

A Visual Documentation of Fil-Hispanic Churches

Part XXV: The Church of Santa Catalina de Alejandria, Gattaran, Cagayan

*Regalado Trota José**

Archivo de la Universidad de Santo Tomas, Manila, Philippines

The land of Santa Catalina

Gattaran did not begin as a definite settlement. Its name, according to the Dominican historian and Cagayan veteran Julian Malumbres, may be traced to the Ibanag word *gattad*, mountain-side: the place is ringed by small mountains.¹ Gattaran seems to have arisen from the grouping of peoples from nearby missions. In the late sixteenth and early seventeenth centuries, these communities themselves were shifting not only in terms of geography but also in terms of patron saints. Indeed, the change of dedication is indicative of a relocation of a community. In the case of the settlements along the Cagayan River, this could even mean crossing from one bank to another.

The first Dominican footholds in northern Cagayan were formalized in the provincial chapter held on 15 June 1596: Santo Domingo in Nueva Segovia (now Lallo), Santa Magdalena de Pata (Namucac, Sanchez Mira), and San Jacinto de Camalanyugan, with missions in Santo Tomas de Tulag (predecessor of Abulug), Santa Catalina de Nassiping (re-dedicated to San Miguel Arcangel in 1604), and San Vicente de Buguey (re-dedicated to Santa Ana in 1623). Two years later, in the

* Regalado Trota Jose can be contacted at archives@ust.edu.ph and trotajose55@yahoo.com.

¹ Julian Malumbres, O.P., *Historia de Cagayan* (Manila: Tip. Linotype de Sto. Tomás, 1918), 396. Ed de Rivera Castillet, *Cagayan Province and Her People* (Manila: Community Publishers, Inc., 1960), 170, attributes the toponym to *gattac*, steep bank of a river.

Dominican intermediate chapter held on 24 May 1598, the establishments along the lower Cagayan River (from its mouth moving south) Camalanyugan, Lallo, and Nassiping, were augmented with the acceptance of the “houses” of San Antonino de Dummun and San Raymundo de Lobo.² Dummun (probably named after *dung*, or *durungan*, docking place) was located on the banks of the eponymous river which joins the right bank of the Cagayan (Malumbres, 370); presently, it is about 3.2 kilometers south of Gattaran. Sometimes spelled Dummung, it served as the entrance to the eastern interior of the province—peopled by the little-known Catalanganes—ultimately leading to the mountain passes crossing the Sierra Madre to the Pacific coast. Lobo was the first community encountered when entering the Chico River, a branch of the Cagayan just across Nassiping.

Dummun disappeared from the historical records by the first quarter of the seventeenth century. Lobo was supplanted in 1608 by Santo Domingo de Tabang; in 1610 it was listed with a new patron, Santa Ines de Montepoliciano. On 4 May 1614, the Dominican intermediate chapter re-organized the mission in Cagayan. Eight friars were sent to Camalaniugan, which was made the center of the mission, with stations at Buguey, Aparri, Tocolana, Gattaran, and Nassiping. This is the first mention of Gattaran in the Dominican records; but then it disappeared for five years from the chapter Acts until 1619.

Malumbres notes that Gattaran was the southern edge of Siguiran, the name given to the northernmost region of the province of Cagayan. The “purest” form of Ibanag was spoken in Siguiran (Malumbres, 13). Upon the arrival of the Spaniards, the land from Camalaniugan to Gattaran was subject to Guiab. Unfortunately, giving in to the rumors of Guiab’s enemies, the Spanish had him hanged in 1581. This frustrated the pacification of the Valley for some time (*ibid.*, 438).

In the intermediate chapter, held on 26 April 1619 in Nueva Segovia, the first vicar was assigned to Gattaran—even though no official acceptance of the house was noted in the Acts. The “house” or vicarage of Gattaran was placed under the protection of Santa Catalina, without specifying whether this was St. Catherine of Alexandria, Virgin and Martyr, or St. Catherine of Siena. In the next chapter, the patronage under “*Sanctae Catharinae Martyris*” was clarified. Usually, the name of a patron saint was drawn by lots: if the same name was drawn three times, then that was the chosen one.

² See the pertinent sections in *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).

