

A Visual Documentation of Fil-Hispanic Churches

Part XXI: The Church of San Jacinto de Polonia in Camalaniugan, Cagayan

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Old and almost forgotten, but rare

A town that is often overlooked on the road from Lallo to Aparri, Cagayan, is Camalaniugan. Ironically, it is in fact one of the oldest in the area and is the custodian of some very rare artifacts and structures unique in the country. Having said that, it is a further irony that there is hardly anything left to show for its history because much of it has been washed away by the Cagayan River.

The settlement of the Cagayan Valley by the Spaniards began when troops from Manila were sent in 1581 to evict pockets of Japanese along the province's northern seacoasts. These Japanese, whose leader was called Taifusu, were perceived to be pirates. The Spanish forces, led by Juan Pablo Carrión, incorporated soldiers who were classified as Pampangos, Tagalogs, and Visayans. After driving the Japanese away, the combined Spanish-Filipino troops proceeded to explore the rest of the area and sailed up the Cagayan River to look for an encampment.¹ This northernmost

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¹ Julian Malumbres, OP, *Historia de Cagayan* (Manila: Tip. Linotype de Sto. Tomas, 1918), pp. 20-21, 367. Pedro V. Salgado, O.P., *Cagayan Valley and Eastern Cordillera 1581-1898* (N.p.: The Author, 2002), p. 147.

region of Cagayan is where the “purest” form of the Ibanag language is considered to be spoken.²

The Dominican historian Julian Malumbres posits “without a doubt” that Camalaniugan was the first place where the Spaniards set foot after their victory.³ However, Carrión’s hanging a local leader, Guiab, on questionable charges, caused the people to retreat.⁴ From Camalaniugan, the Spaniards moved south to Lallo, about one and a half *leguas*⁵ (about 5 ½ km.) or a half-hour boat-ride away. In Lallo they established Nueva Segovia, the capital of the region and soon seat of the eponymous diocese, with separate districts for the Ibanag-speaking populace (Siguiran and Tocolana, north and south of Lallo respectively), for the Spaniards (Nueva Segovia proper), and for the rest of the Filipino troops (Bagumbayan, now the center of the modern municipality of Lallo).

We may infer that Camalaniugan in the 1580s had a port, or at least a secure anchorage: Malumbres, writing in the early 20th century, observed that steamships would dock along its banks during storms and inclement weather. Malumbres also attributes the name of the locality to the abundance of coconut palms (*nio*) in the area.⁶

Positioned near the mouth of the Cagayan River with a good docking area, Camalaniugan was the first trading center encountered along this waterway.⁷ This implies that adjacent places to the north such as Aparri and Buguey were still marshland or sparsely populated. Aparri, about one and a half *leguas* (about 5 ½ km.) north of Camalaniugan, was permitted to construct buildings (perhaps for docking and storage) in 1604, and it was only made a vicarage separate from Camalaniugan in 1680.⁸ Buguey, slightly farther to the northeast, began as a mission of Camalaniugan in 1596 and was separated as a vicarage in 1623; Malumbres, possibly echoing oral tradition, considers it the original mouth of the Cagayan River.⁹

Acting on a request by Governor Luís Pérez Dasmariñas for the Dominicans to take charge of the spiritual administration of Cagayan in 1594, two friars

² Felix M. Keesing, *The Ethnohistory of Northern Luzon* (Stanford, California: Stanford University Press, 1962), pp. 207 and 334, also citing Malumbres, pp. 13-14.

³ Malumbres, p. 367.

⁴ Malumbres, p. 367; Keesing, p. 210.

⁵ The Spanish *legua* in the old days was a rough measure equivalent to how much distance one could reach in one hour. In many parts of the empire, it was assumed to be equivalent to about five kilometers.

⁶ Malumbres, p. 367.

⁷ Keesing, p. 334.

⁸ Malumbres, p. 400.

⁹ *Ibid.*, pp. 277, 365.

established a mission in Lallo. The next year, six more Dominicans were sent: four priests (Miguel Martín de San Jacinto, Gaspar Zarfate, Ambrosio de la Madre de Dios, and Antonio Soria) and two lay brothers (Gonzalo de Herrera and Domingo de San Blas). By September 14, 1595, they had set up the first Dominican missions in Pata (now a barrio in Sánchez Mira), Abulug, and Camalaniugan, apart from Nueva Segovia. In the Dominican provincial chapter held on June 15, 1596, the “house” or vicarage of Camalaniugan was accepted, which implied its formal ecclesiastical establishment. The fledgling church was placed under the protection of San Jacinto de Polonia, a Dominican remembered for his having rescued the Blessed Sacrament and an image of Our Lady from his convent under Kossack attack (hence his iconography: a ciborium or monstrance and an image of the Blessed Mother on either hand). The first Dominican missionary in Camalaniugan was Antonio Soria, who worked here from 1595 until he was replaced in 1596.¹⁰ No vicar is named in the *Acta* of 1596, although we know this unnamed vicar was assisted by the deacon Gonzalo de Herrera, who unfortunately did not last beyond 1597. The first formally assigned vicar was Gaspar Zarfate, who heads the list of four in the *Acta* of 1598 (he was among the four pioneers sent in 1595¹¹). Zarfate, whose term was extended until 1602, is distinguished for having written the first grammar of Ibanag.¹²

In the Dominican manner, a “house” could be established with a minimum of two persons. It was also called a *vicaría* or vicarage, headed by a vicar.¹³ The vicar had one or two assistants, also priests, who were called *presidente* or *socio*. Only with the ecclesiastical changes effected in the Philippines in the late 1760s was the vicarage considered a *parroquia* or parish, and hence headed by a parish priest, the modern descendant of the vicar. The deeper implication of this change was that parishes were now subject to visitation by the bishop. (The vicarage is to be differentiated from the *vicariato* or vicariate, an administrative area within a diocese comprising a number of parishes, headed by a vicar forane who reported directly to the bishop.)

Slowly, the Dominicans endeavored to win the people to settle, or come back, to Camalaniugan. Initially, after the trauma of Carrión’s actions, the people “showed so little pleasure at having them in their village that no one visited or spoke to them, except when they were going to depart”—to which the preachers replied “when the

¹⁰ *Ibid.*, p. 22.

¹¹ In 1595, Zarfate was missionizing in Pata. Malumbres, p. 22.

