

The Church of Saint Ursula and the Eleven Thousand Virgins in Fuga, Babuyan, Cagayan¹

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In the island of Fuga, north of Cagayan province, are the majestic and splendid ruins of a church and convento. Dominican chronicles attribute the construction of the church to the first Dominican missionary to the island, Jeronimo Morer, who first set ashore here in 1619. Faced with the near-impossibility of extant original records, is it possible to confirm this lead or encounter any more information that will help in dating its construction? The present article will attempt to answer these questions by reconstructing a list of the ministers at the forefront of this mission, then intersecting pieces of history culled from various chronicles in the ‘spaces’ between the assignment years of the said ministers.

Interacting with Dominican official documents

All the Dominicans in a region formed a Province, headed by a provincial. The Dominicans in the vast territory incorporating the Philippines and its east Asian neighbors belonged to the Province of the Holy Rosary. The mother house of this Province was in the church and monastery of Santo Domingo in the walled city of Manila.² A Dominican Province was composed of smaller divisions called *vicariatos*, or vicariates, which comprised

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² A basic introduction to the Dominicans and their organization is in the *Introducción* to Eladio Neira, OP, ed., with Hilario Ocio, OP, and Gregorio Arnaiz, OP, *Misioneros dominicos en el extremo oriente* (Manila: [Provincia del Santísimo Rosario], 2000), Vol. 1, pp. 11-14.

groups of missions and churches in a certain geographic area. For example, all the Dominican ministries in northeast Luzon comprised the Cagayan vicariate, while those in the west formed the Pangasinan vicariate. In turn, a vicariate was composed of smaller entities known as houses, convents, and missions. A “house” or convent was the residence of two or more priests; by inference it stood next to a church. Confusingly for us today, it was called a *vicaría*, or vicarage, and it was headed by a *vicario*, or vicar, the same title given to the head of a vicariate. His assistant was called a *socio*. These *vicarías* were transformed into the parishes that we are now familiar with, as a result of changes instituted by the bishops in the 1780s onwards. A mission was a community of newly baptized Christians, living in proximity with pagans; instead of a resident priest, a missionary or *presidente* from the mother *vicaría* came regularly to minister to the community’s spiritual needs, hence the term commonly applied to the mission, *visita*.

Decisions governing the Province were made during the *capítulos provinciales*, or provincial chapters, which were usually held every four years. The Provincial and his assistants were elected during these chapters. In between the four years, intermediate chapters were held, known as *congregaciones intermedias*. Thus a vicar or parish priest usually held his post for two years, which could be renewed in the next chapter. After 1765, the intermediate chapters were discontinued. The tenure of vicars or parish priests was therefore extended from the usual two to four years.

The establishments of missions and parishes, assignments of priests, announcements, special instructions, letters from the Holy See, and similar other matters were enacted or read during the chapters. All these decisions and updates were published by the University of Santo Tomas Press intermittently as the Acts of so-and-so a Chapter, the *Acta Capitulorum* or *Acta Capituli*. In the 1870s, the Acts of all the Chapters from 1588 to 1878 were published in three volumes, providing a treasury of data for researchers. Smaller booklets were published for the succeeding chapters. Until recent times, all the acts, including assignments of priests and establishments of missions, were in Latin.

The date of the chapter where a certain mission or *vicaría* was established is commonly accepted as that locality’s foundation date. Hence the 11th of May, the date of the chapter when Aparri was made independent of Camalaniugan and Buguey and accepted as a house in 1680, was presented by its parish priest Fr. Julian Malumbres as the date for the town’s fiesta.³ The date was accepted by the town council.

By a patient sifting through three centuries of Dominican Acta, we are able to reconstruct the succession of Dominicans who ministered in Fuga and the neighboring islands. Short biographies of all of them are provided in a two-volume work, *Misioneros dominicos en el extreme oriente*, edited by Fr. Eladio Neira and published in 2000.⁴ Fr. Neira edited, corrected, and updated an earlier work by his confrere Fr. Hilario Ocio, which listed

³ Malumbres 1918, p. 404.

⁴ Neira 2000a and 2000b.

Dominicans from 1587 up to 1895,⁵ and which was updated up to 1940 by Gregorio Arnaiz, OP.

The early years of the Dominican mission in the Babuyanes

In 1626, the Intermediate Congregation was held in Lallo, Cagayan. On the 26th of April, the Congregation accepted the house of Saint Ursula and her companions, the Eleven Thousand Virgin Martyrs, in the “Islands of Saint Dominic in the Babuyanes.”⁶ St. Ursula and her retinue may have been chosen as patron saints through the standard procedure of drawing lots. However, there may have been other reasons. The Dominican Jacobus de Voragine tells us in his *Golden Legend* that the saint and all her recently converted Christian virgin companions vowed to make a pilgrimage to Rome. Their fleet of triremes was brought by a favorable wind from Britain to Gaul in one day. Thence they went to Cologne and Basel, where they left their ships, and proceeded to Rome on foot. Upon their return to Cologne, they were martyred.⁷ Perhaps it was the friendly wind for seafarers that motivated the selection. Her feast-day on October 21 is still observed today.

Throughout three centuries of Dominican chapter proceedings, Babuyanes referred to a cluster of about twelve islands just north of Luzon, separated from the shores of northern Cagayan by the Babuyan Channel. What we know today as Fuga was earlier called Babuyan Chico (‘small Babuyan’), to distinguish it from Babuyan Claro (‘clear Babuyan’), an island at the northeastern end of this small archipelago. Though popularly thought to derive from the Tagalog words for ‘place of pigs’ (*babuy* + *an*), its etymology has been traced to *mabuy*, ‘to see,’ where the first ‘b’ in *babuyan* is a labial consonant and thus ‘m’ in *mabuyan*. Babuyan Claro was also known as *Curug a Babuyan* or *Verdadero Babuyan*, the ‘true’ or ‘real’ Babuyan, or *Isla grande de Babuyanes*, ‘large island of Babuyanes,’ because it was the highest of all the islands: its extinct volcanic cone reached 3,883 feet.⁸ Names of the other islands, such as Camiguin, Calayan, and even the diminutive Barit appear in 17th and 18th century Dominican chronicles. But the earliest mention of Fuga that we can find is the 1734 map of Pedro Murillo Velarde, where it is even misspelled *Tuga*. Fuga in Spanish means flight or escape, which would be apt considering its history as we shall see. However, the ‘f’ could also be a variation of ‘b’ in accordance with the toponymy of the area: Buguey was often spelled Fuguey. What *buga* would mean in the local language remains to be explored.

The first Dominican vicar sent to Fuga was Fr. Jeronimo Morer, a veteran missionary in the Cagayan Valley, having served in five missions since he arrived in the Philippines in 1602. Previous to his assignment in the Babuyanes, he was in Tulag, a mission near Abulug, where he may already have had some contact with the islanders. Morer was accompanied by

⁵ Hilario Ocio, OP, *Compendio de la reseña biográfica de los Religiosos de la Provincia de Nuestra Señora del Rosario de la Orden de Predicadores ... 1587 á 1895* (Manila: Establecimiento tipográfico del Real Colegio de Santo Tomas, 1895).

⁶ Acta (henceforth A-) 1626; Gonzalez 1966, p. 89.

⁷ Jacobus de Voragine 1941, pp. 627-631.

⁸ Gonzalez 1966, p. 88.

his assistant Fr. Andres Sanchez; Babuyanes was his first assignment, only a year after he had arrived in the Philippines. Both Morer served for four years, while Sanchez stayed on for two more years. According to Anastacio Idigoras, the late 19th century missionary of Itbayat and Calayan, the mission was settled in a place called Nacu. In a later time it was called Musa, but now it is known as Naguilian, derived, as Malumbres says, from the Ilocano meaning the former site of a town (*ili*).⁹ Morer is said to have gathered a thousand souls in two localities (it is not clear whether these were on two islands or on two sites in Fuga). Morer is also credited for having built the church (Santa Cruz 1693 used the word *labróse*),¹⁰ but most possibly this was during his longer assignment a few years later.

