padre hasta que, de cansado o de aturdido, dio a un poste, o *harigue*,[26] de la casa del Padre tan grande calabazada, que se partió la cabeza, y murió allí de repente.

La hembra, que quedó sola, nunca quiso admitir caballo, aunque se intentó, y así vino a morir de vieja. Con lo cual, viendo el poco fruto, no se han procurado traer otros; pues aún en la isla de Manila, donde hay más estancias, y quien los sepa críar mejor, no han hecho generación. Y, si algún burro se juntó con yeguas, de que ha habido algunas mulas, han sido muy pocas, y pequeñas, y aun dudo que hoy se halle ni una tan sola, porque no han probado bien en estas Islas.

Las cabras, que es animal también ordinario en España, y de copiosos rebaños, son las que han probado mejor por acá. Hay en

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[24] *Sangley* here, as Alcina says, stands for Chinese. The meaning of *Sangley* in Chinese is merchant, for the Chinese coming to the Philippines were on the whole, merchant and traders.

[25] A Latin adverb meaning, *at least*.

[26] In Samarnon-Bisayan *harigi*: column; pillar; post; main house post. *Op.cit.*,

natives apply themselves more to tame and teach them. And where the Sangleys, or Chinese live, even more so.

The donkeys or *burros*, of which there is such a multitude in Europe, with no little usefulness, more so to the poor, they have not flourished over here. Even though they have been brought from New Spain at various times, they have not lasted.

To the Bisayas Islands they were brought from China, according to what I have heard, through the efforts of the Fathers, who, to avoid using horses, wished to introduce these more humble and apostolic riding beasts. For Christ used them, and we know that other saints made use of them. In fact, they were brought, male and female, to the town of Dulag, of which I have already made mention. However, they were of little use and they did not increase because they never mated nor had little ones. Thus, although they were good and fat, I came to know at least one, they were useless for riding, because they became mired down in the mud and were of little use, unless yet this was so for young boys. The male, either from his mulishness or being a pure ass, was a certain day so joyful that he began to run about and jump and to caper in front of the house and church of the Father. Then, either from weariness or confusion, he gave a post or *harigui* of the house of the Father such a tremendous blow with his head that its head was split open and it died there immediately.

The female, which remained alone, never wanted to mate with a horse, although it was attempted. She died of old age. As a result, because of the fruitless effort, others were never brought. Even in the island of Manila, where there are more ranches and people know better how to propagate them, they have not sired. If, some *'burro'* was mated with a mare, from which there were produced some mules, they have been very few and very small. I doubt that today even one can be found because they have not been suited to these islands.

The goats,[27] which are also ordinary animals in Spain, with large herds, have proved to be better suited over here. There are in

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p. 177. Sánchez defines it similarly and adds that it "can be of stone, of wood, of bamboo etc." he spells it *harigui*, *op.cit.*

[27] Since Alcina fails to give the Samarnon-Bisayan term for goat, it is well to make this entry here. It is *kanding*; not far from the Tagalog *kambing*. Figuratively it is often used for non-bathers; individuals with body odor. *Op.cit.*, p. 88.

estas Islas de Bisayas algunas que son habitación de solas cabras, y por esto se llaman Islas de Cabras, donde los pasajeros cogen cabritos a su voluntad. En otras, que tienen dueños, los compran baratos. Varias veces, en nuestras Misiones, las han llevado algunos ministros, y desterrádolas otros, o mandándolas matar, por ser perniciosas bestias, y más para los que tienen huertas, que, en entrando una cabra sola, las asola y echa a perder. Son, empero, muy fecundas. Suelen parir dos veces al año, lo común a dos cabritillos. Y yo vi una en uno de estos pueblos que parió tres, aunque no los pudo criar todos.

Los capados, o berrengos,[28] son tan buenos acá, como los carneros de España, y mejores que los carneros que acá se traen, que quizás por la sobra de húmedo y cálido de estas tierras no han probado bien en estas Islas, y por las muchas malezas, que son poco a propósito para sus lanas. Y así se hallan pocos carneros y duran poco, y procrean menos, aunque no ha faltado quien ha fomentado su cría y logrado algo, aunque poco. De Camboja se trajo también otra especie de carneros mucho mayores que los de España, y de lana más delicada, pero tampoco duró.

No así los que por lo de la *cerda* pueden pretender mayorías en estas Islas, como los de ese apellido en España. Los puercos, digo, que así se llaman en buen castellano, que los hay tantos, de tantas castas, unas mejores que otras, y de calidades mejores que en España, que son el mayor, mejor y más común sustento que hay en estas tierras. Pues, como en España sirve el carnero fresco, y se mata y vende en las carnicerías, aquí la carne de puerco es la más ordinaria que se vende y mata indiferentemente (aunque la del ganado vacuno se mata siempre y en abundancia) para todo genero de gente, usando de ella, aun los enfermos, que no alcanzan a comprar gallinas.

La diferencia de estos puercos a la de España (dejando sus calidades, menos o más proficuas, que dependen no poco de los climas y pastos diferentes) es mucha, y muchas las especies que de ellos hay. Trataré primero de los caseros;[29] que en el capítulo siguiente

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[28] Perhaps, a Valencian word or term. The word is not found in the Dictionary of the Spanish Royal Academy.

[29] In the text *carneros*.

these islands of the Bisayas some which are inhabited only with goats, and for this reason are called *Islas de Cabras*, where travelers catch the young goats at will. In others, where they have masters, they can be purchased cheaply. At various times, in our missions, some ministers brought them in and others have driven them out, or ordered them killed, because they are harmful beasts. Even more so, for those who have gardens; for when only a single goat enters, it destroys everything and causes a loss. However, they are prolific. They tend to give birth twice a year to two kids; I have seen one in one of these towns which bore three, although it could not rear all three.

The castrated ones or *berrengos* are as good here as the rams in Spain; better than the rams which are brought here. Perhaps, because of the excess of humidity and heat in these lands, they have not done well in these islands. Also, due to the many bushes which are of little advantage to their wool; there are few to be found and they survive for a short time and propagate themselves even less. Yet, there has been no lack of those who have attempted to raise them and have attained some success, although little. From Cambodia they also brought another species of rams, much larger that those in Spain and of a more delicate wool, but they did not last either.

It is not the same with those which because of the 'bristles' [*cerda*] they can pretend to greatness in these islands as those with that surname in Spain. The swine, I speak about, as they are called in good Castilian, there are many; of great varieties, some better than others and of finer qualities than those in Spain. They are the biggest, the best and the most common means of sustenance that there is in these lands. While in Spain the mutton is served as fresh meat and is slaughtered and sold in the meat market, here the flesh of the hog is the most ordinary that is sold and is slaughtered without distinction, for every class of people and it is used by them and even the infirm who are unable to buy hens. The bovine cattle also can be killed always and in abundance.

The difference between these hogs and those of Spain (omitting their qualities more or less proficuous, which depend not a little upon that of the climate and different pastures) are great, and many varieties of them. We shall speak first about the domestic ones and in the following chapter we shall treat about the wild ones and their

trataremos de los monteses y sus diferencias, que no son menos, y aun acá son tenidos por más sabrosos y saludables.