¹² Eladio Neira, O.P., ed., *Misioneros Dominicanos en el Extremo Oriente*. Volume 1, 1587-1835 [Edited, updated and corrected version of Hilario Ocio OP’s *Compendio de la Reseña Biográfica de los Religiosos de la Provincia de Nuestra Señora del Rosario de la Orden de Predicadores* (Manila, 1895)] (Manila: [Provincia de Nuestra Señora del Rosario, 2000], p. 69.

¹³ *Ibid.*, p. 12.

river ran dry.” The women “ran away like so many fallow-deer,” and left on the ground the jars of water they had drawn from the river, just to avoid any encounter with them. When the friars were finally accepted, and a simple chapel roofed with thatch was erected, they found the people of Camalaniugan “among the most intelligent in the provinces... very friendly with the Spaniards, ... [even extending] great help in pacifying the whole country [... through] continued assistance in the wars which took place.”¹⁴

When Camalaniugan was accepted as a *vicaría* in 1596, its territory comprised all of Cagayan north of Lallo, from Tulag (an ancestor of Abulug) in the west, to Buguey in the east, and further south to Nassiping, two towns beyond Lallo. By 1604, one of the priests assigned in Camalaniugan was designated as a *presidente* and given the task of looking after the new Christian community in Buguey. This mission, initially dedicated to San Vicente Ferrer, was ecclesiastically separated from Camalaniugan in 1623 and then re-dedicated to St. Anne.

In Aparri, as we have seen, a permit was given in 1604 to construct public buildings. This may reflect Aparri’s emergence as a port and first point of destination upon reaching the mouth of the Cagayan River, even before docking at Camalaniugan. In 1625, as testified by the vicar of Camalaniugan, a small processional image of the Virgin calmed a fire that was ravaging the town.¹⁵ In 1662, the vicar of Camalaniugan noted that some liturgical and adornments of silver for the chapel in Aparri such as a *turibulo* (incense burner) and crowns for the images of Our Lady were in the custody of the former (in Aparri itself, a rosary of gold filigree was kept by the confraternity).¹⁶ The house of San Telmo de Aparri was separated from Camalaniugan in 1680.¹⁷

There were times when Camalaniugan became the “mother parish” for churches that were still evolving as vicarages, or when there were not enough priests. The provincial chapter in 1614 assigned seven Dominicans to reside in Camalaniugan (the largest number in its history). From here, six priests and a lay brother made missionary visits to the fledgling Christian communities of Aparri, Buguey, Tocolana,

¹⁴ Kessing, pp. 210-212. Salgado, pp. 199-200. “[The natives] learned to love them, so much so that they thanked the Spanish king for sending the Spaniards to defend them from their enemies and from the abuses of other Spaniards,” Malumbres, p. 367.

¹⁵ Malumbres, p. 401.

¹⁶ AUST, Sección Cagayan, Tomo 11, doc. 8, “Libro e inventario de la plata que ay en servicio de las iglesias de esta provincia de Cagayan,” fol. 35. This is a copy made in 1776 of an original prepared in 1662. A digital copy is in AUST, APSR C, Rollo 57, image 0065.

¹⁷ Malumbres, p. 400.

Gattaran, and Nassiping: in other words, all the towns in the northeast quadrant of Cagayan except for the capital, Nueva Segovia.¹⁸

In 1706-1708, the vicar of Camalaniuan was also in charge of Tocolana, and in 1712-1714, of Buguey. In other times, however, Camalaniuan was placed under the charge of its “daughter” vicarage, Aparri, such as in 1704-1706 and 1714-1716. In 1710-1712, and again in 1749-1751, both Camalaniuan and Tocolana were under the spiritual administration of Lallo. This shifting of charges may be attributed to a shortage of Dominicans during these years. This lack of properly designated ministers may also be inferred through the disappearance of Camalaniuan in the assignment lists in the acts of several provincial chapters right into the late 19th century: this means there were no permanent priests for the years 1775-1777, 1792-1794, 1821-1825, 1830-1832, (a priest assigned here in 1833 was transferred to Aparri at the end of the year), 1833-1839, 1839-1841 (one Dominican was assigned here in 1839 but he died this same year), 1851-1855, and 1882-1884.¹⁹ Perhaps priests from neighboring Lallo or Aparri took turns ministering to the spiritual needs of Camalaniuan during these times. Could it imply that the town had slowly fallen into less than fortunate circumstances?

For all its seeming misfortunes, Camalaniuan has the glory of having been ministered to by Pedro Vázquez in 1616-1617. Father Vázquez was martyred in Japan in 1624 and was beatified in 1867.²⁰

A few scattered pieces of historical tidbits can be given before we tackle the church compound of Camalaniuan:

In 1737, European-style looms, plows, and other tools were introduced by Father Francisco Rojano.²¹ A document of 1770 tells us that the women of Camalaniuan were then renowned for their silk-woven shawls and tablecloths. Unfortunately, they were also subject to abuse from the garrison in Lallo, who commissioned uniforms from them but did not provide enough material.²²

¹⁸ *Acta Capitulum Provincialium Provinciae Sanctissimi Rosarii Philippinarum, Ordinis Praedicatorum ab anno 1588 á sua in provinciam erectione primo. Tomus Primus ad anno 1588 ad annum 1698* (Manila: Typis Collegii Sancti Thomae, 1874), (hereafter Acta I and the corresponding year—1614—, p. 27). Also Neira I, p. 101.

¹⁹ See the Acta for the particular years.

²⁰ Neira, I, p. 117.

²¹ Fr. Rojano was vicar of Iguig and Amulung (1737-1739), Lallo and Tocolana (1739-1745), and of Aparri (where he died in 1746). Neira, I, p. 290.

²² Malumbres, pp. 64, 368.