In the next biennial (1623-1625), there were four missionaries in Fuga, including Andres Sanchez and also Juan Garcia Lacalle, a lay-brother who had been working in various Cagayan missions since 1614. From 1625 to 1627 there were also four Dominicans, but one stayed on only until 1625, another died that same year, and a third drowned in 1626 as he sailed to Cagayan. In the next two years, there were only two Dominicans. Fr. Morer returned in 1629, and he was to stay for at least nine more years (he died in 1638). During this time, Fr. Morer always had two assistants. Francisco de San Agustin was a lay-brother who worked here for four years (1629-1633). Fr. Martin Real de la Cruz (1631-1635) later was elected rector of the University of Santo Tomas (1648) but upon the conclusion of his term he returned to Babuyanes where he died (1650-1651). But the most recognizable of Fr. Morer's companions was Fr. Francisco Fernandez de Capillas, who worked in Fuga from 1633 to 1639. He outlived Fr. Morer and was elected vicar for the biennial 1639-1641. In this latter year, he sailed to Fo'an, China where he was martyred for the faith in 1648. He was declared proto-martyr of China by Pope Benedict XIV in 1748; he was beatified in 1909 and canonized in 2000.¹¹

Until 1692, most two-year terms had three, sometimes two, Dominicans assigned to Fuga. On occasion, there were even as much as four (1645-1647, 1652-1654, 1663, 1671, 1677, and 1686-1688); in 1722, there were technically six, though some of the Dominicans were sent to open up mission ground in the Batanes. From 1645 to 1650, another lay-brother, Francisco Ayteche Zayas de San Jose, was assigned. Though nothing is said about the activities of these lay-brothers in their biographies—except that they were exceptionally religious persons—the assignment of three lay-brothers in between the years 1623 to 1650 may indicate some special activity, such as construction.

The growth of the Fuga mission may have been spurred by the Order of Preachers' drive to establish missionary footholds in China. The first attempt in 1587 in Macao failed. In early 1619, the Dominican Bartolome Martinez was sent by Governor General Alonso Fajardo to Guangzhou (Canton) and Zhangzhou (Changchow) to advise the traders not to come to the Philippines until the Dutch pirates in the South China Sea had left. During the journey, a storm forced the embassy to land in Taiwan; recognizing its strategic location as a

⁹ Malumbres 1918b, p. 609. The corresponding word in Tagalog would be *pinagbayanan*.

¹⁰ Santa Cruz 1693, p. 8, col. 2; Neira 2000a, p. 91.

¹¹ Jose 2016, p. 258.

gateway to China, Martinez took the island in the name of Spain. In February 1626, he sailed from Cagayan to Taiwan again with five religious, at the head of a Spanish expedition to occupy the island. The first Dominican mission in Taiwan, under the advocacy of All Saints, was accepted in the Chapter of 1627. Martinez made a third trip to Taiwan but drowned as his boat attempted to continue to China, in 1629. In late 1630, the Italian Dominican Angel Cocchi crossed from Taiwan to Fujian, China, and the next year established the first formal mission of his Order on the mainland. But in 1642, the Dutch took over Taiwan and overthrew the Spaniards, ending the 16 year-old Dominican ministry there.¹²

By the 1630s and 1640s, the Dominicans were ministering among the Mindong people of Fogan (now Fuan) and other places in northern Fujian. Until 1642, this entailed a sea route that sailed from the Spanish bases in northern Taiwan to the northeastern coast of Fujian. The loss of Taiwan was accompanied with the diversion of sailing routes to Xiamen (Amoy) and Zhangzhou, and later to Macao and Guangzhou, through the open sea from Cavite.¹³ Thus, if the Babuyanes had been seen as stepping stones to China via Taiwan, this role was now lost.

Apart from the Dutch in Taiwan, the stability of the mission of Santa Ursula de Babuyanes appears to have been put to the test a number of times. The Acts of 1652, 1663, and 1665 imply that the mission had been transferred, temporarily, to the adjacent island of Camiguin. If this is true, then we can only surmise as to what forces, natural or man-made, drove this move. It also seems that the people of Fuga and Camiguin were made to resettle at an unknown time in Cabcungan and Pata across the sea on the mainland (present-day Claveria and barangay Namuac, Sanchez Mira, in Cagayan province respectively). They returned to their homelands in 1662.¹⁴ This is the first known attempt to move the Babuyanes residents to places considered by the Dominicans to be more advantageous in terms of climate, resources, and of course, facility in spiritual administration.

In 1680, Fr. Mateo Gonzalez obtained his Order's support in resettling the islanders in Cagayan. He went to Babuyan Claro and brought the residents first to Fuga. Then he resettled them near the present site of Amulung, which was being developed as a stop-over point along the lengthy section of the Cagayan river between Iguig and Nassiping. The Babuyanes did not acclimatize there and left; a Royal Order came in 1684 ordering the Babuyanes to return to their original homes.¹⁵

Ironically, the re-peopling of the islands drew unwanted sinister attention.

¹² On the Dominican mission in Taiwan, see Fernandez 1958, p. 76, and pp. 99-103; Neira 2000a, pp.107-108; and Menegon 2009, pp. 40-41. On the first successful Dominican mission in mainland China, see Fernandez 1958, pp. 106-107, and Neira 2000a, p. 130.

¹³ Menegon 2009, p. 26.

¹⁴ Gonzalez 1966, p.90.

¹⁵ Salazar 1742, pp. 519-520; Collantes 1783, p. 500; Idigoras 1894, p. 400; Malumbres 1918, p. 406; Fernandez 1958, p. 210. Babuyan Claro, which had been entirely evacuated in 1680, was not repopulated until 1780 approximately: Gonzalez 1966, p.90. Amulung was later established civilly in 1734 and ecclesiastically in 1735: Malumbres 1918, p. 406. The islanders were still remembered in the locality as late as 1918, when Malumbres listed 'Babuyanes' as one of the barrios of Amulung.

A memorable Feast of the Assumption

One day in August, 1685, 40 English pirates with 20 to 30 captives from Zambales, Ilocos, and Cagayan anchored off Camiguin. There they took five natives from Babuyan who were collecting wax, and made them navigate their boat with 40 rowers to Fuga. They sailed at midnight, and reached Fuga in the early hours of 14 August. From what is probably today's Kiking Point, the island's easternmost end, or the nearby small port Calinebneb, the raiders trudged on a thick and dark road, reaching the town center at dawn. Fr. Jeronimo de Ulloa had just celebrated mass. At that time there were two other priests, Fr. Ulloa's *socius* Fr. Antonio Alfairan Seijas, and his ship-mate¹⁶ Fr. Jacinto Samper, chaplain of the Hospital de San Gabriel in Manila, who was just visiting. The English detained the three priests in the presbitery as they ransacked the church and convento. The captain however ordered them to respect the religious images. Since the people had fled, the pirates then turned their hands on the vacated homes, taking salt, wax, tobacco, and many pigs and cows, whether dead or alive, and dumping the whole smelly mess in the church. The next day, the feast of the Assumption, they sailed back to Camiguin with their loot and Fathers Seijas and Samper.¹⁷

Fr. Ulloa, left with instructions to gather more provisions with which to ransom his confreres, sent for help from the provincial capital in Lallo, Cagayan. The *alcalde mayor* rather phlegmatically sent two soldiers, but the Dominican vicar provincial Fr. Agustin Garcia, concurrently parish priest of Aparri, sent some alms and newly arrived Fr. Miguel Matos to accompany Fr. Ulloa. These two Dominicans sailed to Camiguin on 11 September to negotiate with the pirates, only to be themselves taken prisoner aboard their ship. Camiguin was left in flames. Six days later, Fathers Ulloa and Matos, accompanied by some negro captives and a resident of Binondo (Manila), were sent back to Fuga to gather more provisions. Upon reaching the island, realizing the English would never keep their part of the bargain, they decided to flee to the mountains. The pirates later sailed to Barit Island,¹⁸ where they thought the escapees sought refuge. Not finding them there, they left Fr. Seijas on the island on 22 September. The next day Seijas and others were able to return to Babuyan on a banca, but the pirates showed up again and fired at them, pulling Seijas from the water and beating him up until the captain set him free. He died within a year from his wounds.¹⁹

As for Fr. Samper, the corsairs took him with them on 30 September and nothing was heard of him until much later. It was learned that he was abandoned in Palawan, but as

¹⁶ Ulloa and Samper where among the *barcada* (ship-load) that reached Manila in 1679.

¹⁷ At one point of the present-day Good Friday observance in Fuga, the doors of the church are closed and everything is dark. Some villagers interpret this as a commemoration of a time when the priests were imprisoned in the church and killed. This action and belief may be echoes of the 1685 pillage.