In the case of Gattaran, however, the appearance of St. Catherine's name in not a few sites in the area merits a closer look. The first patron saint (1598) of Nassiping, as noted above, was Santa Catalina. At one time, the patron saint of Dummun was St. Catherine of Siena (it is unknown if this was before or after the acceptance of Dummun in 1598, then under the patronage of St. Antoninus of Florence). In the 1604 acceptance of Nabunangan, the patron saint was the Dominican St. Catherine of Siena; Nabunangan was later supplanted by Iguig (under the protection of St. James the Apostle), separated from Gattaran to the south by Amulung, Fulay (the future Alcala), and Nassiping.³

Thus there were two Saint Catherines watching over a major section of the province east of the Cagayan River: one, Saint Catherine of Alexandria, Virgin and Martyr, and the other, Saint Catherine of Siena, a Dominican tertiary. (In the case of Nassiping, it is unknown which of the two was the patroness.) The first Catherine, about whom almost nothing certain is known, is depicted in iconography as a crowned royal. Her attributes are a spiked wheel, which broke when she was being tortured, and a sword, symbolizing her decapitation upon orders of King Maxentius. The king was exasperated that even the fifty philosophers he sent to confound her were converted to Christianity (hence Catalina de Alejandria is the patroness of philosophers, including the Faculty of Philosophy of the University of Santo Tomas).

A gory detail that accompanies her image is the sword of her martyrdom thrust upon the eye of the head of Maxentius—a detail not often seen in Latin American images,⁴ but otherwise not uncommon in the Philippines. (See, for example, the bas-reliefs in Silang and Tanza, Cavite.) It is not present in the image in Gattaran, but it is so in the image of the chapel in Aggunetan across the river, a former part of the town. Today, none of the parishes in the Archdiocese of Tuguegarao is dedicated to the Dominican Catherine. The question tantalizingly arises: could the image of Santa Catalina with the sword poised over a head have been used as a visual deterrent to the head-hunting practices in Cagayan (apart of course from her convincing powers)? Even though the cult of Santa Catalina de Siena did not prosper, would just the name “Santa Catalina” have evoked the same admonition as that of her legendary namesake? This might partly explain the introduction of her devotion in proximate communities such as Nassiping, Dummung, and Nabunangan.

³ For Nassiping, see the 1596 section in *Acta*. For Nabunangan, see Malumbres, 377-378, 446; for Dummun, *ibid.*, 344. Because of the relative proximity of Dummun to Nabunangan, it is possible that the devotion and image of St. Catherine of Siena were transferred upon the extinction of one mission to the other.

⁴ Héctor H. Schenone, *Iconografía del Arte Colonial*, 2 vols. (Buenos Aires: Fundación Tarea, 1992), 209. Legend has it that her remains were brought by angels to Mount Sinai, on which is perched the famous monastery.

Ancient clan rivalry

A narrative retold by Malumbres sheds light on the early formation of Gattaran and its territory. The account, written in Ibanag, was retrieved by Father Claro Arroyo on 8 May 1850 in the Dominican archives in Manila. Since most of the events take place in or around Dummun, we may tentatively call this the Dummun Narrative.⁵ Although there is a certain Don Mateo who recounts a famine that lasted for seven years when he was still a child, the dating is difficult to determine because the sequence of events seems to be a conflation of various clan memories. If we subtract the allusions to the passages of time in the Narrative from the short duration of Dummun in the archival record (from 1598 and only about two decades after that), at least some of the events would have taken place in the early 1500s. Yet there are constant references to Spanish concepts such as tributes, years, roads, the building of a church, and the governor at Lallo.

In like manner, the positioning of Gattaran in reference to the Cagayan River is also vague. The only event with some geographic certainty is the settling of some clans in Gattaran on the western side of the Cagayan, by the banks of the Zinundungan River which was a tributary to the Rio Grande. This tradition is reflected in the Spanish-era boundaries of Gattaran, which extended on both sides of the Cagayan: on the eastern section, where the present town of Gattaran stands, and on the western section across the Cagayan. The ties between the two banks were brought into fore in late 1944, when people in the poblacion fleeing the Japanese sought shelter in the Zinundungan valley.⁶ Subsequent episodes of the Narrative are unclear as to the east- or west-location of Gattaran.

The Dummun Narrative recounts the rivalry among clans led by Pinappangan, Apilan, Gabutao, Ballobag, and Gaminitam, that lived along the length of the Dummun river. A crisis, sometimes resulting in violence, seems to have erupted every thirty years or so. Such crises led to the displacement of various groups to places as far south as Fulay (today's Alcala) or northwest across the Rio Grande de Cagayan to Dallay, a place along the Zinundungan. The clan of Pinappangan together with those of Gattaran (here it appears that Gattaran was also a clan) settled in this latter place.