Casi cada isla tiene su distinta especie de puercos caseros. La ordinaria de nuestros bisayas, y más común, era menor que los ordinarios de España; de modo que, cuando gordos, parecían unas bolas y la carne era más blanca y más blanda, y la manteca más suave. Ya se hallan pocos de esta casta pequeña, porque comían mucho y rendían poco. Lo más común es de la casta que acá llaman de Ilocos, que es una provincia de la isla de Manila, donde se dan los mayores que de este género hay en todas estas Islas, y quizás en lo más del mundo (aunque en la Isla Española, dice Plinio, que crecen como mulas los que allá se llevan; y acá, como veremos, hay algo de esto), de donde se han traido a estas Islas y han probado muy bien, así en su propia especie como mezclados con los de acá, con que salen los lechones de buen tamaño, y, a mi ver, los así mestizos son de mejor carne y más blanda que los de Ilocos solo.

Son muy fecundas acá las hembras. Paren dos veces al año, y alguna en trece meses tres veces, como lo he advertido yo. Los lechones no son pocos. Hasta doce he visto yo parir de una vez, o de un vientre. En cada parto paren uno, o dos, mucho más chiquillos, que los demás sus[30] hermanos. Llamánlos los bisayas *pigus*,[31] quiere decir "desmedrados"; pero, cuando son hembras estos así desmedrados, tienen más cuidado de ellos, porque dicen que, siendo grandes, son más fecundas y paren más que las otras que nacieron mayores; que ésto les ha enseñado la experiencia. Pero, si son machos, no los estiman. Los lechones son, a sentir de todos los más entendidos en esta materia, la comida de más regalo y más sustancial que hay en estas Islas. Y no de menos gusto que en España los mismos, aunque acá más sanos.

Para saber lo mucho que acá engordan, diré dos casos solos: el uno me contó un Hermano nuestro que los criaba en estas dotrinas con cuidado, el cual me aseguró había sacado de un puerco solo

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[30] In the text *son*.

[31] *Pigos* more properly, which means: the smallest of a whole brood. *Ibid.*, p. 355. In Sánchez the entry reads: *Pigus*, the smallest and less grown piglet in a birth, for always one or two of their kind are born. *Op.cit.*

differences, which are not a few and even here are considered as more delicious and healthful.

Almost every island has its distinct species of domestic hogs. The ordinary ones of our Bisayans and the most common used to be smaller than the ordinary ones in Spain; in a way when fat, they resembled a kind of ball and the flesh was whiter and more bland and the lard softer. Now, there are found few of this small variety, because they ate much and little results were obtained. The most common is a kind which here they call Ilocos, which is a province on the island of Manila, where the largest variety in all these islands is raised and perhaps in all the rest of the world, although on the Island of *Española*,[32] Pliny says, some taken there grow like mules and here, as we shall see, something of this happens, since from there [Ilocos] they have been brought to these Islands and did very well. In the pure stock as well as in mixed with those over here, they grow well. As a result, there are pigs produced of good size and in my opinion these of mixed breed have better flesh and more bland than those of Ilocos only.

The females are very fertile here. They bear twice a year and some three times in thirteen months, as I can testify to this. The piglets are not a few. I have seen as many as twelve born at one time from the womb in a single birth. In every birth there is born one or two much smaller that the others, their brothers [and sisters]. The Bisayans call them *Pigos*, which means to say 'stunted'; but, when these retarded ones are females, they take better care of them because they say that they are more prolific and bear young more often than the others which were born larger. Experience has taught them this. But if these are males, they are not esteemed. The piglets are, it is felt by all of the most known in this matter, the most prized and most sustainful meal that there is in these islands and not less delicious than those same ones in Spain, except that here they are more wholesome.

In order to understand how very fat they become here, I shall only speak about two instances: one was told to me by one of our Brothers who raised them carefully in these *Doctrinas*. He assured

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[32] *La Española*, Hispaniola or Santo Domingo. Surely Pliny never knew *La Española*, for it was unknown until the discovery of America. Perhaps Alcina is wrong and confused.

cuarenta gantas de manteca (ya hemos dicho cuánto tiene una ganta); de modo que llenó dos tinajas de buen porte, y sobró aun.

Del otro soy el testigo yo, que otro puerco, o marrano, que yo mandé criar, manso, y tanto que andaba entre nosotros, como un perrillo (son mucho más limpios, aunque puercos, que los perros) y jamás se ensucian poco ni mucho en casa. Llamánlos estos naturales *jubo*, y los suelen tener tan mansos que duermen al lado de sus mismas camas, y casi comen con ellos en un plato.

Este era de casta Iloco —que me lo habían dado muy pequeño— y, cuando lo mataron, que fue antes que criase colmillos grandes, quitado todo lo interior de tripas, etc., pesó más de cuarenta cates[33] la carne, que son más de veinte arrobas[34] de España. Y no es éste el que más, que de mayores, con mucho, he oído decir cosas más cuantiosas, pero digo lo que vi, no lo que he oído.

Valga para calificar su grandeza, lo que es público en la ciudad de Manila, donde conocí yo al personaje que fue autor de este entremés, o entretenimiento. Era encomendero de Pintados. Hombre de buen humor, y había sido alcalde mayor en la juridicción de Leyte; el cual presentó al gobernador de estas Islas (éralo entonces Don Alonso Fajardo) un puerco, o puerca, de casta Ilocos, tan grande que, ensillada y enfrenada, y caballero en ella, fue hasta palacio, donde dejó su presente. Bien podía esta puerca competir con las que dice Plinio, pues no sólo fue como mula sino que sirvió de mula, y desmentir el refrán que dice "que sabe como puerca de freno", pues ésta supo.

Hállanse a veces en estos animales (hablo de los caseros; que después hablaremos de los monteses) piedras o bezoares, o medicinales, en sus entrañas. Yo tengo una, del tamaño de una nuez, de hechura de madroño, con sus piquillos de color pardisco, dura como un guijarro, que se halló en la vejiga de uno de estos marranos, criado en nuestra casa, y me la[35] dio el Padre que le había criado, y la

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[33] According to Sanchez' *Vocabulario* we find the entry thus: 1. *Cate*: a weight or measure in *chinantas*. *An icapolo nga bahin san sinantan*; 2. *Cate*: *cazar con anagaza, catian. El gallo con que se caza. El que tiene gallo para cazar. Ibid.*

[34] A Spanish weight of about 11 1/2 kg.; Spanish liquid measure of varying value.

[35] In the text *mala*.

me that he had rendered from a single hog some forty *gantas* of lard (we have already mentioned how much a *ganta* is). He filled two earthen jars of large capacity and there was even a surplus.

About the other, I am the witness to another hog or pig, which I had ordered raised and tamed, so much so that he walked about among us like a little dog, (they are much more clean, even though pigs, than are the dogs). They never become dirty in the house, in one way or another. The natives call these *jubo* and they are accustomed to tame them so well that they sleep by the sides of their beds, and almost eat with them from the same plate.

This one was of the Ilocos variety, which had been given to me very small. And when we slaughtered it, which was before it had grown large tusks, having removed from the carcass the intestines, etc., the meat weighed more than forty *cates*, which is more than twenty Spanish *arrobas*. Nor is this the heaviest; I have heard it said that many are much more substantial, but I speak about what I have seen, not what I have heard.