¹⁸ This is perhaps the first mention of the island, a short distance from the western tip of Fuga, in a historic text.

¹⁹ The earliest version of the English pillage on Fuga is in Salazar 1742, pp. 130, 361-369, also chapter XII. See also Idigoras 1894, p.400; Malumbres 1918a, pp. 53-54; and Fernandez 1958, p. 210. On Fr. Seijas, see Neira 2000a, pp. 566-567.

he was about to leave the island he was set upon by Calmuco pirates and killed in the year 1686.²⁰

Fr. Jeronimo de Ulloa continued working in other Cagayan missions until his death in 1701.²¹ The plucky Fr. Miguel Matos was himself to be assigned to Fuga as *socio*, from 1690 to 1692 and 1694 to 1696; and then as *vicario* from 1708 to 1710. Since he is said to have designed the brick church of Ilagan, Isabela, he may have set to work on renovating the massive church on Fuga.²²

Close to seventy years' work among the Babuyanes had permitted the Dominicans some encounters with the Ivatan, as the residents of the Batanes were called. Perhaps nursing a certain exasperation with maintaining the Babuyanes mission, while at the same time piqued by the challenge of winning more souls in the islands further north, the Dominican Chapter of 1686 decided to open a new mission in the Batanes. They sent a four missionary-strong team headed by Fr. Mateo Gonzalez, veteran Babuyanes missionary (he was a *socio* in 1673-1677, and *vicario* in 1680-1684). It will be remembered that as *vicario*, Fr. Gonzalez tried unsuccessfully to resettle the Babuyanes first in Fuga and then in Cagayan. Although based in Fuga, he was now charged with being the first to spread the Gospel in Batanes. Two priests were to assist him: Fathers Jose Rubio Espinosa and Francisco de la Vega. In Gonzalez' absence, Fr. Juan Antonio Beriain was the *presidente* in Babuyanes.²³

In 1688, the Dominican Chapter on 8 May established the *vicaría* or vicarage of Batanes, independent of the Babuyanes, with its own complement of missionaries.²⁴ Despite such a positive inauguration, its beginnings required some almost super-human faith into the future. Although Fr. Gonzalez was named the new vicar, he was not to enjoy that privilege as he died in the Batanes on 25 July that year. His assistant, Fr. Juan Rois, followed him on 10 August the same year.²⁵

That same year of 1688, three missionaries were assigned to Babuyanes; one of them died the next year. Thereafter, from 1691 to 1718, there were only two Dominicans per two-year term.

In 1718, Fathers Juan Bel and Juan Sebastian were sent to Babuyanes. The next year, Fr. Bel traveled to the Batanes; he argued for the resumption of the Batanes mission, and in 1720 the Chapter agreed. This year, though based in Babuyanes, Bel was entrusted the ministry in Batanes, with the assistance of Fathers Vicente del Riesgo (*socio* in Babuyanes, 1706-1712, *vicario* 1712-1716) and Alonso Amado. They were joined the next year, 1721, by Fathers Francisco Mejia and Jose de Jesus, who sailed from Babuyanes.²⁶

²⁰ Neira 2000a, p. 220.

²¹ Neira 2000a, pp. 219-220.

²² Neira 2000a, p. 246.

²³ A-1686.

²⁴ These were Fr. Mateo Gonzalez, vicar, and Fr. Juan Rois, or Ruiz as he is listed in the Acta, and Fr. Diego Piñero: A-1688; Malumbres 1894, p. 384.

²⁵ Idigoras 1894, p. 404; Fernandez 1958, pp. 211-212.

²⁶ Idigoras 1894, p. 405; Fernandez 1958, p. 211; Gonzalez 1966, pp. 16-18.

People movements

The Chapter of 1722 mandated that, in the interests of charity, the inhabitants of Batanes and Babuyanes be resettled in Calayan. The latter island, north of Fuga, was deemed healthier and more advantageous in terms of livelihood and administration than the other islands. Fr. Jose de Jesus was the first to bring the Gospel to Calayan, and its mission under the advocacy of San Juan Bautista was accepted, also in the year 1722. This grand plan was foiled almost from the start. Fr. de Jesus passed away on the year of his assumption, some say due to fatigue. This same year was fraught with typhoons, which razed all the crops in Batanes. Two boats with would-be settlers left for Calayan. One, with Fr. Amado reached safely. The other, with Fr. Mejia on board, perished in a typhoon off the island's coast in 1723. Fr. Bel himself had passed on to a better world earlier that year.²⁷ Because of such loss of life and property, the Dominicans attempted to resettle the people in Calayan to places on the mainland like Amulung and Abulug. Today, there is a place called Calayan in Gonzaga municipality, on the left bank of the Tapel River.²⁸

From 1725, the vicars of Babuyanes were also charged with the spiritual administration of Calayan and the Batanes. Usually, there was a point person assigned specifically for the Calayan and Batanes missions. But in 1741, there was a renewed effort to resettle the Babuyanes in the Cagayan Valley. At first only four hundred volunteers were found, the rest refusing to pass to Luzon.²⁹ This time the political will was stronger; the resettlement was made through the order and expenses of the government itself.³⁰ The Dominicans themselves announced after their 1745 Chapter that the inhabitants of the “house” of Saint Ursula and Companion Virgin Martyrs from the Babuyanes and Calayan islands were to be resettled in Nueva Segovia.³¹ The town center at Nacu was now to be abandoned, after 126 years of occupation.³²

It was explained to the Babuyanes that they were free to choose where they wanted to settle in the mainland. Their first choice was land on the left bank of the Cagayan River across Camalaniugan, which was flat and resembled their homeland: it was also called Babuyanes. But because of the changing currents of the River they became sick and moved

²⁷ A-1722; Fernandez 1958, p. 211; Gonzalez 1966, pp. 17-21, 90.

²⁸ Idigoras 1895, p. 491.

²⁹ Gonzalez 1966, p. 90.

³⁰ Idigoras 1894, p. 405.

³¹ A-1745; Idigoras 1894, p. 406. The choice of Buguey was not welcomed by all. The vicar of Babuyanes for 1743-1745, Fr. Jose Marin, pleaded that the people not be settled in Buguey nor in any other place form where they could flee: “Although I’m a young man, [running after them] is not a daily job, and I will continuously be sick such that I should be exempted from abstinence.” In 1743 Marin also provided a humorous account of attempting to travel from Aparri to Muru-t port in Fuga. The wind was so bad that they had to seek port instead in Camiguin. Everything was lost, and he was reduced to wearing only his *calzoncillos* (underpants) and some altar cloths which he wrapped around himself: Malumbres 1918, pp. 70-72.

³² Of the Babuyan Islands, only Calayan was to receive Dominican attention in the rest of the 18th century. Fr. Vicente Garcia was assigned in 1755. Francisco Ferrer was a lay brother who worked as a carpenter in Aparri from 1757 to 1761 pre-fabricating house materials that were to be sent to Calayan. But no one succeeded them until 130 years later (1886). A-1755 to 1761; Neira 2000a, p. 361.

to the newly established mission of Tagga,³³ near Fottol (now Pudtol, Apayao) and other places. Captain Juan de Varona, *alcalde* and castle-keeper of Nueva Segovia in Lallo, went back to gather more people from the islands of Calayan, Babuyanes [Fuga], Camiguin, and Dalupiri.³⁴

By virtue of a Royal Decree of 1741 and an implementation order of 1743, Capt. Varona made a status report on the people and towns of the Cagayan Valley in 1746. He gave figures on the “Calayanes, Batanes y Babuyanes” according to where they were they had settled. We tabulate these with other figures given by Varona for the rest of the population of these towns, for comparative purposes.

Table 1. Number of Calayanes, Batanes and Babuyanes in Cagayan, 1746			
Place. Unless otherwise noted, the localities are in Cagayan province.	Tributes of Babuyanes etc.	Approximate population of Babuyanes etc. (tribute x 4 persons)	Population of town excluding Babuyanes etc.
Buguey	273	1,092	322
Tagga, between Fottol and Abulug [Apayao]	51	204	--
Camalaniugan and Babuyan (across the Cagayan River)	28	112	1,814
Aparri	7 ½	30	1,988
Fottol [Apayao]	7	28	320
Iguig	4 ½	18	1,723
Sta. Cruz [Gumpat, Kalinga]	4	16	331
Lallo	3	12	910
Gattaran	3	12	399
Capinatan [Apayao]	2	8	168
Abulug	2	8	1,113
Pata	½	2	374
Total	385 ½	1,542	9,462

³³ Tagga was accepted ecclesiastically on 4 May 1743; according to Malumbres (1918, pp. 395 and 408), it was near San Jose de Gacu, accepted on 21 April 1619, on the left bank of the Apayao River on the site of the present barrio of Lattuc.