⁵ The Dummun Narrative takes all of seven pages in Malumbres' *Historia*, the longest such narrative in the book; 370-376.

⁶ Castillet, 173. The barrios Callapangan and Zinundungan were separated from Gattaran in 1950 to form the town of Lasam. Similarly, the old Nassiping spanned both sides of the Cagayan. Its western section was reformed into the town of Santo Niño in 1903, while Nassiping itself was incorporated with Gattaran in 1906: Lee W. Vance, *Tracing Your Philippine Ancestors*, with the collaboration of Violeta C. Canon (Provo, Utah: Stevenson's Genealogical Center, 1980), II, 267.

About eighty years after the transfer to Dallay on the Zinundungan, a church was begun. Differences about how to build the church led to the various clans settling in their own enclaves around the church. Those of Pinappangan and Gaminitam built their houses on the east of the church and nearby hills. Those from Addunan settled further north. The Ballobag chose an area between Paca and the road. The Gattaran moved to the plain between the church and the river. There were about seventy houses within the pueblo. Even if this section of the narrative begins in Dallay, the details are not clear as to whether the scene of the narrative has remained on the west bank, or if it crossed to the east. In particular, there is no "plain" between the church and the river: the church is next to the river, unless this could refer to land eaten away in a great flood. If the location of "Dallay" could be hypothesized through oral tradition, then archaeological excavations could shed more light on the story.

About twenty years after the church was built, there was a great population movement. "1,000" tributes were added from Talappa, a place associated with "Gatara" in a 1591 survey of encomiendas.⁷ "1,200" more tributes from Talappa went on to Malaueg, and "1,500" more to Capinatan. Malaueg and Capinatan are on the western section of Cagayan, providing one more link to the Zinundungan side of Gattaran.

At some point, the clan of Pinappangan (who were settled in Gattaran and Talappa) had had their fill of the Dummuns' boasting that they were the pioneers in the region (Dummun and Gattaran were established in 1598 and 1614, respectively). The former hatched a plan to kill the Dummuns right after mass on Sunday. Fortunately the plot was overheard by a native of Dummun whose wife was from Gattaran. He informed the "governador" of Dummun, Don Ignacio Caraddao, who rushed that same Saturday with ten *barangays* (long boats) each propeled by ten rowers to seek help from the Spanish governor at Lallo. (One wonders if such an armada wouldn't have been noticed as it passed by Gattaran on its way to Nueva Segovia.) The governor, who unfortunately isn't named in the Narrative, forwith gave Caraddao 120 armed soldiers. Returning to Dummun, they were hidden in the choirloft of the church.⁸ On Sunday morning the vicar, in coordination with Caraddao, rang the bell to call the people to mass. Upon entering the church, the soldiers asked each one their origin.

⁷ Felix M. Keesing, *The Ethnohistory of Northern Luzon* (Stanford, California: Stanford University Press, 1962), 209. The people of this pair of localities were described by the 17th century Dominican historian Diego Aduarte as "fearful," who "gave the Spaniards a great deal of trouble." See Aduarte, as cited in Pedro V. Salgado, O.P., *Cagayan Valley and Eastern Cordillera 1581-1898*, 2 vols. (N.p.: The Author, 2002), I, 253. Talapa and Tagara were mentioned as annexes of the encomienda of Gattaran in 1617; Malumbres, 396.

⁸ Salgado says the event happened in the church of Gattaran (Salgado, 254). However, Malumbres states clearly: *caminaron rio arriba para el pueblo de Dummung*, "they traveled upriver to the town of Dummung" (Malumbres, 374).

Those from Gattaran and Talappa (1,345 of them) were deprived of their weapons and bound. After the mass, the leaders of the plot were taken by boat to Lallo; the rest of their townmates trudged on foot. The *principales* were imprisoned for a year and three months. The others were subjected to fifty whippings for seventeen days, and then made to work in the fields.