In order to appreciate its exaggeration, it is worthwhile relating what is circulating in the City of Manila where I knew the individual who was the author of this farce or amusement. He was an *encomendero* among the *Pintados*.[36] A man of good humor and who had been an *alcalde mayor* in the jurisdiction of Leyte; he presented to the governor of these Islands, at the time, Don Alonso Fajardo, a sow or a hog of the Ilocos variety, so large that having saddled and bridled it and mounted it, he went to the palace where he left his gift. This sow could easily compete with those about which Pliny speaks; for not only was it like a mule but it served like a mule. This contradicts the adage which says: it tastes like a bundled sow, for this one did so.

At times there is found in these animals, I speak about the domestic ones, afterwards we shall deal with the wild ones, bezoars or medicinal stones in their entrails. I have one of the size of a nut and shape of a strawberry, with its little points of dark gray color. It is hard as a stone and it was found in the bladder of one these sows raised in our house. The Father gave it to me who had raised it; he

[36] This was a name given to the Bisayas Islands by the Spaniards due to the fact that so many of the inhabitants were tattooed. See, Part One, Book 1, Chapter 4, where Alcina explores this practice in great and interesting detail. The Spaniards referred to the Bisayas Islands as the *Islas de los Pintados*.

halló cuando le mandó matar, que la guardó para mi, que la había dicho era contra el mal de piedra.

Otro Padre nuestro me contó, que, yendo embarcado y llevando de éstos en un champán[37] (embarcación de chinos, ordinaria por acá) un día [uno] dió tantas voces que lo hundía todo, y, queriéndole sacar del zarzo (*tancal*[38] llaman acá) donde iba, se les escapó, y, después de haber dado varias vueltas por el champán, que por ser de cubierta es fácil, se echó en la mar. Fué en ocasión que la mar estaba en calma. Salieron con el esquife en su busca y halláronlo ahogado. Limpiáronlo luego para comerlo, y, con deseo de saber cuál era la causa de aquel desmán, hallaron en la via de la orina una piedra como una bellota, de color blanco. Y además de la calidad del que me lo contó, lo dudo yo menos por tener yo otra piedra del mismo tamaño y color que se halló en la de otro puerco de monte, en que se hallan otras, como veremos en el Capítulo siguiente.

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December 23, 1996

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October 23, 1997

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[37] A Sampan; in Samarnon *sampana*: a Chinese loan-word. It is a wooden boat, bigger and sturdier than the average *banca*, with a flat bottom and two bamboo outriggers or also without them. Tramp, *op.cit.*, p.386.

[38] Perhaps, it should read *tangkál*: corral; pen; pigpen, pitsy, sty. vt. to make a pigsty. *Ibid* p. 427. Sánchez has his entry thus: *Tancal*: a cage for hens or hogs in order to secure them. *Op.cit.*

found it when he ordered the animal to be slaughtered and saved it for me. I told him that it was a preventative against gall stones.

Another of our Fathers related to me that, while traveling by boat and carrying some of these animals in a *champan*, a Chinese vessel, common over here, one shrieked so loudly that all was drowned out. Wishing to get it out of the cage, called here *tankal*, in which it was traveling, it escaped. Running about the *champan* several times, which is easy, for the vessel has a deck, it threw itself into the sea. It was a time when the sea was calm. They went out in a skiff in search of it and found it drowned. They cleaned it then in order to eat it; and desiring to find out what was the cause of that misbehavior, they found in the urinary tract a stone like an acorn, white in color. Aside from the reliability of the man who related this to me, I am less doubtful also because I have another stone of the same size and color which was found in the urinary tract of another wild hog. In these are found others, as we shall see in the following Chapter.

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Capítulo 2

DE LOS BÚFALOS, VENADOS Y PUERCOS DE MONTE QUE SE HALLAN EN ESTAS ISLAS, Y SU VARIEDAD

Son los búfalos, que acá llaman carabaos, conocidos en Europa, pues dicen los hay en abundancia en Roma y otras partes de Italia, donde comen su carne. A estas Islas, aunque se dé por asentado que vinieron de la Gran China, no consta si antes que viniesen a ellos los españoles (como las vacas también) o después de venidos; que la mucha cantidad que de ellos se hallan, no solo caseros y mansos, sino en los montes y bravos, persuade ser más antiguos acá que ellos.

Son[1] estos carabaos más corpulentos y membrudos, de mucho más hueso y fuerzas que las vacas, no solo de acá pero a mi ver, que las de España, y pueden muy bien, si no aventajarse, equiparar a los famosos bueyes de La Mancha, tan membrudos, fuertes y robustos como se ven en las carretas que allí tiran. Sirven acá lo ordinario para arar. Aran más y más hondo que las vacas; no tanto como las mulas de España. Es necesario, empero, prevenir al sol porque, en comenzando a calentar, se cansan y se echan, vencidos del calor (por ser animales calidísimos). Y asi suelen estarse metidos en los ríos, mar o lagunas, totalmente sumergidos en el agua, sacando solamente las narices para respirar (de lo que sucedió a uno de estos carabaos con un caimán y un elefante diré en el Capítulo siguiente), y cuando no hallan agua, en los lodazales, como animales immundos. Y a la causa, es necesario a los que aran[2] llevarlos a bañar, si quieren que

[1] In the text *sino*.

[2] In the text *eran*.

Chapter 2

CONCERNING BUFFALOES, DEERS AND WILD BOARS THAT ARE FOUND IN THESE ISLANDS AND THEIR VARIETY

There are buffaloes here which are called *carabaos*;[3] they are known in Europe, for they say that they are found in Rome in abundance and in other parts of Italy, where their flesh is consumed. In these Islands, however, it is generally agreed that they came from Great China. It is not clear whether they came before the Spaniards (as is the case with cows) or after their coming. Great numbers of them are found, not only domestic and tamed, but wild ones in the mountains and forest; convincing evidence that they were here before the arrival of the Spaniards.

These carabaos are more stocky and robust, with larger bone structure and strength than the cows; not only here in my view, but in Spain too. It may very well be, if they do not surpass at least they are like those famous oxen of *La Mancha*, so burly, so strong and robust as seen by the carts which they draw there. Here, they ordinarily serve for plowing. They plow much and more deeply than the cows; not as much as mules in Spain. It is necessary, however, to protect them from the sun, because when it becomes hot, they are overcome by the heat (for they are warm-blooded animals), and thus they are accustomed of getting themselves into the rivers, sea or lakes, totally submerged in the water, with only their nostrils protruding in order to breathe. (About what happened to one of these carabaos in an encounter with an alligator and an elephant, I shall relate in the next chapter). When they are unable to find water, they go to mud-holes, like unclean animals. For that reason it is

[3] In English, a domestic water buffalo; *bubalus bubalis*. Tramp, *op.cit.*, 91.

prosigan en la labor; y, por esto, cuando llueve, aran más, por estarse bañando con la lluvia.

Sirven también para carretas, que tiran muy bien y con mucho peso encima, más que ningún animal de los de por acá; para trapiches[4] donde se muele, o estruja, por mejor decir, la caña dulce, que es aún más trabajoso que las carretas, no solo por lo continuo de dar las vueltas, sino por lo duro de mover dos cilindros de más de braza y media de circuito que, trabados en la parte superior con unas muescas y dientes, se van el uno al otro meneando, y en medio se estrujan las cañas dulces, metiendo tres o cuatro juntas, con tanta fuerza que algunas veces, si no son muy fuertes y descansado, suelen [*tirar*] hacia atrás,[5] y siempre es menester remudarlos en breve.