³⁴ Salazar 1742, pp. 519, 520+; Collantes 1783, p. 500; Malumbres 1918, pp. 311-312; Fernandez 1958, p. 210.

Varona says these figures do not include those exempted from tribute, such as the lame, the lepers, and other disabled persons, and those beyond 60 years of age or very young children.³⁵

A new home in Buguey

The 1745 Acta indicated that Buguey, further east of Aparri on the coast, had been selected as the most opportune site for the new island settlers. Captain Varona also reported in 1746 that when the islanders (numbering about 1,500) left their homes the majority of them settled in Buguey.³⁶ This town was among the first Dominican houses accepted in Cagayan in 1596, along with Nueva Segovia (now Lallo), Tulag (predecessor of Abulug), Pata, Camalaniugan, and Nassiping.³⁷ According to tradition, Buguey used to be located by the old mouth of the Cagayan River at the time of the Spanish conquest,³⁸ on the site of what is now Mission in Santa Teresita municipality. When Buguey was accepted as a house in 1596, it was dedicated to San Vicente Ferrer. In the Chapter of 1623, the patron saint was now Santa Ana. This changing of patron saints usually implied a change of location due to a flood, epidemic, pirate raid, or any other calamity. San Vicente may have been the patron of the first Buguey by the Cagayan River, and was replaced by Santa Ana when Buguey moved to its present location further west.

The Babuyanes settled in Dao, which being one league east of Buguey seems to be in the area of the Mission barrio of Santa Teresita, in other words the primitive seat of San Vicente de Buguey. The Babuyanes named their new home after their old home, and retained their patron Saint Ursula, who indeed had gone with them through several rough seas.³⁹

Many Babuyanes also settled in Bangag, two leagues further east of Dao. Accepted as a house in 1718 under the advocacy of Nuestra Señora del Pilar, it was a mission attended to by the vicar of Buguey. Though Bangag is its most common spelling, its name appeared throughout years of Dominican record-keeping as Banga (1723), Bangac (1720 and many years after), Bangat (1718), Buangac (1729), Buangag (1735), Balanga (1769), Balangag (1773), Guangan (1735), Uangag (1874), Vangag (1740, 1802), or Vangan (1787). These variations may be due largely to how the typesetters read the names written on the drafts, and also to how the Dominicans themselves interpreted what they heard and then wrote down. Also, the letters B, U, and V were often interchanged in both Spanish and Filipino orthography. (To add to the confusion, there was a mission named Bangan annexed throughout the 17th and 18th centuries to what later became the town of Pamplona, on the west flank of Cagayan province.) The area of Bangag corresponds to the present municipality of Gonzaga, which is separated from Santa Teresita by the Wangag River (*wangag* itself means ‘river’).⁴⁰

³⁵ Malumbres 1918, p. 311.

³⁶ A-1745; Malumbres 1918, p. 312.

³⁷ A-1596.

³⁸ Malumbres 1918, p. 343.

³⁹ Malumbres 1918, pp. 88, 343, 408-409.

⁴⁰ https://en.wikipedia.org/wiki/Gonzaga_Cagayan#History, accessed 4 November, 2017.

When the vicar of Babuyanes, Fr. Alonso Amado, arrived in Buguey in 1745, he was entrusted the spiritual charge not only of his islander flock but also those of Buguey itself and its mission Bangag. Succeeding vicars were given the same assignment until around 1781. It will be seen in the population statistics above that Buguey counted only 322 inhabitants, who were virtually outnumbered 3 to 1 by the incoming Babuyanes at 1,092. The Babuyanes continued to be the dominant ethnic group in Buguey for several years. In 1787, the tributes gathered from Buguey numbered 55, or around 220 persons; those from Bangag were 48, or around 192 persons; but those from Dao were 84 tributes, or around 336 persons.⁴¹ The vicars of Babuyanes—such is how the ministry was listed in the *Acta*—maintained their seat in Dao for many years, and not in the old town of Buguey.

In 1769, there was yet another plan to resettle the Babuyanes in Gattaran or Abulug, but they returned to Dao. Because of the danger of a sand bar in front of the settlement, the vicar of Babuyanes, Fr. Manuel Velez, moved them to Bangag.⁴² A mission was established for them on 23 February that year.⁴³

In 1771, the coasts of Ilocos and Cagayan were pillaged by pirates. Having raided the Babuyanes Islands (indicating that they were still peopled), they sailed into Aparri on 7 June. Though Dominican historians Ferrando and Fonseca identify the pirates as ‘joloanos,’ the negotiations between their chief, who led a flotilla of 21 vintas, and the Aparri delegation, headed by the Fr. Joaquin Sancho, were conducted in Ilocano. In the event, Fr. Sancho was sequestered and brought to the pirates’ lair, which seems to have been Palaui Island. Fr. Sancho was able to escape and clung on to a log that brought him to San Vicente.⁴⁴ He managed to reach Dao where he met with Fr. Velez. Unfortunately, military miscalculations led the pirates to burn Dao and killing several and carrying away others before fleeing.⁴⁵

After the disaster of 1771, Dao appears as a mission of Babuyanes, along with Buguey and Bangag. This may imply that with the center at Dao destroyed, the Babuyanes vicar had to re-establish a new seat elsewhere.

⁴¹ Malumbres 1918, pp. 89-90.

⁴² Bangag seems to have been a settlement in flux, as implied in its varying distances from Buguey recorded in historic accounts. It seems to have absorbed the inhabitants of Palaui, a settlement beside both an eponymous river and island straddling Cape Engaño which was accepted by the Dominicans and 1680 and not listed again. A note in the 1874 edition of the *Acta* says that Palaui was transferred, after various incidents, to Dao which also known as Uangag (Malumbres 1918, p. 173). Although the 1680 patron saint of Palaui was Santo Tomas de Aquino, it was also linked with San Miguel (Malumbres 1918, p. 277). An 1805 document mentions that the patron of Vangag was San Miguel, strangely not Nuestra Señora del Pilar as had been listed in other accounts. The perception of its rather fluid existence may have been in part due to its name being given to Dao, and vice versa, in various times (Keesing 1962, p. 215).

⁴³ Malumbres 1918, p. 408.

⁴⁴ A barrio of Santa Ana municipality, the successor to Palaui.

⁴⁵ Ferrando-Fonseca 1871, V, pp. 86-96; Malumbres 1894, p.389; Malumbres 1918, pp.80-81; Neira 2000a, p. 384.

The end of the Babuyanes mission

Fr. Ignacio Abria was the last vicar of Santa Ursula de Babuyanes (1781-1784). By this time, there was a renewed thrust to evangelize the Batanes.⁴⁶ In 1785, the houses of Basco and Ivana of the “new mission of Batanes and Babuyanes” were accepted. In this same year, the ministries of Buguey, Bangag, and Dao were entrusted to the vicar of Aparri. Babuyanes henceforth disappeared as a separate ministry. When the towns were re-ordered in 1787, the remaining Babuyanes in Vangag were added to Camalaniugan. Wishing for independence they unsuccessfully requested for their own minister in 1796: among Vangag, Dao, and Buguey, they only accounted for 145 out of the 500 required tributes. A similar petition was made in March 1800.⁴⁷ Perhaps the islanders had assimilated with the other groups in Dao and Bangag (which in turn disappear from the Acta by 1810). But in view of their decreasing numbers, it is also greatly possible that many more had slowly made their way back to their island homes.

Revival of missionary work in the Babuyanes Islands

In contrast to the Batanes, which had been the scene of active Dominican ministry since 1785, the Babuyanes Islands were bereft of spiritual assistance until well past the middle of the 19th century. Curiously, it was through ministering to the northernmost island of Batanes, Itbayat, that re-connecting with the Babuyanes was made possible. The advent of steamships and the postal service facilitated better and more constant communication among the islands. A mailboat called through the Batanes four times a year from Aparri; it passed through Calayan, which with its 600 inhabitants was the most populous island in the Babuyanes in the late 19th century. Timber from Calayan was needed for building in Batanes, and so the island was attached politically to the northern islands in 1870. Fr. Crescencio Polo, vicar of Itbayat,⁴⁸ (1867-1871, then 1884-1887) took advantage of this route by spending three months in Calayan, then the next three in Itbayat, and so on.