Despite this victory, nothing is heard from Dummung again in the Dominican chronicles; today, it remains a jeepney stop in modern-day Gattaran. Malumbres, writing in the 1910s, notes that it was said that there were still ruins in Dummung (Malumbres, 445). In contrast, Gattaran grew into a full-fledged pueblo. Perhaps, as a result of the Dummung plot (sometime between 1600 and 1610, as surmised by Malumbres), Gattaran was relocated to its present site on the eastern bank of the Cagayan, somewhat midway between its old site in Zinundungan and Dummung: a compromise between the contending clans—and closer to Lallo for control. According to an 1804 account by Father Manuel Mora, Gattaran had two patron saints: Santa Catalina Virgen y Martir and Santa Catalina de Siena, the first for Sinudungan and the second for Dumun, which were the two ranches that were merged to form Gattaran (*ibid.*, 344).

Building a church in the 17th century—and a bathroom for the fathers

After this rather long excursion into folk history, let us return to a more conventional reconstruction of the building of the church of Gattaran. (It is still necessarily a hypothetical reconstruction, as there are no pertinent documents or scientific tests yet available.) As noted above, Gattaran was first mentioned as a mission of Camalaniugan in the Dominican chapter of 1614. However, Malumbres remarks that Gattaran must have been of some importance, because it was given a license to build in 1604, the same year as Aparri, which was also just a mission (Malumbres, 396). As to what was built or of what material is not known, but it may be presumed that this was an early chapel of stone, since the building of churches in wood did not need approval. From 1614 to 1619, there is no mention of Gattaran in the Acts. In 1619 Gattaran was assigned its first vicar, Father Diego Carlos, together with his assistant, Father Mateo de Villa. According to the Acts, Father Carlos was succeeded in 1621 by Father Pedro de Santo Tomás, although other Dominican historians say he was in Maquila (predecessor of today's San Pablo, Isabela) at the time. Malumbres dates the official ecclesiastical acceptance of Gattaran to the provincial chapter on 20 May 1623 (*ibid.*, 396, 447). It is possible that, due to a powerful earthquake that shook Nueva Segovia on 30 November 1619, the establishment of Gattaran did not take place that year; or if it did, conditions may have been so bad that it may have had to be re-established in 1623.

Assigned to Gattaran in 1623 was Father Jerónimo Morer, who had laid the foundations for a church in Fuga, in the Babuyan Islands (he was to complete the church on his return there in 1629). Given Morer's building experience in Fuga, he may have repaired or continued the church in Gattaran. After his two-year stint, Morer was followed by other vicars who each likewise served for two years. The assignment of a lay Dominican, Francisco de San Agustin, from 1633 to 1635, may imply that some sort of construction was being undertaken. From 1650 to 1652, Gattaran was placed under the administration of adjacent Tocolana, and was re-accepted as a house by the chapter of 1652. It was assigned to the care of Nassiping from 1656 to 1659. An inventory of silver vessels in the province made in 1662 stated that in Gattaran, all the silver objects were supplied by the Dominican Order, except for the large silver cross, which was given by the residents.⁹

From 1663 to 1682, Gattaran enjoyed an uninterrupted ministration of vicars who stayed for the usual two years. Unfortunately, from 1682, Gattaran lost its independent vicarage status and was unable to regain it until way into the nineteenth century. Except for pockets of self-administration in 1686-1688 and 1696-1700, Gattaran was under the ecclesiastical care of the vicar of Nassiping until about the 1830s or later. There were even times when Nassiping was assigned to the vicar of Lallo (1712-1714, 1716-1718, and 1814 to about 1838).

This reversal of fortune was the result of a drastic decrease in population first in Gattaran, then in Nassiping. This was attributed to the poor living conditions in Cagayan, which forced many to immigrate to other places. The situation was only reversed in the 1850s, with the arrival of emigrants from the Ilocos (*ibid.*, 428, 429).

Table of tributes and inhabitants in Gattaran and Nassiping, 1746-1903

Year	Gattaran		Nassiping		Combined population	Source
	Tributes	Inhabitants	Tributes	Inhabitants		
1746	113 1/3	399	121 1/2	346	745	Malumbres, 305, 314
1750	-	-	-	-	1,317	Malumbres, 430
1787	105 1/2	-	147	-	-	Malumbres, 88

⁹ Manuel de Torrijos, O.P., "Libro e imentario de la plata que ay en servicio de las Yglesias de esta Provincia de Cagayan. Ordinis predicatorum," originally prepared on Dec. 17, 1662; copy made, with additions, in 1776 (AUST: APSR C, Rollo 57, images 15-16).