Sometime about 1750, a confraternity to Nuestra Señora de Luces (Our Lady of Lights) was established in the towns of Camalaniugan, Aparri, and Buguey. In 1752, this confraternity was suppressed for unknown reasons and the “membership fees” of six *reales* were returned to each member. When questioned what they wanted to do with the rest of the money, those of Camalaniugan replied, something for the image of Our Lady or for the adornment of the church. This particular document is significant because it contains the signatures of the members, perhaps the earliest such “artifacts” of identified personalities of the town.²³

The town and surrounding areas were invaded by pirates, said to be Moros from the south (but some could speak Iloko), in 1771. A detailed account was penned by the parish priest at that time, Fr. Juan Bautista de la Cruz.²⁴

In 1805, a visiting Dominican noted that a native son of Camalaniugan, 29-year old Flaviano Montesinos, was a diocesan priest and at that time interim parish priest of nearby Nassiping and Gattaran.²⁵

Church constructions

There are very few leads on the construction history of the church and its convento. In the beginning, as with the rest of the country, a simple church was erected, with a roof of thatch. In the 17th century, we may suppose that the buildings together with others in Cagayan suffered during major disasters. On record are: an earthquake on November 30, 1619 that toppled many churches, including that in Nueva Segovia; another earthquake on September 19, 1687, that greatly damaged many structures of stone; a massive flood in November of the same year, whose waters lapped over the altar tables in Lallo; and another terrible earthquake in 1688, that put many churches and conventos in danger. By this time, as noted by the Dominican chronicler Juan Peguero in 1690, “all the churches in Cagayan were of stone and brick, well-built, beautiful, and large.”²⁶

The church and convento did not have much luck either in the succeeding century. In 1719, both structures were burned due to the carelessness of a servant.

²³ *Ibid.*, p. 367. “Cofradia de Nuestra Señora de Luces,” see APSR C Roll 157, Cagayan, vol. 11, doc. 13. The document pertaining to Camalaniugan is dated June 11, 1752; that of Aparri, July 9, 1752; and that of Buguey, Aug. 28, 1752. The *cofrades* of Aparri suggested that, with the rest of the funds, a new bell be acquired and a broken one be repaired. Those in Buguey replied, whatever the vicar thought proper for the church.

²⁴ Malumbres, p. 367. Father de la Cruz was parish priest for four terms (1757-1759, then without interruption 1765-1775).

²⁵ Malumbres, p. 345.

²⁶ Malumbres, pp. 19, 37, and 51.

Eight years later, on November 9, 1727, the church complex and its archive went up again in flames, as scribbled in a book of baptisms. In both cases, the buildings were rebuilt by Father Gil Jiménez.²⁷ In 1714-1716, Father Jiménez was vicar of Aparri, which at this time also administered Camalaniugan.²⁸ Father Jiménez was vicar proper of Camalaniugan during the years 1727-1733, 1743-1745, and 1751-1755; he last served Camalaniugan as assistant vicar from 1757 to 1758, the year of his death. We may presume that his several re-assignments to Camalaniugan were due to his having had a major hand in the rebuilding of the church after its second burning in 1727. The church was all of brick, but its height as well as that of the convento were greatly reduced as a result of the fire.²⁹ It is perhaps during this time that the castle-like *horno* with its spectacular stairway was constructed, so it could furnish the complex with bricks.

A few years later, a hospital was in the locality, possibly an annex to the convento, during the term of Father Diego de la Torre (1733-1735). It is not known how long this facility lasted; there is no mention of it in later years, although Father de la Torre also established hospitals in Aparri, Abulug, Massi (now Pamplona), and Cabagan (now San Pablo, Isabela).³⁰

On October 7, 1845, a horrible typhoon struck northern Cagayan. Camalaniugan seems to have been the most devastated: 11 people died and 20 were wounded. Also lost were 22 *barangays* (native boats), 4 carriages, 219 rice-fields, 39 pigs, 2,329 chickens, 50 cows, 77 carabaos, 56 horses, and 100 chests of clothes. The church and convento were destroyed, along with two schools, six houses of wooden boards, and 55 nipa huts.³¹ Slowly sections of the convento collapsed into the river; in the 1870s, masts of passing boats still scraped against its walls.³² A new convento was built on the other side of the church, using the stout wooden beams of the ill-struck building, by Father Marcelino Cascos, parish priest from 1886 to 1890.³³

The brick church eventually followed the convento. In the early 1900s, significant parts of it, especially the wall on the western side, were descending into the waters. In the 1990s, the ruins of its inverted apse and triangular buttress could still be seen on the river bank; today they are no more. Still preserved are the niche for

²⁷ Ibid., pp. 62, 120, and 367.

²⁸ However, according to Neira, I, p. 276, Fr. Jiménez was in Tuguegarao in 1714-1716.

²⁹ Malumbres, p. 343.

³⁰ Ibid., p. 64.

³¹ Ibid., p. 368. The *baguio* wreaked destruction from Caticungan (now Claveria) in the west to Cape Engaño on the east; it forced the people of Masi to resettle in Pamplona. There were some who thought that the disaster was caused by the eruption of a dormant volcano.

³² Ibid., p. 120.

³³ Ibid., pp. 278, 368.

the pulpit, and a quadrangular niche—itsself contained within an arch on the wall—which may have contained a bas-relief or painting, and was framed by a retablo.

As with the Spaniards in 1581, Camalaniugan was the first place where the Filipino revolutionaries landed on August 25, 1898. A number of Dominicans were in the town to celebrate the feast of San Jacinto. Upon learning of the revolutionaries, they fled to the fields but were eventually arrested and imprisoned in Alcala. The last Spanish Dominican of the 19th century, Father Isidro Fernández Torre was replaced by the first Filipino secular priest, Father Trinidad Ranjo.³⁴ At least one Spanish Dominican ministered to Camalaniugan in the 20th century. Father Braulio Pietro Martín was assigned here in 1912, when the Dominicans were administering the seminary adjacent to the San Jacinto church in Tuguegarao. The Dominicans turned over their work to the diocese in 1934.³⁵

Shortly after 1898, a typhoon unroofed the church. Although the parishioners contributed money for its repair, Fr. Ranjo and his successors did not repair it:³⁶ perhaps they thought it was better to build a new one rather than rehabilitate that which was obviously crumbling into the waters.

Today, a modern concrete church stands a block from the ruins, almost hiding it from visitors. The bell tower was inaugurated on December 18, 1998.

Rare artifacts

The most significant artifact in the church complex of Camalaniugan is a bell in the present belfry. Its raised date, 1595, identifies it as the oldest dated bell in the Philippines; furthermore, no other Western-type bell in the region seems to be older. The abbreviated inscription may be unscrambled as: “Santa Maria de Binalatoca, Ora pro nobis” (Holy Mary of Binalatoca, Pray for us). Binalatoca may be another spelling of Binalatongan, the old site of present-day San Carlos City, Pangasinan. In 1764, forces of the rebel Palaris burned Binalatongan, and the town, the first established by the Dominicans in Pangasinan, was transferred to its present location. The bell may have been brought over the Cordillera mountains to eventually find its way to Camalaniugan, which was like Binalatoca a Dominican ministry.