With a priest in Calayan, families of Ilocanos seeking a better life moved to the island.⁴⁹ Calayan was accepted as an annex of Itbayat in the Chapter of 1886. Fr. Polo re-established the town about two leagues west of the earlier settlement of San Bartolome de Calayan, which still conserved the old walls of the church. He built a new church of wood, renovated the casa tribunal which also served as the temporary convento at the same time. Tragically, Fr. Polo drowned crossing Basco to Itbayat, 29 November 1887. His place was taken by Fr. Manuel Blasco, who ministered to Itbayat and Calayan from 1890 until the end of the Spanish regime in 1898.⁵⁰

⁴⁶ Idigoras 1894, p. 406.

⁴⁷ Malumbres 1918, p. 408.

⁴⁸ The house of Santa Maria de Itbayat was accepted in the Chapter of 1855. A vicar of Itbayat noted that as early as 1859, Calayan had been proposed by Spanish authorities as a better site than Itbayat: Vilades 1866, p. 95.

⁴⁹ It was recommended that the priest assigned here should be fluent in both Ivatan and Ilocano: Serrano 1894, p. 391.

⁵⁰ Gomez 1894, p. 392-393; Gonzalez 1966, pp. 89-90; Neira 2000b, p. 127.

Fuga, the first of the northernmost islands to hear the Good News way back in 1619, was a backwater 250 years later. Only towards the end of the Spanish regime was it slowly repopulated, principally by ‘fugitives’ from Luzon and the Visayas. The island was visited by the Dominican Provincial in the Philippines, Santiago Payá, who was accompanied by the parish priest of Aparri, the veteran missionary Julian Malumbres, in 1893. Malumbres returned in March the next year, passing through Camiguin, to celebrate mass and administer the sacraments to a populace that perhaps hadn’t seen a priest in 150 years. From the report he prepared,⁵¹ we learn that Fuga sheltered 300 souls (mostly Ilocanos), second to Calayan’s 600; Dalupiri had 140, Camiguin 96, and Claro Babuyan, the northernmost island, only 42.

In Fuga, Malumbres was most certainly impressed at how piously its residents prayed the rosary, forming a procession in two lines led by a processional cross and *ciriales* (candle poles). The orderliness of its right-angled streets, the beauty of its almond tree-lined plaza, and the completeness of its principal buildings’ furnishings compared favorably with many of the larger towns he had visited. From the brow of its plateau one was afforded a most wonderful view of the Cagayan coastline, from Cabicungan on the east to San Vicente near Cape Engaño on the west. More than half the island was occupied by the cows of Don Pedro Macanayan.⁵²

Dominating the townscape as one ascended the roughly two hundred steps from the Musa beachhead⁵³ was the massive ruin of the church and its convento. The church was so large that the shed built inside it could serve as a church in a smaller town. There were large benches for the town *principales* (elite), holy water fonts, a respectable altar with its crucifix and processional candlesticks, and remains of the baptistry. A pair of bells hung from the open window of the façade. The architecture was of a style not seen elsewhere in the islands. Two levels of arcades formed the walls. The sacristy had conserved its solid roof, bearing evidence that the residents sought protection here during storms.

The convento was so well-conserved that one could still make out the various divisions: four *seldas* or cell-bedrooms, a kitchen, and a principal stairway that led to a niche where a statue of Our Lady or Saint Ursula must have been ensconced. In the lower reaches of the convento, Malumbres found a sort of cave built of masonry. Considering the religiosity of the ministers previously assigned here, he was inclined to believe it was where the priests would mortify themselves.

Such was the state of preservation of both church and convento in fact that these could be restored at little cost. Lime, stone, and lumber were all available in the immediate surroundings.

⁵¹ The following paragraphs describing Fuga and its church are taken from Malumbres 1894, pp. 380-387.

⁵² A day after celebrating mass, Fr. Malumbres went on horseback to the old town, the port which was also called Muza, or Muru-c as the residents called it. He explained that *muruc* was Ibanag for point. Malumbres 1894: 387. Today, the place is called Mudók.

⁵³ Malumbres 1918, p. 384 noted that a sort of pantheon had been erected on the Muza landing. It housed the remains of the crew of the warship Gravina, who perished a few years ago in an un-named cataclysm, perhaps a storm.

The church complex of Santa Ursula as it stands today

Almost all that Malumbres had observed in 1894 is still standing today. Missing entirely is the second level of arches that formed the upper parts of the walls; they may have been demolished some time later. The walls of both church and convento are thick, and supported by buttress-sized pilasters. The nave is built not on a horizontal plain, but rises gently towards the presbitery. The pilasters in the presbitery are grooved in the manner of fluting; the raised edges are formed by bricks. The feet of the pilasters are formed by roughly hewn flat stones; some of the buff color has been preserved on the lower reaches of the pilasters. Bricks are also used to compose the window frames and main entrance. All the wall surfaces, inside and outside, are thickly covered with *palitada*, a mixture of lime, water, and sand. The sacristy and 'cave' of the convento are both barrel-vaulted and covered with a thick layer of tiles; these squat, heavy appendages find echoes in the Cagayan churches of Lallo, Malaueg (now Rizal), and Tuao, which also date from the 17th century.⁵⁴

Two retablos facing each other in the presbitery and another atop the landing of the convento stairway are elaborately worked in masonry. They are of the same style, suggesting that the church and convento were built in the same period. The simple straight lines, and the lack of baroque elements, such as twisted columns and broken pediments, allude to the 17th century.

The main façade of the sprawling convento must have supported an ancestor of the *volada*, the cantilevered second-floor gallery characteristic of Philippine 19th century houses, as suggested by openings that would have held the corresponding floor timbers. The four *seldas* that Malumbres noted suggest that the convento was built when the Dominican community consisted of four members: that is. from 1623 to 1638, and then again from 1645 to 1647 at the earliest. It should be pointed out that in both these periods one of the Dominicans was a lay-brother (Juan Garcia Lacalle and Francisco de San Agustin in the first, and Francisco Ayteche Zayas de San Jose in the second). Though their activities are not specified, their presence bolsters the idea that the present masonry church and convento were being constructed during the first three decades of the mission.

The 'cave' that Malumbres noted in the lower section of the convento can also be associated with 17th century Dominican spirituality. The Chinese Dominican lay-brother Joaquin Guo Bangyong witnessed and practiced the strict ascetism of his confreres—including corporal discipline—when he lived in a Dominican community in Bataan in the 1630s. Frequent physical penance such as flogging and fasting were characteristic of the asceticism of the time, along with sleeping on wooden boards without padding.⁵⁵

⁵⁴ Fr. Idigoras, Batanes missionary, wrote that in previous times, almost all conventos had such 'caves' where people evacuated during storms. Idigoras 1895, p. 492.

⁵⁵ "The rules of the province were particularly strict by the standard of discipline of the order in the sixteenth and seventeenth centuries." Menegon 2009, pp. 25, 45. This mysterious space has given rise to conjectures that it was a torture chamber; but torture, if it indeed occur, could have taken place at any time until the recent past.

With all the foregoing, it is strongly possible that the church and convento of Santa Ursula and the 11,000 Virgin Martyrs in Fuga were built in the first half of the 17th century. Construction must have been over by the first attempt at resettling the Babuyanes around 1660.^{PS}

Table 2. Dominican ministers of the vicarage of St. Ursula and the Eleven Thousand Virgins in Fuga, Babuyanes, Cagayan

Legend for biographical citations:

N1 Neira, Eladio, OP, ed. 2000. *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].

N2 _____. 2000b. *Misioneros Dominicanos en el Extremo Oriente*. Volume 2, 1836-1940 [Continuation of Ocio's *Compendio*, updated by Gregorio Arnaiz OP up to 1940.] Manila: [Provincia de Nuestra Señora del Rosario].

Names in **bold** Vicars or parish priests.

Indented names Assistants or *socios*.