También sirven de caballos, y llevan muy bien a dos hombres (y tal vez he visto yo tres; que cuerpo tiene para todo). Para otro ministerio los vide yo en *Zebu*[6] varias veces, y es particular y que se ve con gusto. Este es que, para llevar los novillos que se han de matar, en las carnicerías (que allí, por ser poco su consumo, es uno o dos cada día cuando mucho), y por ser cerriles tienen su dificultad y trabajo. Sin ninguna, y con muy poco, suelen encabestrar un novillo de los más corpulentos, y amarrarlo a los cuernos de un *carabao*. Es de ver las vueltas, las cornadas, los botes y coces que suelen tirar los novillos, a los cuales el *carabao*, como si fuera de piedra, y sin hacer caso, va caminando, y llevándolo contra toda su resistencia, hasta que llega con él al matadero, y se entrega allí, y el *carabao* se vuelve para hacer al día siguiente el mismo ministerio. Hélo visto yo no pocas veces, al principio con mucha admiración, y siempre con particular gusto, viendo domeñar tan fácilmente a un toro, o novillo cerril, que muchos hombres no pudieran reducir ni llevar, con la facilidad que dichos *carabaos* lo hacen.

Muchos son en la isla de Zebu los que se ocupan en las labores dichas, y muchos más los monteses y cimarrones, de que abunda

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[4] In the text *parpiches*.

[5] In the text unintelligible/unreadable. *Tirar* is our guess. Also in the text *otras*.

[6] In English *Cebu*. Cf. Alcina's *Part One, Book 4, chapter 1*, where the name is

necessary for those who plow, to take them to bathe if they wish them to continue with their labor. Hence, for this reason when it rains, much more is plowed because they are being washed by the downpour.

They also serve for pulling carts, which they draw very well and with much more weight than any other animal found over here. They are also useful for the sugar-mills where the sugar cane is ground, or to put it better pressed. This is even more demanding than pulling carts; not only in going round and round, but also in the difficulty of moving two cylinders more than a *braza* and a half in circumference. [These] are joined in the upper portion with some grooves and teeth; one grinds against the other. Between these, the sugar canes are pressed forcing three or four together, with such pressure that at times, if they are not strong and rested, they usually back away. It is necessary to change them after a short while.

They also serve as horses and very easily they carry two individuals (sometimes I have seen three and there is room for all). In another ministry in *Cebu* I have seen them, utilized for another task at various times; it is a special one and a delight to see. It is to conduct the young bulls to the slaughter for the meat shops (which here, since there is little of it consumed, it is one or two each day at most). And as untamed as they are, it is difficult and laborious to control them. Without any difficulty and with very little trouble they place a halter on one of the heaviest heifers and fasten it to the horns of a carabao. One should see the turning, the changes with the horns, the buckings, the kicks that the heifers are accustomed to give. To which, the carabao, as if it were made of stone and as if nothing was happening, goes on walking and leading it along, despite all the resistance, until it arrives with it at the slaughterhouse, where it is handed over. The carabao, performs the same task again on the following day. I have witnessed this not a few times; at the beginning with the great amazement and always with a special delight, seeing how a bull or a wild heifer, which several men could not overpower nor lead, is handled by these carabaos with ease.

There are many on the island of *Cebu* which are occupied in these labors; there are many more in the mountains and untamed

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used thus: *Sugbu*, *Sibu*, *Sebu* and where some interesting data is found on that most ancient commercial and trading center.

aquella isla, como de vacas también monteses. Sacan leche también de las hembras, que comen y usan muchos (aunque dicen es muy cálida). Hacen también de la leche los chinos,[7] que viven en dicha isla, cantidad de quesillos que, salados, venden así a los que allí viven, como a los de otros partes, donde los llevan que, por ser muy crasa la leche dicha, dicen son frescos mejores que de leche de vacas; que de estos dos animales es la mayor cantidad de la leche que por acá se saca. La de las cabras es menos.

El color de estos carabaos es ceniciento comúnmente. Cúal o cuál tiene alguna mancha blanca. Todos tienen una media luna blanca grande, que las coge todo el pecho, con las puntas hacia arriba, y no me acuerdo haber visto alguno, chico ni grande, que no la tenga. Con que se echa de ver es señal de la especie. Son grandes nadadores, y así pasan de unas islas a otras a nado.

Contóme un Hermano nuestro que había hallado una vez nadando un *carabao* más de cinco leguas lejos de la tierra, y que prosiguió en demanda de otra isla, a que se iba ya acercando (que, si todos los animales fueran tan grandes nadadores, no hallara —como halló San Agustín— tanta dificultad en él, como pasaron de unas a otras, pues estos pasan con tanta).

Las puntas, o cuernos, de que la naturaleza les armó, son muy grandes, chatos y algo torcidos hacia dentro, de modo que hacen,[8] partiendo de la cabeza, como parten a un lado y a otro, una media luna muy perfecta. Son de color negro, de modo que imitan, bruñidos, al azabache, como se ve en los aros de relicarios y rosarios, que de ellos se hacen. Los monteses son notablemente carniceros y fieros. Con ser sus astas tan largas, que algunas llegan a tener cinco y seis palmos de largo, y de ancho en lo bajo un buen jeme,[9] levantan con las puntas una paja del suelo. Pelean mucho entre si, en particular en el tiempo de la generacion, y por esto se apartan, y de machos[10] vencidos de otros suele haber a las veces grandes atajos o manadas, que lejos de las hembras viven más hermanados.

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[7] In the text *las chinas*, normal way still of knowing the Chinese at the time of Alcina.

[8] In the text *hacer*.

[9] *Jeme*. The distance from the tip of the thumb to the tip of the forefinger when both are extended. Often spelled as *geme* too.

[10] In the text *muchos*.

ones which abound in that island, along with wild cattle. They also take milk from the female carabao which they consumed and use a lot, though they say that it is of difficult digestion. The Chinese, who live on that island, also use this milk, from which they make quantities of salted cheeses which they sell to those who live there, as well as to those of other regions where they are taken. Since this said milk is very thick, they say, that the cheeses are fresher and better than from the milk of cows. It is from these two animals that a greater quantity of milk is produced here. There is less from the goats.

The color of these carabaos is ordinarily gray; one or the other having white spots. All have a large white half-moon that covers the entire breast, with the point turned upwards; I do not remember seeing any small or big that did not have one. This may be considered as a sign of the species. They are great swimmers and thus travel from one island to another by swimming.

A Brother of ours told me that he had come upon a carabao swimming more than five leagues distant from the land, and it continued in search of another island than that, which it was already nearing. (If, then, all the animals were as good swimmers, there would not be found — as Saint Augustine discovered — such a great difficulty as to how they traveled from one island to another, since these pass on so easily).[11]

The points, or horns, with nature has armed them, are very large and somewhat twisted inwards; so much so, that in protruding from the head, as they do, they form from one side to the other a very perfect half-moon. They are black in color and when polished they resemble jet, as can be seen from the frames of the reliquaries and rosaries which are made from them. The wild ones are notably bloodthirsty and fierce, and with such long horns that some come to be five and six *palmos* in length and a good *jeme* wide at the base, they can pick up a piece of straw from the ground with the points of their horns. They fight among themselves a great deal, especially during the mating season; the males who have been overpowered by other ones, form at times large flocks or herds which live more peacefully, away from the females.

[11] The sense here is confusing. We cannot understand why Alcina brings St. Augustine in this context, unless it is to show the stimulus of encountering difficulties and never be discouraged by them.