Other bells hanging in the belfry are dated 1792 (dedicated to San Jacinto), 1822 (cast by the Manila bell caster Benito de los Reyes, and dedicated to Nuestra Señora de Nieva and Santa Barbara), 1879 (cast by the Manila bell caster Santos

³⁴ Salgado, p. 212.

³⁵ Neira, II, p. 232.

³⁶ Salgado, p. 201.

Supangco and dedicated to Santiago Apostol), and 1896 (donated to Father Buenaventura Matia by the former leaders of Camalaniugan, Don H. Iringan, Don J. Limun, and Doña Gaspara Pinzon).

Another unique work of art in the church is the carved wooden *relieve* depicting Our Lady of the Rosary. By its archaic style, the *relieve* could date from the 17th or early 18th century. In this interesting piece, the Lady and the Christ Child, joined by several angels flying around and gesticulating joyfully, hold out rosaries to the souls in purgatory.

The church of Camalaniugan was rebuilt of brick in the first half of the 18th century but was ruined in the next century. The *horno* that fired the bricks for its construction is perhaps the biggest of its kind in the Cagayan Valley. Although in ruins, these structures have much to tell us about mortar, brick-molding and brick-laying, gravel infill, building proportions, stability of lime plaster, and other construction techniques. One hopes that, like the souls looking forward to be saved in the *relieve* of Our Lady of the Rosary, the old church of Camalaniugan with its works of art may be conserved so that it can continue telling its story to future generations.

Table of Dominican ministers of the vicarage of San Jacinto de Camalaniugan, Cagayan

Legend for biographical citations and other annotations:

Names in bold	Vicars or parish priests
Indented names	Assistants or <i>socios</i>
<i>name in italics</i>	additional name from Neira (the listings in Acta often use only religious names, discounting other family names)
*	formerly assigned here as an assistant
b.	born
Bd.	Blessed
H.	Hermano, member of the Third or Lay Order
MC	Malumbres, Julian, O.P. 1918. <i>Historia de Cagayan</i> . Manila: Tip. Linotype de Sto. Tomás.
N1	Neira, Eladio, O.P., ed. 2000. <i>Misioneros Dominicanos en el Extremo Oriente</i> . Volume 1, 1587-1835 [Edited, updated and corrected version of Hilario Ocio OP's <i>Compendio de la Reseña Biográfica de los Religiosos de la Provincia de Nuestra Señora del Rosario de la Orden de Predicadores</i> (Manila, 1895)]. Manila: [Provincia de Nuestra Señora del Rosario].
N2	_____. 2000b. <i>Misioneros Dominicanos en el Extremo Oriente</i> . Volume 2, 1836-1940 [Continuation of Ocio's <i>Compendio</i> , updated by Gregorio Arnaiz O.P. up to 1940.] Manila: [Provincia de Nuestra Señora del Rosario].
nA	not in the <i>Acta</i>

nN	not found in Neira
x	nth time assigned in the place
x ^N	date taken from Neira

Please take note that information in the *Acta* may differ from other sources. These differences are noted in the rightmost column, with the corresponding source. An educated guess was resorted to in the cases when there were contradictions between the *Acta* and Neira.

If the minister died in Camalaniugan, this is indicated in the Lifespan column.

Years (taken from the corresponding <i>Acta</i> and Neira 1 and 2).	Name/ Remarks	Lifespan	Biographical source
1581. Civil foundation- MC:445.			
1594. Gov. Gen. Luis Pérez Dasmariñas requested the Dominicans to take charge of the spiritual administration of Cagayan. First two Dominicans established themselves in Lallo. On June 13 and 14, 1595, the Gov. Gen. and the Cathedral chapter (in the absence of Bishop Salazar), gave the spiritual administration of Cagayan to the Dominicans. That year, four more Dominican priests (Miguel Martin de San Jacinto, Gaspar Zarfate, Ambrosio de la Madre de Dios, and Antonio Soria) and two lay brothers (Gonzalo de Herrera and Domingo de San Blas) were sent to Cagayan; by 14 Sept 1595, they had set up the first Dominican missions in Pata, Abulug, Camalaniugan, apart from Nueva Segovia. MC:22.			
1595-1596	Antonio de Soria	?-1600	N1:67
1595-1597	Gonzalo de Herrera	?-1597	N1:80; was deacon who did not survive more than two years
1596 June 15 (Provincial chapter). Ecclesiastical foundation: “7. ^a Acceptamus domum S. Hyacinthi de Camalanuyugan.” MC:445.			
1598-1602	Gaspar Zarfate , 2 terms	?-1621	N1:69; 1596-1602; was the first to come up with an Ibanag grammar. MC:22; 1595, was in Pata.
1598-1600	Francisco Minajo	?-1613	N1:76; Minayo
1598-1600	Pedro <i>Calvaras</i> de San Andrés, H	?-?	N1:70
1598-1599	Jerónimo de Abalos	?-1599	N1:80. nA
1600-1604	Juan de Anaya	?-1609	N1:76-77
1602-1604	Ambrosio Martínez de la Madre de Dios	c.1570-1626	N1:67-68. MC:22; 1595 was in Abulug.
	Juan de Anaya, 2x	?-1609	N1:76-77