Years (taken from the corresponding <i>Acta</i> and biographical sources)	Name/ Remarks	Lifespan	Biographical source
1619-1623	Jeronimo Morer	?-1638	N1:91
1619-1623	Andres Sanchez	?-?	N1:126
1623-1625	Jacinto Lopez de San Jeronimo	c.1578-1637	N1:102
1623-1625	Andres Sanchez	?-?	N1:126
1623-1625	Lope de los Rios	?-1628	N1:135
1623-1625	Juan Garcia Lacalle, lay brother	c.1582-1625	N1:493
1625-1627	Antonio Cañizares	c.1588-1630	N1:123
1625	Jacinto Lopez de San Jeronimo	c.1578-1637	N1:102

1625-1626	Alonso del Castillo	?-1626; drowned crossing to Cagayan	N1:134
1625	Juan Garcia Lacalle, lay brother	c.1582-1625	N1:493
1627-1628	Lope de los Rios	?-1628, in Babuyanes	
1627-1629	Juan Bautista de Aragon	1595-?	N1:501
1629-1638	Jerónimo Morer	?-1638	N1:91
1629-1631	Antonio Gomez Espejo	1604-1678	N1:499-500
1629-1633	Francisco de San Agustin, lay brother	?-1651	N1:142
1631-1635	Martin Real de la Cruz	?-1651	N1:143
1633-1639	St. Francisco Fernandez de Capillas	1607-1648	N1:152
1635-1637	Pedro Fernandez	?-?	N1:156
1637-1639	Juan Huguet	?-1667	N1:161
1639-1641	St. Francisco Fernandez de Capillas	1607-1648	N1:152
1639	Juan Huguet	?-1667	N1:161
1641-1643	Juan de Herrera	?-1656	N1:146
1641-1642	Jose Carrillo	c.1596-1642	N1:496
1643-1645	Antonio de Montesa	1607-1669	N1:161
1643-1644	Lorenzo de Arnedo	c.1610-1644	N1:503
1645-1647	Juan Sanchez	?-1674	N1:125
1645-1647	Juan de Castro	?-?	N1:171
1645-1646/7	Domingo del Castillo	?-1646 or 1647, Babuyanes	N1:168
1645-1647	Francisco Ayteche Zayas de San Jose, lay brother	c.1610-1653	N1:505
1647-1648	Francisco de Molina	?-1672	N1:168
1647-1648	Felipe Muñoz	?-?	N1:172

1647-1648	Francisco Ayteche Zayas de San Jose, lay brother	c.1610-1653	N1:505
1648-1650	Pedro de la Fuente	?-1660	N1:167
1648-1650	Raimundo del Valle	1618-1683	N1:170-171
1648-1650	Francisco Ayteche Zayas de San Jose, lay brother	c.1610-1653	N1:505
1650-1651	Martin de la Cruz ; rector of UST, 1648	?-1651, Babuyanes	N1:143
1650-1651	Juan Zambrano	?-1655	N1:181
1652-1654 or before	Miguel Gaona	?-1654	N1:127
1652-1654	Juan Sanchez	?-1674	N1:125
1652-1654	Jose Bugarin	1606-1676	N1:155
1652-1654	Juan Zambrano	?-1655	N1:181
1654-1657	Jose Navarro de Sta. Maria	1624-1661	N1:184
1654-1656	Gabriel de Ladera	1624-1674	N1:511
1656-1657	Juan Rodriguez Ladera	1622-1670	N1:511
1657-1659	Gabriel de Ladera	1624-1674	N1:511
1657-1659	Juan Andres Ruiz	1626-1670	N1:513
1659-1661	Jose Navarro de Sta. Maria	1624-1661, Pata	N1:184
1659-1661	Tomas Bultiel	1628-1685	N1:193
1659-1661	Bartolome de Quiroga	1633-1667	N1:194
1661-1662	Juan Fontidueñas de la Encarnacion	1627-1662, Babuyanes	N1:565
1661-1663	Tomas de Leon Araujo	1632-1681	N1:191
1661-1663	Juan Andres Ruiz	1626-1670	N1:513
1663-1667	Tomas Bultiel	1628-1685	N1:193
1665-1667	Bernardo Alvarez	1634-1691	N1:195
1667-1669	Juan Andres Ruiz	1626-1670	N1:513
1667-1669	Antonio de San Juan	1642-1683	N1:204
1667-1669	Pedro Gonzalez	1642-1670	N1:210
1669-1675	Diego Sanchez de Sta. Maria	1632-1681	N1:565

1669-1671	Gabriel de Ladera	1624-1674	N1:511
1669-1671	Pedro Jimenez	1642-1690	N1:208
1671-1675	Antonio de San Juan	1642-1683	N1:204
1673-1675	Mateo Gonzalez	1644-1688	N1:215-216
1675-1677	Antonio de San Juan	1642-1683	N1:204
1675-1677	Jose Galfaroso de la Trinidad	1648-1702	N1:217
1675-1677	Mateo Gonzalez	1644-1688	N1:215-216
1677	Matias Ramon	1645-1684	N1:216
1677	Diego del Villar	1645-1680	N1:222
1678-1680	Melchor Lorenzana	1644-1684	N1:223
1678	Matias Ramon	1645-1684	N1:216
1678	Diego del Villar	1645-1680	N1:222
1680-1684	Mateo Gonzalez	1644-1688	N1:215-216
1680-1682	Alonso Cobello	1653-1685	N1:233
1682-1684	Domingo Mutta	1653-1714	N1:233
1682-1684	Francisco Nuñez Bravo	1653-1718	N1:233
1684-1686	Jeronimo de Ulloa	1644-1701	N1:219-220
1684-1685	Antonio Alfairan Seijas	1659-1685	N1:566-567
1686-1688	Mateo Gonzalez	1644-1688	N1:215-216
1686-1688	Jose Rubio de Espinosa	1648-1689	N1:516
1686-1688	Francisco de la Vega	1662-1710	N1:244
1686-1688	Juan Antonio Beriain	1660-1695	N1:242
1688-1692	Juan Antonio Beriain	1660-1695	N1:242
1688-1689	Jose Rubio de Espinosa	1648-1689, Babuyanes	N1:516
1688-1690	Santiago Felix	1660-1693	N1:247
1690-1692	Miguel Matos	1655-1719	N1:246-247
1692-1694	Diego Piñero	1664-1712	N1:239
1692-1694	Jose Beltroli	1660-?	N1:242-243
1694-1696	Jose Beltroli	1660-?	N1:242-243
1694-1696	Miguel Matos	1655-1719	N1:246-247

1696-1698	Diego Piñero	1664-1712	N1:239
1696	Andres Robles	1670-1697	N1:256
1698-1700	Francisco Nuñez Bravo	1653-1718	N1:233
1698-1700	Marcos Arroyuelo	?-1716	N1:257
1700-1704	Andres Lozano	1674-1723	N1:258
1700-1702	Alonso Tejedor	1669-1713	N1:256
1702-1704	Mauro Falcon	1676-1708	N1:266-267
1704-1706	Diego Constantino	1672-1715	N1:255
1706-1708	Marcos Arroyuelo	?-1716	N1:257
1706-1708	Vicente del Riesgo	1668-1724	N1:254
1708-1710	Miguel Matos	1655-1719	N1:246-247
1708-1710	Vicente del Riesgo	1668-1724	N1:254
1710-1712	Andres Lozano	1674-1723	N1:258
1710-1712	Vicente del Riesgo	1668-1724	N1:254
1712-1716	Vicente del Riesgo	1668-1724	N1:254
1716-1718	Francisco Borja	1690-1748	N1:279
1716-1718	Pedro Moreno	?-1724	N1:280
1718-1723	Juan Bel	1692-1723, Calayan	N1:282
1718-1720	Juan Sebastian	1690-1746	N1:289
1720-1723	Vicente del Riesgo	1668-1724	N1:254
1720-1723	Alonso Amado	1685-1769	N1:293
1722-1723	Tomas Fernandez	1692-1728	N1:294
1722-1723	Francisco Mejia	1693-1723, drowned crossing Batanes to Calayan.	N1:295
1722	Jose de Jesus	1695-1722, Calayan	N1:295
1723-1725	Juan Sebastian	1690-1746	N1:289
1723-1724	Vicente del Riesgo	1668-1724	N1:254
1720-1725	Alonso Amado	1685-1769	N1:293