1801	-	-	-	-	966	Malumbres, 429
1818	-	-	-	-	1,188	Keesing, 217
1850	-	1,138	-	507	1,645	Malumbres, 429
1897	-	2,148	-	-	-	Malumbres, 429
1903	-	2,152	-	875	3,027	Keesing, 218

Another unexpected difficulty was the development of Fulay in 1787 as a stop-over along the Cagayan River, supplanting Nassiping and Gattaran (Fulay was renamed Alcalá in 1845; *ibid.*, 409, 412). The rise of Fulay may also have been due to natural causes. River conditions for travelers to Nassiping and Gattaran seem to have worsened by the late 18th century; Dominicans making an inspection trip in 1805 warned boatmen to watch out for the large waves and sand bars in these parts (*ibid.*, 342).

With a recessive population growth leading to Gattaran's relying on Nassiping for a minister, it is highly unlikely that a stone church would have been built at this time. However, an important clue is the assignment of Father Gabriel Serrano to Nassiping three times (1692-1694, 1700-1702, and 1708-1710). He is credited with the church facade of Buguey (he was assigned there 1686-1690, and then in 1704-1708); the bell tower of Tuao (he was assigned there in 1690-1692); and the stone vault in Cabagan (now San Pablo), which he probably worked on when he ministered in neighboring Tuguegarao in 1720-c.1722; "and many other improvements." The pair of caliper- or S-curved brick benches at the entrance of the Nassiping church patio are similar to the two pairs at Cabagan, and point to his intervention in these two places. The inverted-stepped triangle base for the niche on Serrano's façade at Buguey is also found on the façade of Gattaran, and may thus be attributed to Serrano.¹⁰

This raises the possibility that Serrano applied a brick façade over an already existing church of rubblework at Gattaran. If we consider the following chronology: license to build [a stone church] in 1604; damage in the earthquake of 1619 and subsequent renovation in 1623 and the years after; possible damage due to other destructive earthquakes in 1641 and 1687; more damage caused by a flood which in 1687 inundated even the altar tables in Lallo (Malumbres, 37, 38, 51) and departure

¹⁰ Regalado Trota Jose, "The Church of Santa Ana, Buguey, Cagayan," *Philippiniana Sacra* LV:165 (2020), 318.

of one of the last permanent vicars for Gattaran, Nicolas del Olmo, in 1688; it would seem that the bulk of the church was existing by 1687. It was the 1687 earthquake and 1688 flood that tilted the tables against the fortunes of Gattaran. Based on his track record, it may have been Serrano who introduced the kilns that produced the bricks that rebuilt the vaulting over the massive apse in Cabagan, as well as those that re-enforced window and door openings and filled-in worn-out spaces in walls, and completed facades, in the churches of Buguey, Nassiping, Gattaran, and Tuao (although in this last church little remains to be studied).

Towards the building of the church, certain details can be gleaned from the Dummun Narrative recounted above. Although neither the location (west or east of the Cagayan) or period (but probably the 17th century) of the Gattaran church described in the Narrative can be established, the details are interesting in themselves and give glimpses on the conditions of the time.

Although the narrative places the erection of the church in Dallay, Zinundungan, as said earlier the rest of the building history seems to be a conflation of oral traditions of later stages in the construction of the church and its related structures. After about fifty years of settling in Zinundungan, the clans of Pinappangan and Gattaran began to build a church, but it seems they had contradictory ideas on construction techniques, size, and orientation. Completion of the eastern part of the church was delayed due to a great famine that lasted for seven years, which according to an old man named Don Mateo broke out when he was still a child.

A curious item in the Narrative is a “fathers’ bathroom,” built with Chinese tiles (*baldoza de China*). Located at the back of the church, it was entered from the ground floor. This could be what the natives perceived of an *aljibe* or cistern: in colonial architecture this occupied the back of the convento. A typical cistern consisted of a large masonry chamber on the ground, which stored rainwater conducted through pipes; over it was an *azotea* or terrace, from where the water was drawn. The “Chinese” tiles could be the glazed tiles that lined the tank (Malumbres, 372-373).

Although the ministry of Gattaran was aggregated to that of Nassiping from 1700 until at least 1837, occasional reports show that sacramental life somehow continued in what was a de facto *visita*. Father José Martín Alpéñez, who is not even mentioned in the Acts, served about a year in Nassiping. He made an inventory in March 1743, and included the following items he noted in Gattaran: 53 *chinantas*¹¹ of rice (250 *chinantas* in Nassiping); 390 candles (Nassiping, 470); 1 ½ *chinanta* of salt (Nassiping, 3 *chinantas*); and 24 cows, large and small. Since his arrival in September

¹¹ The *chinanta* was a weight used in the Philippines, the 10th part of a *pico*, equivalent to 13 pounds and 12 ounces, or to 6 kilograms and 326 grams.