1602-1604	Claudio Charlade	?-1605, Camalaniugan	N1:88; Charlada
	Jeronimo Morer	?-1638	N1:91; 1602-1608
1604. House of San Vicente de Buguey was established; but its ministers were based in Camalaniugan until 1623.			
1604-1606	Gaspar Zarfate , 2x	?-1621	N1:69
1604-1606	Juan Marin; president of San Vicente de Buguey	?-?	N1:79
	Jerónimo Morer, 2 nd term	?-1638	N1:91; 1602-1608
1604-1607	Pedro de Figueroa	?-1607, Camalaniugan	N1:88; Figuerola
1606-1608	Jerónimo Morer*	?-1638	N1:91; 1602-1608
1606?	Jacinto de Navarra	?-?	N1:97
1606 [for Buguey]	Pedro de Figueroa, <i>presidente</i> for Buguey, but assigned to Camalaniugan	?-1607, Camalaniugan	N1:88; Figuerola
1606-1608 [for Buguey]	Bernabe de San Vicente, <i>socius</i> for Buguey, but assigned to Camalaniugan	?-?	N1:97
1608-1612	Miguel Martín de San Jacinto , 2 terms	1570-1625	N1:66-67; in Pata 1595, then 1 st vicar, 1598-1600.
1608	Lorenzo Alduayen	1570-1640	N1:91; Elduayen
1608-1610	Jacinto <i>Lopez</i> de San Jerónimo	c.1578-1637	N1:102
1608-1610	Melchor Manzano	?-1630	N1:99
1610	Jerónimo Catalán	?-?	N1:102; 1608-1612 in Tabang
1610-1612	Miguel de Ureña	?-1618	N1:88; Miguel Ureña
1610-1612	Pedro Mártir <i>Lucenilla</i>	?-1649	N1:105
1612-1616	Francisco Cabrera	c.1580-1624	N1:101; Francisco de Cabrera
1612-1614	Jerónimo Morer, 2x	?-1638	N1:91
1612-1614	Tomas de Almazán	?-?	N1:113; Tomás Almazán
1612-1614	Lorenzo Alduayen, 2x	1570-1640	N1:91; Elduayen

1614. Aparri, Bugay, Tocolana, Gattaran and Nassiping were incorporated with Camalaniugan during the time of Fr Francisco de Cabrera. N1:101.			
1614-1616	Francisco Cabrera	c.1580-1624	N1:101; Francisco de Cabrera
1614-1617	Francisco Hurtado	?-?	N1:106
1614-?	Gaspar Hurtado [Zarfate?]	?-1621	[N1:69; no other Gaspar at this time but Gaspar Zarfate; could this be a typographical error?]
1614-1616	Pedro Mártir de la Plaza	?-?	N1:111; Pedro Martín de la Plaza
1614-1616	Carlos Clemente Gan	1588-1660	N1:108; Carlos Clemente Gant
1614-1616	Diego Collado	c.1585-1641	N1:109-110
1614-1616	Pedro Gascón	?-?	N1:113
1614-1617	Juan García <i>Lacalle</i> , H	c.1582-1625	N1:493
1616-1617	Mateo de la Villa	c.1580-c.1670	N1:101
	Diego Collado	c.1585-1641	N1:109-110- 1614-1616
1616-1617	Francisco Carrero	?-?	N1:116
1616-1617	Pedro Vázquez (Beato); martyred in Japan; bd 1867.	1590-1624	N1:117
1617-1619	Miguel Martín de San Jacinto , 2x	1570-1625	N1:66-67
1617-1619	Alonso Sánchez <i>de la Visitación</i>	c.1590-1640	N1:118
1617-1619	Matías de San Pablo	?-?	N1:121
1619-1621	Francisco Hurtado*	?-?	N1:106
1619-1621	Diego de Toro	c.1590-1638	N1:116-117
1619-1621	Miguel Fernández	?-?	N1:128
1621-1623	Martín de la Anunciación	c.1580-c.1624	N1:101
1621-1623	Diego de Toro, 2x	c.1590-1638	N1:116-117
1623. The house of San Vicente de Buguey was re-established as that of Santa Ana de Buguey, and formally separated from that of Camalaniugan.			
1623-1625	Diego de Toro*	c.1590-1638	N1:116-117
	Miguel <i>Martín</i> de San Jacinto, 3x	1570-1625	N1:66-67
1625-1626	Diego Carlos	c.1574-1626	N1:78

1627	Pedro Mártir Lucenilla*	?-1649	N1:105
1629-1631	Carlos Clemente Gant*	1588-1660	N1:108
1631	Lucas Ruíz de Montanero	1593-1663	N1:127; this first assignment in Camalaniugan not in Neira.
1633-1635	Jacinto Lopez de San Jeronimo*	c.1578-1637	N1:102
1633-1635	Miguel de Artiaga	?-1635	N1:156
1635-1637	Andres de Aro	1594-1670	N1:126-127; Andres de Haro
1635-1637	Luis de Oñate <i>del Rosario</i>	1607-1678	N1:154
1637	Pedro Mártir de Lucenilla, 2x	?-1649	N1:105; 1637-1641
1639-1641	Antonio Gómez de Espejo	1604-1678	N1:499-500
1641-1645	Luis de Oñate del Rosario* (2 terms)	1607-1678	N1:154
1645-1647	Carlos Clemente Gan, 2x	1588-1660	N1:108; Carlos Clemente Gant
1645-1647	Juan Bautista de Riveiro	?-1647, Camalaniugan	N1:141
1647-1649	Lucas Ruíz de Montanero, 2x? (2 terms)	1593-1663	N1:127
1650-1652	Antonio de Montesa	1607-1669	N1:161
1652-1654	Juan de las Casas	?-1655	N1:146
1654-1656	Ignacio de Herrera	c.1620-1667	N1:504
1656-1657	Pedro de la Fuente	?-1660	N1:167. nA
1657-1659	Luis de Oñate del Rosario, 2x	1607-1678	N1:154; 1658-1659
1659-1660	Carlos Clemente Gan, 3x	1588-1660	N1:108; Carlos Clemente Gant
1659-1661	Leonardo Márquez	1631-?	N1:194-195
1661-1663	Juan Pavón	c.1619-1666	N1:168
1661-1663	Bernardo Álvarez	1634-1691	N1:195
1663-1665	Martín Trigueros	1628-1686	N1:193
1663-1665	Antonio Calderón	1627-1685	N1:188-189
1665-1669	Diego Sánchez de Santa María, 2 terms	1632-1681	N1:565
1667-1668	Juan Castellanos	1643-1668	N1:210
1667-1669	José de San Jacinto	1643-1699	N1:209