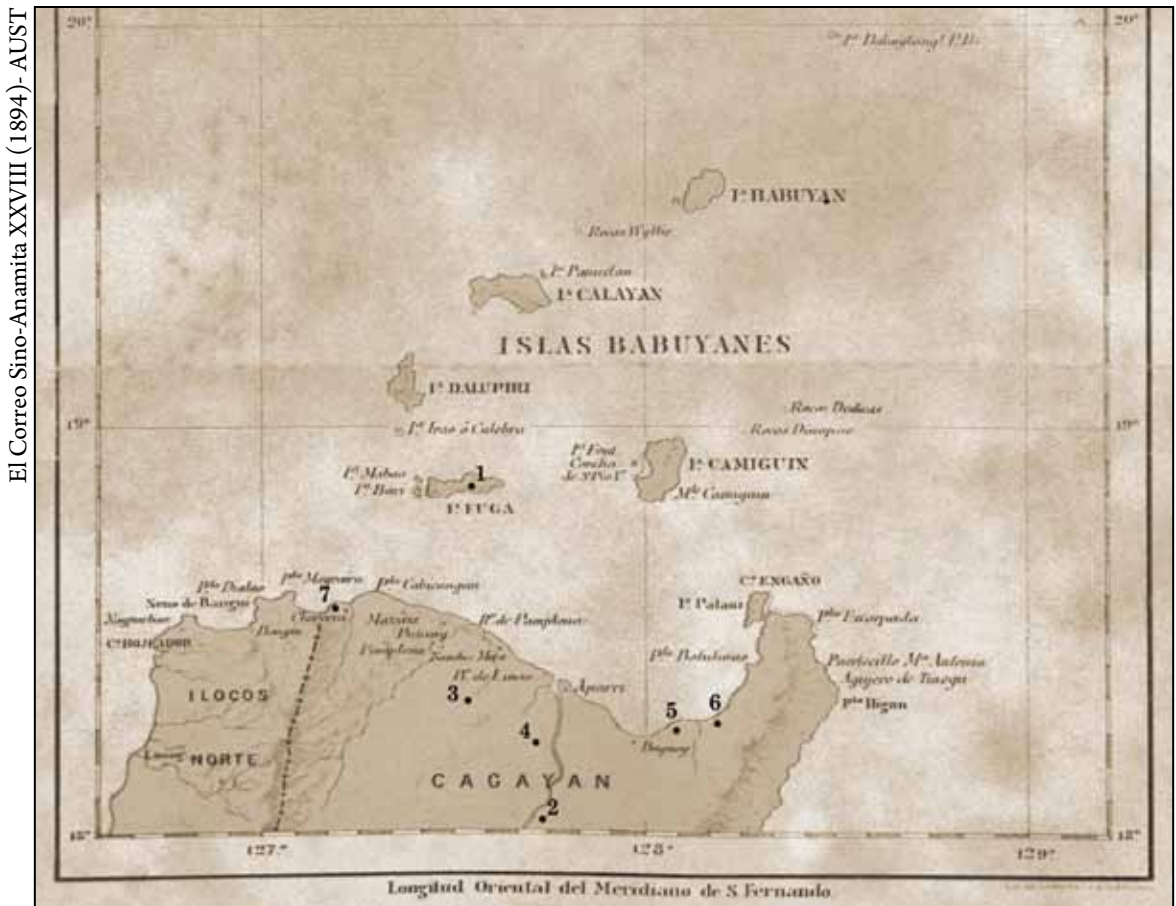
1725-1727	Antonio Ortega	1690-1735	N1:293
1725-1727	Alonso Amado	1685-1769	N1:293
1727-1729	Juan Barrera	1692-1742	N1:283
1727-1729	Alonso Amado	1685-1769	N1:293
1729-1731	Manuel Rodriguez	1698-1736	N1:303
1729-1731	Alonso Amado	1685-1769	N1:293
1729-1731	Juan Rodriguez Gamboa	1700-1765	N1:306
1731-1735	Alonso Amado	1685-1769	N1:293
1731-1735	Manuel Moliner	1703-1738	N1:309
1733-1735	Martin Hernandez	1708-1743	N1:317
1735-1737	Pedro Nolasco	1696-1740	N1:305
1735-1737	Martin Hernandez	1708-1743	N1:317
1737-1739	Alonso Amado	1685-1769	N1:293
1737-1739	Pedro Luis Sales de Sierra	?-1768	N1:326
1739-1743	Antonio Nuñez	1704-1749	N1:312
1739-1741	Manuel Yañez	1713-1742	N1:324
1743-1745	Jose Tomas Marin	1710-1769	N1:320-321
1743-1745	Vicente de Castro	1717-1787	N1:327
1745-1747	Alonso Amado	1685-1769	N1:293
1747-1749	Vicente de Castro	1717-1787	N1:327
1749-1751	Jose Rico	1710-1759	N1:322
1751-1753	Jose Martinez	1706-1754	N1:316
1753-1755	Alonso Muñoz	1717-1753	N1:342
1753-1755	Tomas Hernandez	1726-1766	N1:346
1755-1757	Jose Tomas Marin	1710-1769	N1:320-321
1757-1759	Jose Rico	1710-1759	N1:322
1759-1763	Andres de Mendoza	c.1723-1795	N1:523
1763-1765	Carlos Masvidal	1721-1791	N1:334
1765-1769	Ignacio Abria	1719-1784	N1:333
1769-1773	Manuel Velez	1720-1773	N1:339
1773-1777	Manuel de Torrijos	1736-1778	N1:383

1777-1781	Ignacio Milano	1747-1806	N1:388
1781-1784	Ignacio Abria	1719-1784	N1:333

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Map of the Babuyanes Islands, sent by Fr. Julian Malumbres to the Provincial in 1894.
Lithography by Carmelo and Bauermann.

- 1 - Naguilian (Nacu)
- 2 - Amulung
- 3 - Tagga
- 4 - Babuyanes settlement opposite Camalaniugan
- 5 - Dao (a.k.a. Babuyanes)
- 6 - Bangag / Vangag
- 7 - Taggat, Claveria

RTJ 2017



The tip of the church may be espied as one approaches the Musa beachhead.

RTJ 2017



The awe-inspiring view of the rugged Fuga coastline and the Babuyan Channel, seen just a few meters away from the church.



Portrait of Saint Francisco de Capillas, issued on his beatification in 1909. The saint ministered in Fuga during the first decades of the mission.

RTJ 2017



General view of the church complex. There are a few tombs in the center of the plaza.

RTJ 2017



View of the church complex from the southwest.



RTJ 2017

The church and belltower.



RTJ 2017

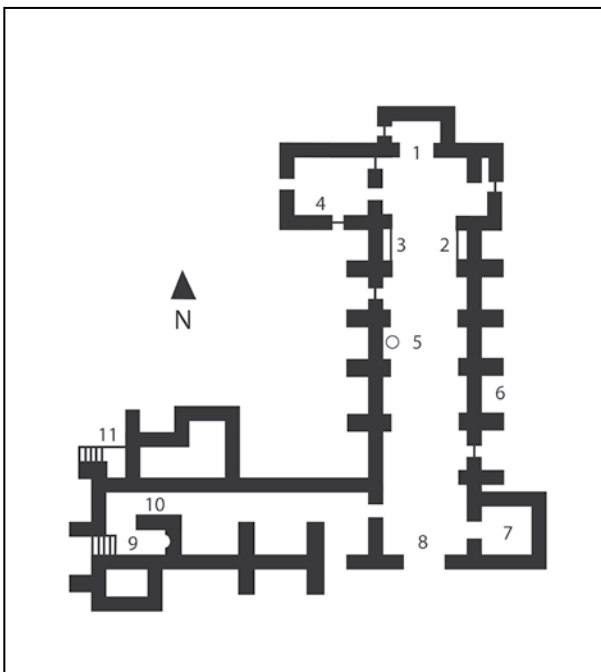
Façade.

RTJ 2017



A bomb casing substitutes for the two bells that used to resound from this opening.

Carla Gamalinda 2017



Basic plan of the church and convento (not to scale).