1742, he had 5 *roquetes* (a kind of surplice) made for the sacristans (10 for those in Nassiping).¹²

Difficult 19th century toss-up: Nassiping or Gattaran?

From 1814 to 1833, Gattaran and Nassiping were under the parish priest of Lallo. The Acts for the chapters for much of the 19th century are confusing in their listings for Nassiping and Gattaran. These two pueblos are absent in the lists between 1833 and 1841. Yet names for the parish priests of Nassiping (which then included Gattaran) for this period are given in Neira's *Misioneros Dominicanos*, which is based on Hilario Ocio's 1895 *Compendio*, itself drawn from other Dominican sources.¹³ Even then, however, the conflicts of names occupying the same post for the years 1837 to 1841 is not resolved (see the list at the end of this article).

In 1837 or 1838, Nassiping (still with Gattaran as *visita*) received its own parish priest, after being annexed to Lallo for about 24 years. Another problem arises, however, as the names given by Neira for Nassiping appear in the listing under Gattaran in the *Guias de Forasteros* (the annual government yearbook). Conversely, the space in the *Guias*—which presumably obtained their listing from the Dominicans—for the name of the parish priest for Nassiping invariably reads *el de Gattaran*.¹⁴ Father Claro Arroyo (the discoverer of the Dummun Narrative above) was identified as parroco of Gattaran in a legal case in 1853, although he was listed in Neira under Nassiping for the years 1849-1851.

To add to the confusion, Malumbres cites Father Tomás Parella as the last parish priest of Nassiping in 1877. On March 4 of that year Father Parella, observing that there were no proper church and convento buildings in his parish, and that these would be too difficult to build, recommended that Gattaran be made the parish and Nassiping its *visita* (Malumbres, 370). That said, it seems that by this time his recommendation had already taken effect. Gattaran, with a larger population, was for all intents and purposes a re-established parish (without an acknowledgment in the *Acta*); ironically, the older pueblo, Nassiping, was now its *visita*. Perhaps, out of respect to its antiquity, Nassiping was listed in the *Acta* when actually the parish priest was residing in Gattaran. All the names of the curates, conflicting and otherwise, are listed at the end of this article. (Ancient Nassiping was only revived as a town and

¹² José Martín Alpéñez, "Razón del estado de la cassa Yglesia y Pueblo de Nassiping en 2 de Marzo de 1743," AUST: APSR A, Rollo 131, Tomo 14, images 47-49 (APSR, Cagayan, Tomo 14, doc. 8, fols. 62-63).

¹³ Eladio Neira, O.P., ed., *Misioneros Dominicanos en el Extremo Oriente*, 2 vols. (Manila: [Provincia de Nuestra Señora del Rosario, 2000]).

¹⁴ "The one [assigned at] Gattaran." Regalado Trota Jose, *Curas de Almas* (Manila: UST Publishing House, 2008), I:218.

parish by a Royal Order dated 27 November 1897. It was again annexed to Gattaran in 1906, and its barrios across the river were joined to the revived town of Santo Niño: Malumbres, 453).

Though in the backwater for a long time, Gattaran must have made the rounds of merienda gossip on account of its parish priest, Father Claro Arroyo, who was assigned here from 1849 to 1851. This is the same Father Arroyo who copied the Dummun Narrative in Santo Domingo, Manila, on 8 May 1850. In 1853 he was accused of insulting public officials which in turn was linked to charges that he had fathered a son with a woman from Lallo. These officials testified that, among other things, the priest sent the food meant for his convento to the woman and his son in Lallo. Malumbres says on the other hand that he had some run-offs with the civil authorities in defense of the natives, and was transferred to Bataan in 1854.¹⁵ A successor of Father Arroyo, José Candell Perez (February to before October, 1860) also had trouble with the *gobernadorcillo*, and was re-assigned in 1861 to Manila (Neira II, 99-100).

Since only one minister was serving Gattaran and Nassiping for much of the 19th century, we can only imagine how hard it was to maintain one or the other church. In October 1845, a typhoon lashed the northern coastal towns, reaching up to Gattaran. The latter church must have necessitated some repairs after the disaster (Malumbres, 108, 412). Construction of a brick stairway that led from the western end of the convento to the river was supervised by Father Santiago Capdevila (1867-1871) (Castillet, 170). Portions of its well-worn steps are still intact. Father Alejandro Díaz de Sarralde was assigned in Nassiping-Gattaran in 1871-1872. Since he rebuilt the convento in Tumauni, his next assignment (1872-1878), he may have also intervened in a like manner in Gattaran (Neira II, 136).