1667-1669	Francisco de Olmedo	1644-1706	N1:208-209
1669-1671	Salvador de Santo Tomás	1626-1696	N1:193-194
1669-1671	Juan de la Cueva	1640-1708	N1:200
1671-1675	Antonio Calderon* , 2 terms	1627-1685	N1:188-189
	Leonardo Márquez, 2x	1631-?	N1:194-195; was assigned but went to Siam instead.
1673-1674	Gabriel <i>Rodríguez</i> de Ladera	1624-1674	N1:511; 1671-1673 was in Buguey.
1675-1677	Salvador de Santo Tomás , 2x	1626-1696	N1:193-194; 1673-1677
1675-1677	Diego del Villar	1645-1680	N1:222
1677-1678	Leonardo Márquez*	1631-?	N1:194-195
1677-1678	Antonio <i>Gómez</i> de Espejo, 2x (but as <i>socius</i>)	1604-1678	N1:499-500
1678	Martin Triguero	1628-1686	N1:193; Trigueros; this assignment not listed in Neira; 1678-1680 was in Tocolana
1680-1682	Antonio Calderón , 2x	1627-1685	N1:188-189
1682. The house of San Telmo de Aparri was separated from that of Camalaniugan.			
1682-1684	Jerónimo de Ulloa	1644-1701	N1:219-220
1684-1686	Martin Trigueros , 2x, 1 ¼ term	1628-1686	N1:193
1688-1690	Pedro Sánchez	1624-1694	N1:207
1690-1691	Bernardo Alvarez*	1634-1691	N1:195
1692-1694 (incl. Tocolana)	Pedro Sánchez , 2x	1624-1694	N1:207- was vicar of Tocolana 1690-1692
1694-1696 id.	Diego Piñero	1664-1712	N1:239
1696-1698	Juan Iñiguez	1658-1720, Camalaniugan	N1:229-230
1698-1700	Gabriel Serrano	1662-1722	N1:245
1700-1702	Ferdinand de la Mota	?-1713	N1:257
1702-1704	Francisco de Olmedo*	1644-1706	N1:208-209
1702-1704	Nicolás del Olmo	1659-1710	N1:245 (not in Acta)
1704 (under Aparri)	Miguel de la Villa (vicar of Aparri)	1661-1725	N1:237-238; 1702-1708, Aparri

1706 (incl. Tocolana)	Mauro Falcón	1676-1708	N1:266- 1704-1706
1708 (under Aparri)	Fernando de la Mota (vicar of Aparri, 1708-1710)	?-1713	N1:257. nA
1710 (under Lallo, with Tocolana)	Diego Constantino (vicar of Lallo)	1672-1715	N1:255; Lallo, 1706-1712
1712-1714	Andres Díaz (together with Buguey)	1656-1718	N1:247-248; Aparri, 1712-1714
1714-1716 (under Aparri)	Gil Jiménez (vicar of Aparri; together with Buguey)	?-1758	N1:276; 1714-1716, in Tuguegarao
1714	Pedro Bono	?-1721	N1:275; 1714-1716, in Tuguegarao
1714	Bernabé de la Magdalena	?-1747	N1:281; assignment in Camalaniugan not mentioned.
1714-1716	Juan Bel	1692-1723	N1:282
1716-1718	Miguel Matos	1655-1719	N1:246-247
1718	Francisco Núñez Bravo	1653-1718	N1:233
1718-1720	unknown interim priests		
1720	Juan Iñíguez , 2x	1658-1720, Camalaniugan	N1:229-230
1720-1722	unknown interim priests		
1722	Andrés Lozano	1674-1723	N1:258; 1722-1723, in Tabang and Piat
1723-1725	Miguel de la Villa , 2x	1661-1725	N1:237-238
1725-1726	José Sales	?-1726	N1:280
1727-1733	Gil Jiménez , 2x, 3 terms	?-1758	N1:276
1733-1735	Diego de la Torre	1686-1738	N1:279
1735-1737	Francisco Borja	1690-1748	N1:279-280
1737-1741	Andres Cuadrado , 2 ½ terms	1694-1742	N1:283
1743-1745	Gil Jiménez , 3x	?-1758	N1:276
1745-1747	Bernabé de la Magdalena*	?-1747, Camalaniugan	N1:281

1749-1751 (under Lallo)	Gregorio de la Fuente (vicar of Lallo, together with Tocolana, Nassiping, Gattaran, and Aripa)	1708-1768	N1:328
1751-1755	Gil Jiménez , 4x, 2 terms	?-1758	N1:276
1753	Manuel Almazán	1713-1753, Camalaniugan	N1:328
1755-1756	Juan Bautista de Azcárraga	1716-1756	N1:332
1757-1759	Juan Bautista Cruz	1726-1775	N1:350
1757-1758	Gil Jiménez, 5x, but as <i>socius</i>	?-1758	N1:276
1757-1759	Raimundo Favón	1721-?	N1:357; was vicario of Camalaniugan, 1757-1759
1759-1763	José Borja	1726-1769	N1:349
1763-1765	Luis Martínez Orive	1705-1769, Camalaniugan	N1:316
1765-1775	Juan Bautista de la Cruz , 2x, 3 terms	1726-1775, Camalaniugan	N1:350
1765-1767	José Amado	1685-1769	N1:293; Alonso Amado
1768-1769	Luis Martínez Orive, 2x, but as <i>socius</i>	1705-1769 Camalaniugan	N1:316. nA
1769-1772	Raimundo Favón, 2x, but as <i>socius</i>	1721-?	N1:357; was vicario of Camalaniugan, 1757-1759
1775-1777	unknown interim priests		
1777-1781	Vicente de Castro	1717-1787	N1:327
1781-1784 (under Babuyanes)	Ignacio Abría (vicar of Babuyanes— on the Cagayan mainland—with Camalaniugan)	1719-1784, Camalaniugan	N1:333
1785-1792	Cristobal Francisco , 2 ½ terms	1725-1792, Camalaniugan	N1:346
1792-1794	unknown interim priests		
1794-1798	Jose Burillo	1754-1815	N1:395; vicario-parroco of Camalaniugan. nA

1794-1798	Pascual Anton	1763-1803	N1:397; asignado a Camalaniugan. But is listed as a <i>cura</i> in <i>Acta</i> .
1798-1802	Francisco Muñoz	1766-1821	N1:404-405
1802-1821	Francisco Pérez , 5 terms	1767-1821, Camalaniugan	N1:405
1821-1825	unknown interim priests		
1825-1829	Ramón María Fernández Barreiro	1797-1833	N1:446
1829-1830	Vicente Salinas	1802-1830, Camalaniugan	N1:449
1830-1832	unknown interim priests		
1832	José Durán	1806-1832	N1:457
1833	José Morales	1801-1834	N1:454; transferred to Aparri, end of 1833.
1833-1837	unknown interim priests		
1837 no listing in <i>Acta</i>			
1839-1839	unknown interim priests		
1839	Benito Anglada	1771-1839, Camalaniugan	N1:432. nA
1839-1841	unknown interim priests		
1841-1844	Roque Gascón	1812-1860	N1:485
1845-1846	Policarpo Bermejo	1810-1857	N1:482
1849	Pedro Trasobares Medarde	1818-1895	N2:56; 1847-1852; built convento in Tuao
1851	Pedro de Santa Catalina	?	nA; nN
1851-1855	unknown interim priests		
1855-1856	Alejandro Fernández	1816-1857	N2:24-25
1856-1860	Pablo Almazán Orta	1832-1883	N2:82-83
1860-1871	Julián Velinchón , 3 terms	1810-1871	N1:475-476; 1860-1871
1871-1882	Santiago Capdevila Morer , 3 terms	1841-1904	N2:116
1882	Francisco Bueno Páez	1853-1902	N2:183. nA
1882-1884	unknown interim priests		
1886-1890	Marcelino Cascos Reyero	1842-1925	N2:154