Suelen, tal vez que algún hombre les ha hecho mal, seguirle muy lejos. Cuando las malezas no les dejan correr; y, si les ven subidos a los árboles para guarnecerse, esperan ellos al pie algunos días hasta que, o pasan otros hombres, o vienen muchos de sus compañeros, y se lo llevan. Tanto como ésto le dura la saña y cólera que concibe, que con ella echa espumarajos por la boca.

Comen los indios, aunque pocos, su carne; los sangleyes y negros mejor. Es más dura que la de vaca, según dicen, aunque de los becerrillos —dicen— es mejor y más gorda que la de las terneras. No la he probado, porque no me he acomodado a ello, y así no lo sé de experiencia.

Vengamos a los venados, o ciervos; que los hay tantos y en tanta cantidad, que algunas veces se ven manadas muy grandes en los montes. Tienen cantidad de ellos todas las Islas de Bisayas, excepta la de Zebu donde no se crían ni nacen, y aun los llevados allá se mueren presto. La causa no se sabe; la experiencia lo muestra. Y, preguntando yo a un indio entendido, en dicha isla, que porqué allí no se criaban venados, habiendo tanta abundancia de otros animales, me dijo que porque en aquella isla no hay *calao*[12] (que es una especie de pájaros de que trataremos en su lugar); *ignotum per ignotius*. Y entonces supe que en las islas donde no se hallan estos pájaros, tampoco se hallan venados. Alguna simpatía deben tener entre sí que no se acomoda a todos los climas o influjos de los suelos o cielos, con ser los unos terrestres y los otros volátiles. Uno es éste de los misterios de la naturaleza que no alcanzamos.

Bogsoc[13] le llaman estos naturales, y otros *usa*,[14] que quiere decir que es "otro del puerco, o del javali." De las hembras, que llaman *libay* dicen que paren sola una vez y un solo hijo que, por sentir dificultad en el parto lo va difiriendo, de modo que algunas mueren

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[12] *Kalaw*: rufous or writhed-bill hornbill; *bucerotidae* tarictic hornbill; *penelopides panini samarensis*. Tramp. *op.cit.* p. 81.

[13] Spotted sambar deer; *cervus rusa alfredi* (Sclater). A sambar is a large deer, *cervus unicolor* of Southeastern Asia, having a reddish-brown coat. Hindi: *sabar* or *sambar*; Sanskrit: *sambara*. Tramp, *op.cit.*, p.58.

[14] A deer, stag; spotted *Sambar*, a wild ruminate, with the accent on the first syllable: *úsa*; it has another meaning when the accent shifts to the last syllable: *usá*: *one, first, only one, solitary, alone. Ibid.* p. 469.

It happens, at times that when someone has done them some evil, they follow such a one at some distance. When the thickets do not permit such a one to run, and if they see such a one climb a tree for self-protection, they wait at the foot of the tree for some days, until either other individuals pass by or his companions come and rescue him. This is how their anger and rage persist and it seems that this causes them to foam at the mouth.

The natives eat their flesh but not so frequently; the *sangleys* and the Negroes, more often. It is tougher than that of the cows, according to them; however, that of the young is better and fatter than that of the female calf. I am unable to prove this because I have never eaten it and so I do not know from experience.

We come to the deer or stags, of which there are many and in such quantity that sometimes very large flocks are seen in the forests. There is a quantity of them in all the islands of the Bisayas, except in Cebu, where they do not thrive or propagate. Even those which are brought there, die quickly. The cause is not known, but experience shows that. I was asking a knowledgeable native on that island why deer did not thrive there, even though there was such an abundance of other animals. He told me, that it was because on that island there were no *calaw* (which is a species of bird which we shall treat in its place). *Ignotum per ignotius.*[15] Then I realized that on the islands were these birds are not found, deer did not thrive there. There must be some relationship between the two which does not lend itself to the climate and all influences of the soil and sky; for one is terrestrial and the other flies. This is one of the mysteries of nature which we do not understand.

These natives call them *bugsok* and others *usa*, which means that it is 'different than the hog or the wild boar'. About the females which they call *libay*[16], they say they bear young only once, and only one offspring. Because they experience difficulty in giving birth, they try to retard it and some die as a result. Others eat a certain

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[15] To the unknown through the more unkown.

[16] A spotted doe, *cervus* (*rusa*) *alfredi*. *Libay* is a term used for those around *Mt. Balinsasayo* on Negros Island. Tramp identifies it as a Tagalog word; it is truly a Samarnon-Bisayan term as Sánchez, in the 1711 printed *Vocabulario*, has the entry and identifies merely as *'La cierva'* and a Samarmon phrase: *Iton usa nga babayi* (that female *usa*). *Op. cit.*

de él. Otras comen cierta hierba con que lo facilitan (luego diremos de las piedras blandas que se hallan en sus buches, remedio eficaz para los partos dificiles).

En naciendo, dicen, se comen sus madres las pares y otras membranas con que sale envuelto el hijo. He visto yo algunas ciervas que cogieron con las crías en la barriga, y, abriéndolas, hay junto a unas carnosidades como una pelota de viento redondas, su color morado, y están como ensartadas en uno como nervio. Reparé yo en que unas tienen más otras menos, y, preguntando a los indios, me dijeron que aquellos eran los hijos que habían de parir, si viviera, y, que, acabadas aquellas carnosidades, o bolas de carne, no paren mas. No sé en qué lo fundan, ni hallo razón filosófica, pero la experiencia debe de servirles de maestra en este y otros efectos, y, si es así no parirán sólo una vez.

Son comúnmente, machos y hembras, de color pardo, aunque cuando pequeños algo rojos. Háylos con manchas blancas, como los gamos de España, y como con estrellas todo el cuerpo, que son de hermosa vista. Los machos mudan todos los años, (según dicen), sus astas, y por las ramas que ellos cuentan, saben cuantos años tiene. Cosa maravillosa que, al tiempo de mudarlos, se les caen totalmente y echan una como berengena[17] de su tamaño y color y blanda, que con el tiempo va endureciéndose y creciendo, sacando las astas tan duras, como veremos, y con las diferencias que se sabe. Y dicen los Bisayas que suelen llegar a diecisiete ramas, y no más, que llaman *labingpito*.[18] Tal vez suelen, según dicen, criar sus cuernecillos las hembras, que comunmente, y todas, están sin ellos, y, si los tienen, no con ramas y divisiones.

Cuando paren, en viéndose el cervatillo libre de las pares, comienza a saltar y correr, y comienza a comer luego, que sacan dos dientecillos del vientre de su madre. Hélo visto yo con ellos antes de nacer, en las que, como dije, suelen cogerse preñadas. Las madres cuidan poco de sus hijuelos, aunque les dan a mamar si ellos quieren, pero no los buscan, y así es refrán de los Bisayas *dao naganac nga*

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[17] An eggplant. Also called *aubergene*.

[18] *Labingpito* is Tagalog; it should read properly in Samarnon-Liñeyte: *napulo*

herb which facilitates it. Later we shall speak about the white stones which are found in their stomachs and which are an effective remedy for difficult births.

After birth, they say, that the mother consumes the placenta and other membranes with which the offspring has been enveloped. I have seen some which they have captured while carrying young; upon opening them there were some flesh-like, round objects, like a ball filled with air. Their color was violet and they are tied on to something like a nerve. I discovered that in some there were more and in others less; upon asking the natives about it, they told me that these were the offspring which would have been born if they had lived. When the flesh-like substances or balls had been finished, they bore no more young. I do not know on what they base this, nor do I find any philosophical reason but experience ought to show in these and other circumstances, to be a teacher and if this is so they will bear young more than once.