After Father Tomas Parella's plaintive recommendation that the decrepit buildings in Nassiping be abandoned in favor of Gattaran, the church compound in this latter pueblo must have undergone some rehabilitation. Malumbres cites Fathers Pedro Nolasco de Medio (1880-1881) and Domingo del Campo for having renovated the church and convento (Malumbres, 396). Again, there is some inconsistency in the records. Father Domingo del Campo is listed as parroco of Gattaran in the *Guias* for 1884, 1885, and 1886, Neira lists him in Amulung from 1882 to 1885, and in Pamplona from 18 October 1885 to 1890 (Jose, I, 128; Neira, II, 200-201). The first of two bells in Gattaran, dedicated to Santo Domingo de Guzman, is dated 1886: was it commissioned on the last year of Father del Campo as a remembrance (if he ever

¹⁵ Salgado, 255-257; information was taken from the National Archives of the Philippines. Neira II, 41-42. One can only imagine how Father Arroyo managed to cope with the linguistic shift from Ibanag to Tagalog.

was there), or by the incoming priest, Pedro Linacero (1886-1890), on his first year (which is also unlikely)?

The penultimate Dominican curate of Gattaran, Braulio Prieto, had his term extended (1890-1897). In 1895, he commissioned a bell dedicated to the Dominican Pope Saint Pius V. The late 19th century convento, of modern construction over the walls of the old building, elicited from Malumbres the comment that it was of “little architectural taste” (Malumbres, 278). This veteran Cagayan missionary also noted that beside the church was a cemetery, “according to the old custom.” The total land area of the church was about two hectares (Propiedades 1911). The last Dominican *cura*, Cipriano Rodríguez, was assigned on 13 November 1897. Less than a year later, in late August, he was captured by the revolutionaries and imprisoned with his other confreres in Alcalá. There he was luckier than the rest. Moved by compassion, the jail warden who was ordered to daily thrash the prisoners with 25 lashes, punished him only once. Furthermore, the whipping was mitigated with newspaper padding on his body (Neira II, 293-294).

In 1906 Gattaran was hit by a devastating typhoon. In this “worst inundation,” according to Castillet, only the tops of the trees could be seen (Castillet, 172). A still greater catastrophe visited the town in early 1945, when Allied forces bombed Cagayan to flush out the Japanese (ironically, the enemy had already abandoned the Valley to concentrate in the Cordilleras).¹⁶ The church and convento, along with other structures in the town, were gutted (*ibid.*, 174). A temporary shed was built inside the church ruins, until the building was slowly rebuilt. At present the convento is undergoing rehabilitation.

Conclusion

Reconciling a roster of the Dominicans who served Gattaran with a chronology of events such as earthquakes and population loss, it seems plausible to place the construction of the bulk of the present church between 1623 and 1687. What has come down to us is a single-naved building with an extended sanctuary, one of the shortest in length of the Spanish-period Cagayan churches. The sacristy of two rooms abutting the right side of the nave seems to be disproportional to its function as a buttress.¹⁷ Evidence of rubblework shows where the *palitada* has worn away from the thick walls. Brick surfaces, such as frames around windows and especially the façade, were most possibly added by Father Gabriel Serrano during the three times

¹⁶ Benito Legarda y Fernández, “Angels in clay: the typical Cagayan church style,” *Filipinas Journal of Science and Culture* II (1981), 81.

¹⁷ Javier Galván Guijo, “Arquitectura y Urbanismo de origen español en el Pacífico Occidental,” (Doctoral thesis, Universidad Politécnica de Madrid, 2004), II, 371-372, 448.

he ministered to Nassiping (1692-1694, 1700-1702, and 1708-1710). A convincing clue to his intervention is the inverted-stepped triangle base for the niche on the façade of Gattaran, similar to that seen on the façade at Buguey ascribed to him (he was curate there from 1686 to 1690, and then from 1704 to 1708).