1890-1893	Hilario Estevez García	1862-1931	N2:217
1893-1897	Buenaventura Matía Delgado	1863-1903	N2:226; 1893-1897
1897-1898	Isidro Fernández Torre	1866-1899	N2:272; 1897-1898
1912-?	Braulio Prieto Martin	1861-1941	N2:232; was in Cagayan until the OP turned over the province to the diocese in 1934.

PS

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Pedro Murillo Velarde, *Carta Hydrographica*, ..., 1734



Map showing Camalaniugan in Murillo Velarde's 1734 *Carta Hydrographica*.



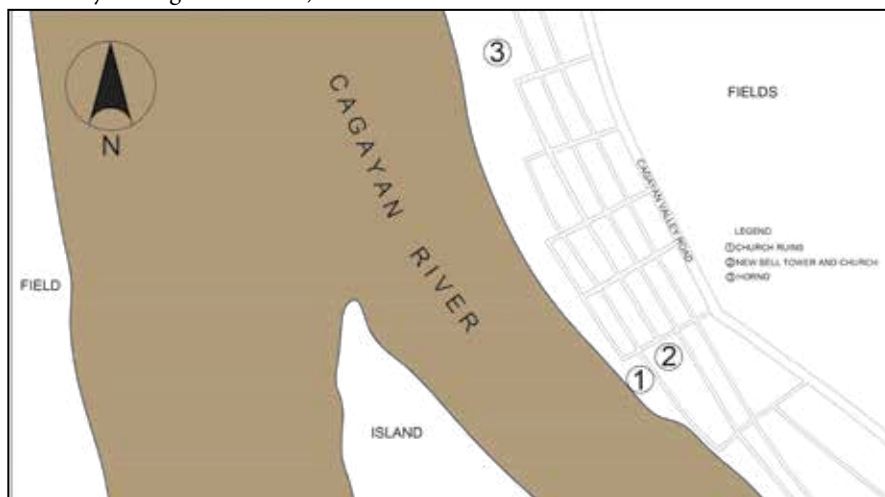
1944 map with Camalaniugan along the Cagayan River.

U.S. Army Map Service, section from Laoag NE 51-1, 1944

Map of the Philippines showing Camalaniugan, Cagayan.



Drawn by Ar. Argel Castañeda, 2019



Map of Camalaniugan showing locations of the church ruins, new church and bell tower, and horn.

RTJ 1996



Visitors usually enter the ruins from the eastern side of the church, with the Cagayan River directly to the west. This is a view left of the “entrance.”

View of the “entrance” with the rest of the wall to the right. The old cemetery seems to have been adjacent to this wall.



RTJ 1991

RTJ 2018



RTJ 2018

Buttresses along the side of the church. Much of the brick layer has disappeared.

RTJ 1991



View of the nave interior looking towards where the façade used to be. The ruin seemed a perfect place for an outhouse, at that time.

RTJ 1996



View of the nave five years later; the irreverent outhouse had since been removed. The ruins are becoming more popular with tourists. A concrete embankment was built to prevent any further losses from the ruins.

Remains of what may be the apse of the church, now upturned and resting on the riverbank. The pointed end may be the base of a buttress.



RTJ 1991

View of the nave ruins looking from the façade to where the presbitery used to be. In the middle can be seen the tip of the probable remains of the apse.



RTJ 1991

Other remains of the church and convento lie on the same riverbank a few meters north, in the direction of Aparri.



RTJ 1991

RTJ 1991



Interior wall of the eastern side of the nave.

RTJ 2018



Closer view of a section of the eastern side.

RTJ 1996



Frontal view of the same section, showing the site where the pulpit used to be, and a wall still with its *palitada* where a retablo probably stood.

Another view of the inner face of the eastern wall.



RTJ 2002

View of the eastern wall with the section for the retablo and the “entrance.”



RTJ 2002

View of the end of the eastern wall, cut short by the embankment by the river.



RTJ 2002

RTJ 2002



Wall with a semi-circular niche where the pulpit used to stand.

RTJ 2018



Wall where a possible retablo used to be attached. In the depressed rectangular space, a quadrangular bas-relief or painting may have been fitted.

RTJ 2002



Wall to the right of the “entrance,” featuring a large window. The empty niche may have served as a tomb for bones. The two smaller holes may have held the ends of beams, which may have supported the floor boards for the main altar area.

RTJ 2018



Ruins at the rear of the church. The balet roots engulf what seems to be a buttress.

View of the outside face of the western wall, facing the river. A portion of the eastern wall can be espied to the left.



RTJ 1991

RTJ 1991



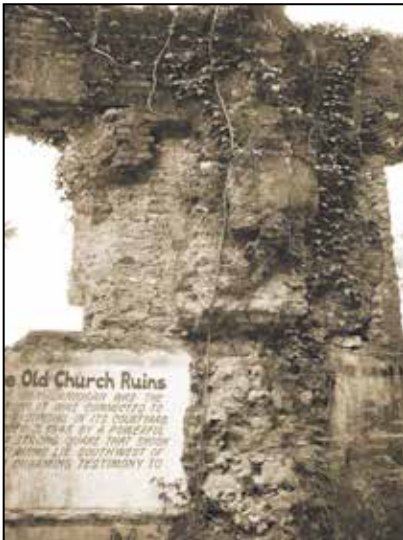
View of the inner face of the western wall.



RTJ 1991

Another section of the inner face of the western wall; the façade used to stand a little further to the right.

RTJ 2018



A section of the inner wall, showing the rubblework core and the brick overlay.