Legend:

- 1 Apse
- 2 Right retablo
- 3 Left retablo
- 4 Sacristy
- 5 Pulpit
- 6 Closed doorway
- 7 Baptistry in the ground floor of the bell-tower
- 8 Main entrance
- 9 Stairway and landing in the west end of the convento
- 10 Entrance to the 'cave'
- 11 Outside stairway



RTJ 2017

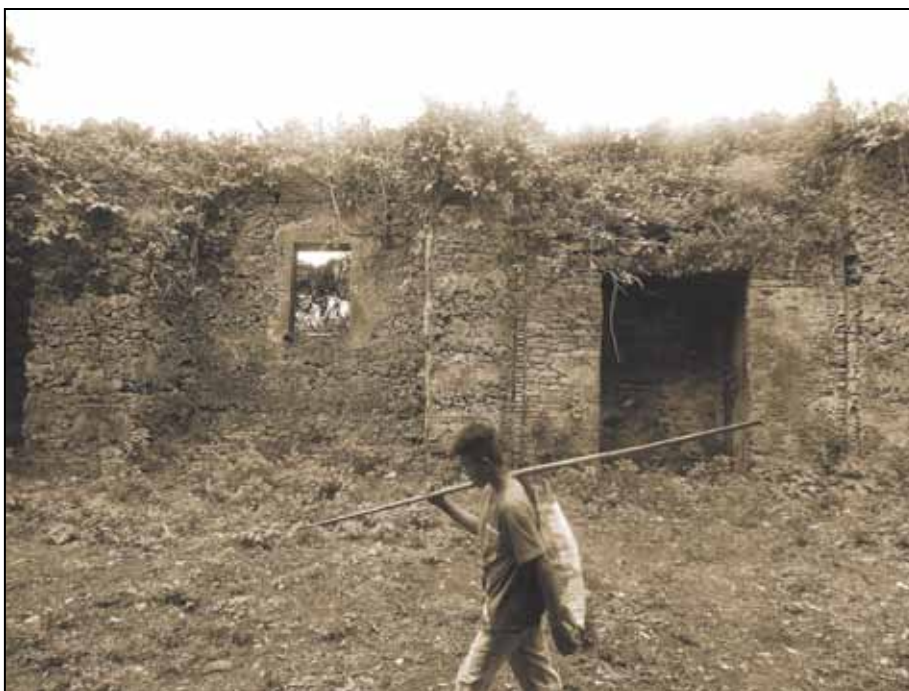
Wall of the bell-tower.



RTJ 2017

Right side of the church, looking towards the bell-tower.

RTJ 2017



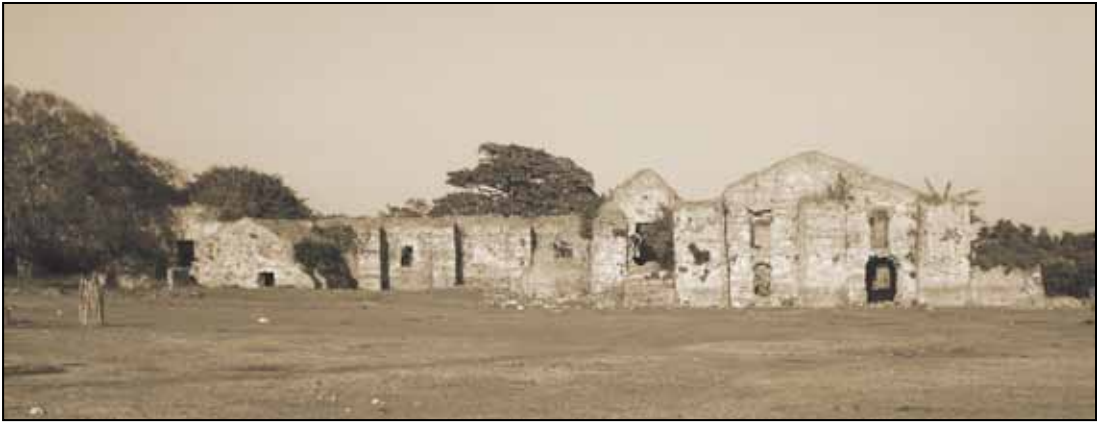
Section of the right side of the church, with the walled-up doorway.

RTJ 2017



Exterior of the right side of the apse.

Fr. Bernice Wynn Rio 2007



General view of the left side of the church and convento.

Exterior
of the
sacristy.



RTJ 2017

Exterior
of the left
side of the
apse.



RTJ 2017

RTJ 2017



Bricks used to frame the main entrance.

RTJ 2017



Detail of one of the convento walls showing the sturdy palitada.



RTJ 2017

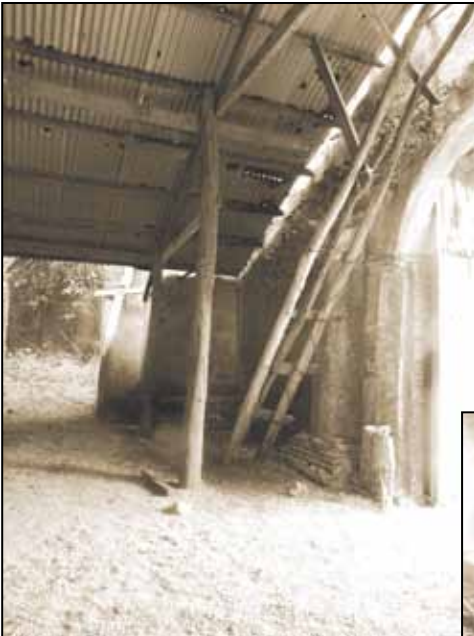
View of the plaza from the top of the church, looking towards the sea.



RTJ 2017

Masonry ruins left of the convento, said to be of the stables.

RTJ 2017



Entrance into the church, with the baptistry in the background.

RTJ 2017



Corner of the baptistry.

RTJ 2017



Entrance to the baptistry. The wooden cross used to stand in the center of the plaza.

RTJ 2017



Aligning the buttress-thick pilasters, one notices that the church floor slowly rises towards the apse.



RTJ 2017

Portions of the original buff color are extant on the bottom portions of some pilasters.

RTJ 2017



Lower portion of a pilaster.



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The moulding around the base of the pilaster is composed of flat rough stones.

RTJ 2017



Apse
of the
church.

RTJ 2017



Wall were the main
retablo used to be
attached.



RTJ 2017

Left retablo.



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Closer view of the left retablo.

RTJ 2017



Right retablo.

RTJ 2017

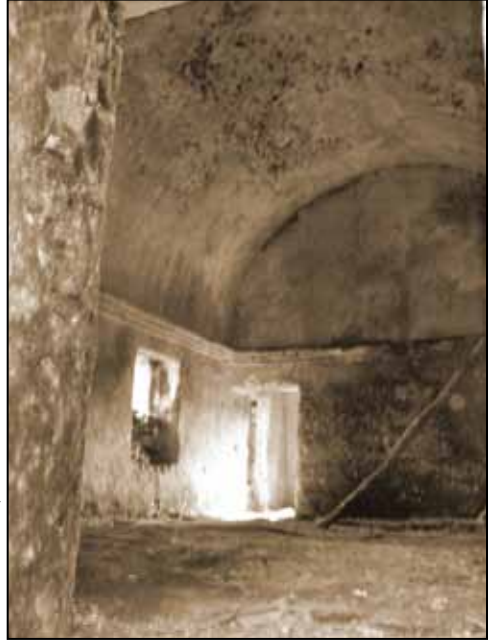


Masonry that used to support the pulpit.



RTJ 2017

Entrance from the apse to the sacristy.



Fr. Bernice Wynn Rio 2007

Interior of the barrel-vaulted sacristy.



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Entrance from the church to the convento, now blocked off.

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View of the arcade lining the walls.

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Altar area.

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Head of St. Ursula, the patroness.

RTJ 2017



Wooden image of St. Dominic.

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Head of the Santo Entierro.

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Frontage of the convento.

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Ruins of the stable and the left end of the convento.



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Left (west) façade of the convento.



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Section of the west façade of the convento.

RTJ 2017



Exterior stairway of the convento.

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Ruins of an extension of the west end of the convento.

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Main stairway to the convento, at the west end.

Niche for the image of a saint, in the same style as the retablos in the church.



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Entrance to the 'cave' in the lower section of the west end of the convento.

RTJ 2017



View of the main passage of the convento, seen from the church.

RTJ 2017



View of the main passage of the convento, seen from the opposite (west) end.



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Room on the ground floor of the convento, adjacent to the church.



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Upper section of the room, with holes for the beams.

RTJ 2017



Mass on the feast of St. Ursula. The length of the present shed is only half of the church ruin.

RTJ 2017



The choir at the mass still possesses a repertoire of mixed Spanish and Latin hymns.

RTJ 2017



Baptism after the fiesta mass, administered by Fr. Brien Mark Catabay of the parish of St. Peter Thelmo in Aparri, Cagayan.