Ordinarily, the males and females are a gray color, although when small they are somewhat reddish. They have white spots like the bucks in Spain, or like stars all over their bodies, which is a delightful sight. The males, according to them, change their antlers every year; the number of prongs determine their age. It is an marvelous thing, that at the time for the change, the antlers falls off completely. They grow something like an egg-plant, of the same size and color which with time becomes harder and develops the very hard points, as we shall see, and with the differences that are known. The Bisayans say that they are commonly seventeen branches and no more; they call them *labingpito*. At times, they say, that the females grows little antlers; ordinarily, all are without them and if the have them, they do not have branches and divisions.

When the little stag is born and itself free of the placenta, it begins to jump and run and then starts to eat, for it has two little teeth before it leaves the womb of its mother. I have seen them with these prior to birth in those which, as I have stated have been captured pregnant. The mothers take very little care of their offspring, although they nurse them if the small one wishes; however the mothers do not seek them. Hence, the Bisayans have an adage: *Daw*

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kagpito. We must not forget that Alcina knew Tagalog and polished his *Historia* in San Miguel, Manila.

usa,[19] que quiere decir "como venada que pare," que aplican a las madres que crían mal y no tienen cuidado de sus hijos, lloren o griten. Suélense amansar mucho los cervatillos, y aun los grandes, y yo vide en un ministerio de Bisayas algunos venados machos, y hembras, que andaban con las vacas tan mansas como ellas y se recogían todas las noches con ellas. Criaban y todo lo demás como si fueran vacas, y no venados hechos al monte.

Alguna vez se hallan algunos totalmente blancos, pero mirándolos los bisayas como cosa sagrada. Llámanlos *pangasa*,[20] que quiere decir "cosa fuera del común y espantosa," y por tal tienen sus *paglehes*[21] (que son observancias supersticiosas). Llámanle *pababaliu*[22] que quiere decir que trasmuta y vuelve los hombres en bestias, o los mata y lleva donde no se sabe mas de ellos, y así huyen de él cuando saben que lo hay de esta calidad.

En una isla de la costa de Ibabao, residencia de Palapag, llamada Viri había un venado blanco, muy grande, y tenían tanto miedo de él que no digo cazarlo o matarlo, pero ni mirarlo querían. Y, si alguna vez, como suelen, lo veían en la mar nadando (que suelen pasar de unas islas en otras y a mi me trajeron uno más de una legua la mar afuera, en otro pueblo) se volvían atrás, temiendo que, si llegaban cerca de él, se hundirían o se los tragaría el mar, o el venado les trasmutaría en peñas o palos, etc. Tanto como ésto los temen. Pasáronse así algunos años, y un Padre ministro que lo supo, pasó a dicha isla, y hasta que lo cogió, o mató (sin haberse muerto) no paró, con tanto miedo de los indios, que aun al lado del Padre estaban temblando, y ninguno de ellos quiso, ni hubo remedio, que probase bocado de él, ni aun los criados del Padre. Tanto como esto creen en semejantes supersticiones o consejas suyas.

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[19] Instead of *dao naganac nga usa*; we simply made the Philippine alphabet operative; otherwise it is correct as is.

[20] In current usage, the word *pangasá* means 'bad news; freak; miracle'. Tramp, *op. cit.* p. 337.

[21] Should properly read *paglihi*: an ancient Bisayan religious practice and rite. The root of the word is *lihit* 'religious observance'. Alcina devotes the entire Chapter 17, in Part One, Book 3 to rites of *paglihis*.

[22] The root of the word is *baliw*. Sánchez gives two entries: *baliw*: *baleu*: It is a grand malediction to say in Samarnon: *Binaliw Ka!* About witches, which cannot be seen, it is said: *binaliw*. Tramp, of course has it as *baliw*: curse, damnation. *op.cit.* p. 35

naganak nga usa, which is to say, 'like a doe that has borne its offspring'. This applies to mothers who do poorly in rearing their children, or do not care for them when they cry or scream. Oftentimes the young deer and even the larger ones are very tamed. I saw in a ministry of the Bisayas some male and female deer which traveled with the cattle and as tame as they were. They gathered every night with them; they raised their young and all the rest as if they were cattle and not deer born in the mountains.

At times, some are found that are completely white; the Bisayans consider them as something sacred. They call them *pangasa*, which is to say 'something frightful and extraordinary'; for such they have their *paglehes*, which are superstitious observances. They call it *pababaliw*, which is to say 'that it transforms and changes people into beasts or kill them and carries them off where they are never heard about again.' As a result, they flee from it when they learn that there is one of this type.

On one island of the coast of Ibabao, at the residence of Palapag,[23] known as Biri,[24] there was a large white deer. They were so fearful of it that they did not wish, I am not saying simply to hunt and kill it, but even to look at it. If, perchance, as it happened, they saw it swimming in the sea (for they are accustomed to go from one island to another, and they brought me one more than a league away across the sea to another town) they remained behind, fearing that if they came up to it, they would founder and the sea would swallow them, or the deer would transform them into rocks or logs, etc. So great is their fear! A few years passed and a Father minister, who knew about it, went to that island, and until he caught it or killed it (it had not died), he did not stop. The natives had such great fear that even at the side of the Father, they were trembling and not one of them desired to attempt a bite of it. Not even the helpers of the Father; so firmly did they believe in such superstitions or their tales.

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[23] This is a very ancient town in Samar situated in northern Samar, near the Cabo del Espiritu Santo. Cf. Alcina's *Historia... Part Two*, Book 3, Chapters 4 and fragmentary 11-17 deal with a detailed account of Palapag and the devastating Sumoroy Rebellion. It was Father Alcina wo rebuilt the town in a well-fortified fashion and completed it in 1663; he left Palapag in 1666. *Ibid.*

[24] This is a fair sized Islet situated in Northern Samar fronting Batag Island and near the center of the famous San Bernardino Strait, which separates southern Luzon from Northern Samar. Alcina, *Historia...*, Part Two, Book 3, chapter 4.

Los puercos de monte, que acá llaman *ababa*[25] a los de casta de javalíes por ser más bajos de zancas que los siervos, o venados (que a unos y otros, y comúnmente todo animal montés, hasta los gatos silvestres y de algalia, de que después trataremos, llaman con nombre genérico *babui*,[26] aunque este nombre lo usan más para los puercos) son varios.

Los mayores y mejores son de la misma manera que los javalíes de España, con los cerros, o cerdas, como aquellos, con sus guedejas, o bigotes, que aquí llaman *sapiring*, en mitad de los carrillos, y son blancos estos, siendo los demás pelos negros, que les añade más fiereza. Crían grandes colmillos. Yo los he visto de más de un jeme. Y uno totalmente redondo, que juntaba la punta superior con el píe, o nacimiento de la encía, y tan grande que entraba muy olgado el puño cerrado por él. Y el indio que mató el puerco, cuyo era este colmillo redondo, me dijo que el otro colmillo, compañero de aquel, era largo y chato, y todo de piedra, no de hueso, y alegó testigos de haberlo visto. Y aunque yo le dije que me lo trajese, que lo quería ver, y me ofreció que lo buscaría, nunca lo trajo, quizás por tener alguna supersticion con él, y tenerlo (como suelen a los dientes de tigres y de caimanes y otros animales fieros) para dar su filo a los dientes de sus perros, que con eso dicen son más bravos y valientes. Y así, cuando quieren ir a caza a los montes, llevan consigo dichos dientes, y amuelan, o estregan, los de sus perros, entendiendo que en aquello les dan valentía y más ánimo para envestir, de cuyo valor diremos algo en acabando lo que tenemos que decir de los puercos.