RTJ 2002



Close-up of the half-columns of brick, showing the use of pie-shaped bricks to achieve the curved shape.

RTJ 2002



RTJ 2002

Considered the oldest of its kind in the Philippines, this bell bears the year 1595.

RTJ 2002



RTJ 2002

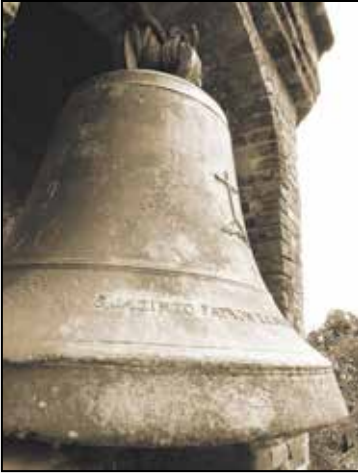
The inscription on the bell's waist carries the name Santa Maria de Binalatoca, and ends with "Ora pro nobis"- pray for us. The closest geographical entity related to Binalatoca is Binalatongan, the old name of San Carlos, Pangasinan. The bell may have been brought here after the town of Binalatongan was burned by the forces of Palaris in 1764.

RTJ 2002



Simple cross on the 1595 bell.

RTJ 2018



RTJ 2018

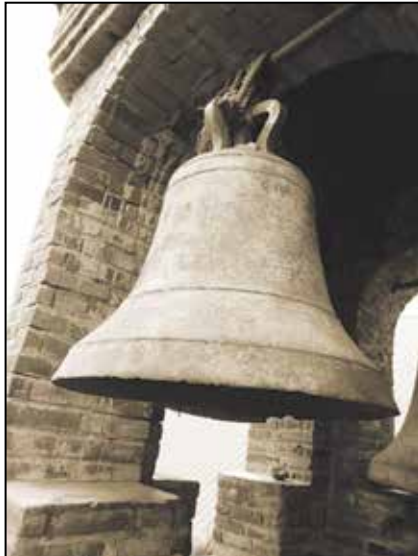


RTJ 2018



The second oldest bell in Camalaniugan, dedicated to “San Jazinto patron de Camalanyugan” inscribed with the year 1792.

RTJ 2018



RTJ 2002

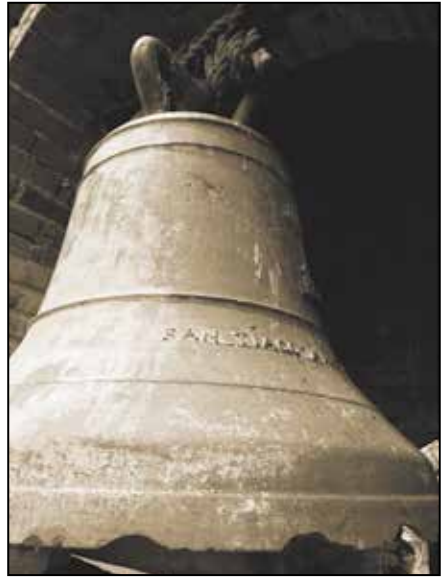


The third oldest bell is dedicated to Nuestra Señora de Nieva and Santa Barbara, and bears the year 1822. It bears the anagram for Benito de los Reyes, a bell caster active in Manila from c. 1808 to 1841.

RTJ 2002



RTJ 2018



The fourth bell is inscribed “San Tiago Apostol” and was cast in 1879 by Santos Supangco, who was active in Manila around 1877 to 1887.

RTJ 2002



RTJ 2018



The fifth bell has an incised inscription to the effect that it was a donation to Father Buenaventura Matia in 1896. Weighing 380 pounds, it was a gift of the former leaders of the town: Don H. Iringan, D. J. Limun, and Doña Gaspara Pinzon.

A unique and significant work of art in Camalaniugan is this relieve or bas-relief representing Our Lady of the Rosary extending help to the souls in Purgatory. It is perhaps datable to the 17th or early 18th century.



RTJ 2002

RTJ 2002



Detail of Our Lady and the baby Jesus.

RTJ 2002



Detail of angels and clouds.

Detail showing the cloud base and winged angel heads.



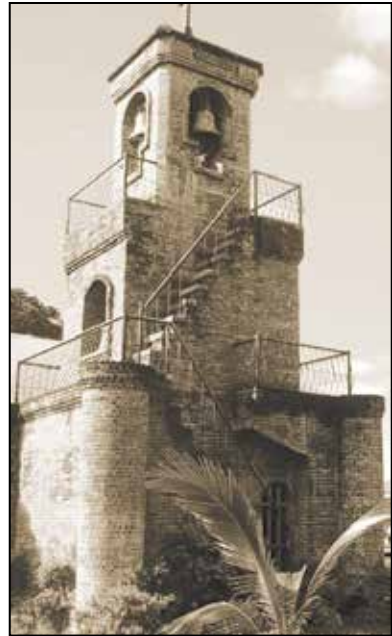
RTJ 2002

RTJ 1991



The new church was built perpendicularly to the ruins, away from the river.

RTJ 2002



A new church tower replaced the older one in 1998.

RTJ 2002



Wooden image of the patron saint, San Jacinto de Polonia, on the façade of the new church.

RTJ 2002



Elaborately carved wooden stand for the holy water font.

RTJ 2018

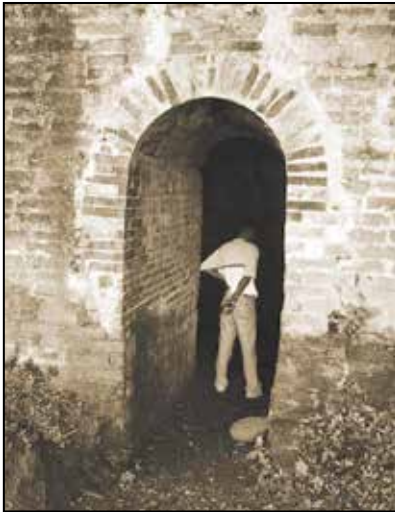


RTJ 2018



The *horno* or brick kiln in Camalaniugan is the largest of its kind in Cagayan. Located by the river, its products must have supplied constructions up and down the Valley. A massive stairway leads to the top, which is outfitted with a hole that serves as a chimney.

RTJ 2018



One of the three entrances at the base of the *horno*.

RTJ 2018



View from the bottom up the chimney.