Fuera de los javalies, hay dos o tres especies diferentes: una mayor, aunque sin el cerro tan levantado de cerdas, ni los bigotes dichos, pero son sus cabezas más largas, y de hocico muy sólido[27] y delgado, y los colmillos no son comúnmente tan grandes como los otros. Si acaso son mestizos, o fueron, cuando degeneraron de los dichos javalies y puercos caseros, no lo sé, pero es cierto que hay de

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[25] *Ababa* is not found in Sánchez Dictionary.

[26] The ancient and old spellings is *babuy*: pig most appropriately, but in a wide sense it may be applied for any animals and whatever flesh that is eaten. *Bactin* is used in reference to piglets. Sánchez, *op.cit.* Tramp's entry reads: *báboy*: hog; pig; pork; domestic pig. *Baboy ihálas o banwá* is a wild pig or hog. *op.cit.*, 27.

[27] In the Muñoz text *más salido*.

The wild pigs are of various kinds. Here those that belong to the clan of wild boars, because they are of the shorter shank than the deer or venison, are called *ababa*. The one and the other, and commonly all the wild animals from the wild cat and the civit cat —about which we shall treat afterwards— all are called by the generic name *baboy*, although this term is most used for the pigs.

The larger and better ones are the same as the wild boars in Spain; with the mane and bristle like these and with their long hair or whiskers in the middle of their jowls, which over here are called *sapiring*.[28] These are white while the rest of their bristle are black, which adds to their wild appearance. They grow large tusks; I have seen them more than a *jeme* in size and one was totally round at the upper point and joined at the base or root in the gums. It was so large that the fist of a man penetrated readily through it. The native who killed the boar and who had that round tusk, told me that the other companion tusk was long and flat and entirely of stone and not of bone. He alleged that there were witnesses who had seen it. Although I asked him to bring it to me and that I wished to see it and he offered to get it, never brought it. Perhaps, he was superstitious about it and kept it (as they are in the habit of doing with the teeth of tigers and crocodiles and other wild animals) in order to give an edge to their dog's teeth with which, they say, they will be more brave and valiant. Thus, when they wish to go hunting in the forest, they carry along with them these teeth and they wet or grind those of the dogs with them believing that through this they will have greater valor and more spirit in attacking. Concerning their valor we shall say something when we complete what we have to say about the hogs.

Aside from the wild boars, there are two or three different kinds: One larger, however, without the raised mane of bristle or the whiskers mentioned earlier; their heads are much longer and of a more solid and thinner snout. The tusks are not ordinarily as large as those of others. If perhaps they are of a mixed blood or were even descended from the wild boars and domestics pigs, I do not know. But it is certain that there exists some of this mixture which they

[28] Bristle or brush-like hairs that grow on the jaws of wild pigs. Metaphorically it refers to those who grow hair on their cheeks and jaw. Sánchez, *Op. cit.* In Samarnon dialect areas, *sapiring* refers to the temple of the head. Tramp, *op.cit.*, p. 390.

esta mezcla que llaman *baiong*,[29] y la carne de estos es mejor que la de los monteses y que la de los caseros, juntando en sí lo mejor de ambas especies.

A estos, que llamamos *baiong* por juntarse los puercos de monte con las puercas caseras, los suelen críar también en sus casas; pero rara vez se amansan bien, porque, aun después de muchos meses, en viendo la suya, se huyen al monte, y así son entre ellos refrán de lo que mal se amansa, conforme aquello de Horacio: *furca tamen ipsa recurret.*

La otra diferencia es más pequeña que ambas, aunque no menos valiente ni que resiste menos, por criarse en partes más monteses y entre breñas, por las cuales trepan y corren como cabras y aun mejor.

Mejor que todas estas es la de un género de puerco espín que se halla en Caraga. Es casta pequeña, pero imita a los puercos que en España llaman espin, por las espinas que tienen allá en lugar de cerdas. Vílas yo allá como cañón de plumas, y los de acá las tienen como de pluma de gallina. No lo he visto yo natural de estas islas de Leyte y Samar, etc., sino traído de Caraga, donde dicen hay cantidad, aunque nunca crecen mucho. El que yo vi era como un lechón de 8 ó 10 meses suele ser, en lo corpulento.

Son todos estas especies muy corpulentas o fecundas (como símbolo al fin de la lujuria). Y así hay tantos en los montes y cerca de los pueblos que son plaga ya, y una de las mayores que padecen los indios en sus sementeras, que las talan y maltratan, sin bastarles cerca, o vallados, que hacen a todas ellas, y sino no las lograran, y con todo eso se malogran muchas. Y por esta causa es menester de día y de noche cuidar de ellas y ahuyentar a estos, sin bastarles armas de varias maneras, ni ballestones que llaman *balatic*,[30] ni puas de varios modos, ni aun el fuego que suelen encendar de noche

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[29] *'Puerco mestizo'* Sánchez terms it and as Alcina described it: mixed breed between the wide and domestic pig. *Op.cit.*

[30] This is an animal snare or trap in which a pointed bamboo stick flies at the intended victim. v. To trap, Tramp, *op.cit.*, p. 23. Interesting, Sánchez has almost a full page for this entry. *Balatic: a large crossbow or a trap for catching hogs or other animals, even people.* Its parts are of *liguatan* or *aliguatan*, which are two sticks, in an X-shapedd manner and firmly anchored to the ground. The intersection of these is called *panlangbid.*

call *bayong*. The flesh of these is better than either of the wild ones or the domestic; it combines the best qualities of both species.

These, which we call *bayong* are bred by joining the wild with the domestic hogs, which they can also raise in their houses. Rarely are they completely domesticated because, even after many months, on seeing their own kind, they flee to the mountains. Hence, there is a saying among them of what is difficult to tame, which agrees with Horace's, *furca tamen ipsa recurret*.[31]

The other difference is smaller than the other two, although not less brave, nor does it resist less, because of being raised in very mountainous places and among the crags, over which they clamber and run like goats and even better.

The best of all these is a type of 'porcupine hog' which is found in Caraga. It is small type but resembles the hogs in Spain which they call 'procupine' because of the spines that they have in place of bristles. I have seen them there [Spain] like the quills of feathers and those here have them like quills of a hen feather. I have not seen them as native of these islands of Leyte and Samar, etc., but brought from Caraga, where they say they are plentiful but they do not grow much. The one I saw was like a suckling of eight to ten months usually is in its size.

All these species are very corpulent or prolific, as the symbol of lust in the final analysis; hence there are so many in the mountains and near the towns that they are now a plague and one of the greater ones that the natives suffer from in their cultivated fields. They devastate and destroy these, despite the hedges or fences that they build around all of them, and without which they could not harvest their crops. Notwithstanding all this, many are laid waste. And for this reason it is necessary to care for them night and day and to scare them. Even arming themselves in various ways is insufficient; neither crossbows, which they call *balatik*, nor pricks of various type, nor even fires, which they usually burn all night around the fields.

Balatic: also refers to the stars which form a pattern like the *balatic* or crossbow. Sánchez, *op.cit.*

[31] The complete proverb of Horace seems to be like this: *naturam expellas furca, tamen usque recurret*. Thus means: Although one may try to overcome the natural inclination with a big hayfork, that is, with all diligence and effort, it will in the end return to its own place, that is, one will return to be the same.

alrededor de sus sementeras, que por el lado de las llamas se pasan, por poco espacio que haya sin fuego.

Y, como siempre van creciendo, cada día es más el daño, y sus invasiones mayores, de que se lamentan no poco los indios, y con razón, porque son muchos los daños que de ellos reciben y el provecho poco. Pues el mayor que tienen es comérselos, cuando los matan sus perros, o perrillos, que, con ser de suyo pequeños y desmedrados, poco mayores que las zorras de España, y con las orejas como ellas, son valientes y suelen coger los javalíes tres y cuatro veces mayores que ellos, por estar diestros en huirles el cuerpo, cuando los envisten, o írseles a los zancajos, o corvas, de donde les muerden tenazmente, y, si se ayudan algunos mejor; hasta que llega el indio con su lanza y los mata, y, cargándoselos a los hombros (como dijimos, cárganlos a bobotes[32]) se los llevan a su casa, y hacen fiesta, pues pocos son los que guardan para mañana, sino que, o dan a otros, o se lo[s] comen amos y perros, hasta que se acaba.

Es la carne de puerco montés de la que más gustan (de la casera no tanto, y las menos de las mugeres comen de ellos) luego de la de venado. Y una y otra la comen, cuando olisca o yede ya, que dicen que entonces es más sabrosa, sin que asqueen los gusanos que en ella hallan cuando la comen, que los más melindrosos solo los quitan, los menos se los comen, que dicen que todo es carne de puerco, con que muestran ellos cuanto lo son. Lo que estiman los perros estos naturales diremos en otra parte.

Así de los puercos como de los venados se sacan piedras bezoares. Las de los puercos son más duras, y la[s] de los venados son más blandas; de unos y otros hay algunas que se vuelven totalmente piedras, y estas son propiamente las que llaman bezoares, y las más medicinales. Críanlas blandas por no tener la debida sazón para convertirse en piedras (pues yo he tenido una como un huevo de gallina, que la mitad estaba vuelta totalmente en piedra, la otra mitad blanda, y que parece se acabaría de endurecer con el tiempo). Las de los puercos son a modo de fieltro muy duro y ásperas al tacto; las de los venados, blandas como lana muy delicada. Unas y otras son muy medicinales. Y las he tenido yo como huevos de ganso algunas, y otras como de pato, aunque más largas; otras menores de venado, donde se hallan más veces, y, aunque comúnmente son redondas u ovadas, las tengo yo en mi poder cuadradas totalmente.

[32] A basket lined with eyelet holes

These pass through near the flames, if a small opening is found where there is no fire.

Since they go on multiplying every day, the danger is bigger and their invasion greater. The natives lament this situation not a little and with reason, because the damages they receive from these boars are many and the advantages few. The greater advantage they have is to eat them when their dogs or little dogs kill them. Although these themselves are small and scraggly, a little bigger than the foxes of Spain and with similar ears, they are brave and usually seize the boars three or four times larger than they, because they are clever in avoiding them when they are attacked. They go for the ankles or shanks, where they bite them, clinging tenaciously. Some of them help the others until the native arrives with his lance and kills them; he then places it on his shoulders, as we have said that they carry the *abobot*, and carries it to his house, where a feast is prepared. Since there are very few who keep things for the future, they either give them to others or they eat: both the masters and the dogs, until all is gone.

The flesh of the wild boars is the most liked. That of the domestic, not as much and very few women eat it. The next is venison. The one and the other is consumed when it smells or has an odor, for they say that it is then that is more delicious. Nor do they avoid maggots which they find in it as they eat: only the more squeamish pick them out. The others eat them, for they say that it is all meat of the pig; in this way they show how much they resemble them. How fond these natives are of dogs, we shall say on another occasion.

Both from the boars and from the deer there are taken the bezoar stones. Those of the boars are harder, while those of the deer are softer. Among the one and the other, there are some that become totally like stone; these are the ones that are appropriately called bezoares and are very medicinal. They emerge soft because they did not have time to develop into stone; I have one like a hen's egg with half of it turned to stone completely and the other half soft; it seems that it would have continued to harden with time. Those from the boars are very hard and rough to the touch, like felt; those from the deer are soft, like very fine wool. The one and the other are very medicinal. I had some of them like goose eggs and others like those of a duck, although a bit longer. The others from the deer are smaller and are found more often. Although ordinarily they are round or oval, I have, in my possession, some that are completely square.

El color ordinario de las de los venados es pardisco o medio rubio. Algunas tienen una tez algo negra y más solida. Todas ellas están como cascos de cebollas, que parece se fraguan no de una vez sino de muchas, añadiendo una capa sobre otra. Algunas comienzan a convertirse en piedra desde el centro, otras desde la superficie; que de todo he visto, por haber llegado muchas a mis manos, y que, si las hubiera guardado todas, pudiera haber juntado cantidad de más de un almud[33] de ellas. Y, aunque para calenturas, para cámaras de sangre, para dolores de vientre y otros, son provechosas, bebidas en agua caliente o vino, en que se deslíen o desmenuzan, la más probada experiencia y que cada día la vemos, es para partos dificiles, que dando a beber de estas piedras blandas (que llaman *ambal* los indios), peso de un real poco más a menos, desleído en agua o vino, es infalible el parir presto. Y a la causa (porque por acá no hay boticas ni tiendas donde se hallan cuando son menester) las traemos siempre los Padres a mano (que somos los médicos de cuerpo y alma, más ciertos y sin ningún interés) para dárselas en tiempo de necesidad, porque de ellos raro tienen tanta providencia.

De otro género de piedras bezoares, que se hallan en algunos puercos de monte, trataremos en otro lugar cuando de dicha[s] piedras en especial.

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[33] *Almud*: A dry measure. A half *almud-toledano* equals a *ganta* or a half *celemin* in other regions. A *tsupa* (chupa) is *la ochava del medio almud-toledano que se llama en Bisaya gantang* and also *galiman*... Artigas y Cuerva, *op. cit.*, pp. 97-98.

The usual color of those from the deer is gray or half-red. Some have a somewhat blackish hue and are more solid. All these are like the peals of an onion, which seem to have been put together not at one time but one over the other. Some begin to change into stone from the center; others from the outside. I have seen all of this because many have come to my hands and if I have kept them all, I would have gathered a quantity of them, amounting to more than an *almud* of them. Although, for fevers, for bloody stools, for illnesses of stomach and others, they are helpful when taken in hot water or wine, in which they are broken up or crushed, they are most efficacious in difficult births, as experience proves and as we can see everyday. They administer these soft stones (which the natives call *ambal*, weighing about a *real*, more or less, broken up in water or wine and invariably the birth takes place quickly. And so, for this reason, because over here there are no pharmacies or stores where they can be obtained when needed, we Fathers always carry them along to administer to the natives in times of need, because they seldom have such forethought. Here we are doctors both of body and soul; most reliable and without any interest.

About the other kinds of bezoar stones, which are found in some wild boars, we shall treat in another place, when we will speak about the said stones in a special way.

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