The church at Gattaran may be included in the list of 17th century architecture in the Cagayan region, the others including the bell-tower at Nassiping, the apse of San Pablo (Cabagan, Isabela), the Minanga school in Aparri, and the churches of Fuga (Babuyanes), Buguey, Rizal (Malaueg), Pudtol (Fotol, Apayao), and Tocolana (Lallo). This is perhaps the largest body of buildings dating from this period in the country, and therefore interventions on the structures, their interiors, contents, adjoining buildings, and vicinities must be given sensitive and informed consideration.^{PS}

Table of Dominican ministers of the vicarage of Santa Catalina de Alejandria de Gattaran, 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 <i>Acta</i> often use only religious names, discounting other family names)
*	formerly assigned here as an assistant
A	<i>Acta</i> , followed by the pertinent year
b.	born
D.	Don
H.	Hermano, member of the Third or Lay Order
N1	Neira, Eladio, O.P., ed. 2000a. <i>Misioneros Dominicanos en el Extremo Oriente</i> . Volume 1, 1587-1835 [Edited, updated and corrected version of Hilario Ocio O.P.'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 Gattaran, this is indicated in the Lifespan column.

Years (taken from the corresponding <i>Acta</i> and Neira 1 and 2)	Name	Lifespan	Bio-bibliographical source/ Remarks
On May 24, 1598, the Dominican intermediate chapter accepted the house of San Antonino de Dummun. No minister's name is given. It is not mentioned in later Acts.			A:1598
Gattaran was given a license to build (possibly, a small church of stone).			Malumbres, 396
On May 4, 1614, the Dominican intermediate chapter agreed to send an 8 member-team led by Francisco de Cabrera to attend to Camalaniugan, with mission stations at Aparri, Buguey, Tocolana, Gattaran, and Nassiping.			A:1614; N1:101-102
1614-1616	Francisco de Cabrera	c.1580-1624	N1:101-102; was in Camalaniugan by 1612
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
From 1616 to 1619, there is no mention in the Acta of Gattaran. It may have continued under Camalaniugan, or it may have been subsumed under Tocolana or Nassiping.			
1619-1621	Diego Carlos	c.1574-1626	N1:78
1619-1621	Mateo de <i>la Villa</i>	c.1580-c.1670	N1:101
1621-?	Pedro de Santo Tomás	?-1622, Lallo	N1:89- was in Maquila at this time
1621-1623	Pedro Sobrino	?-1632	N1:121
1623-1625	Jerónimo Morer	?-1638	N1:91. Built church in Fuga, 1619-1623, 1629-1638.
	Malumbres considers Morer the first vicar of Gattaran.		Malumbres, 396
1625-1626	Diego Martínez	?-1626	N1:135- Pedro Martinez in Acta
1625-1627	Gaspar de Casablanca	?-1634	N1:101
1627-1629	Lucas García	1575-1651, Lallo	N1:120
1629-1631	Jacinto López de San Jerónimo	c.1578-1637	N1:102
1631-1633	Gaspar de Casablanca	?-1634	N1:101
1633-1635	Pedro Mártir Lucenilla	?-1649	N1:105; Pedro de los Mártires in Acta
1633-1635	H. Francisco de San Agustín	?-1651, Lallo	N1:142
1635-1637	Jerónimo de Zamora	c.1589-1655	N1:116- was in Fotel.
1637-1639	Alonso Sánchez de la Visitación	c.1590-1640	N1:118
1639-1641	Francisco Mola	c.1582-?	N1:110
1641-1643	Andrés de Haro	1594-1670	N1:126-127
1643-1645	Carlos Clemente Gant	1588-1660	N1:108
1645-1647	Juan de las Casas	?-1655	N1:146
1647-1650	Bernardo López , 2 terms	1619-1676, Lallo	N1:168

1650-1652, under Tocolana			
1650-1651	Lucas Garcia, 2x	1575-1651, Lallo	N1:120
1650-1652	Tomas de Santa Ana	1618-1656	N1:180- casa de Tocolana y Gattaran
1650-	H. Francisco de San Agustín	?-1651, Lallo	N1:142
1652. The House of Santa Ana de Buguey, together with the Houses of Santa Catalina Virgen de Gattaran and Santa Inés de Monte Policiano de Tabang, is re-accepted.			A:1652
1652-1656	Benito Pérez , 2 terms	1610-1661	N1:179- 1654-1656
Ministry of Gattaran was assigned temporarily to Nassiping (1656-1659)			
1656-1658	Luis Oñate del Rosario	1607-1678	N1:154
1656	José Jiménez de Jesús María, with Gattaran	c.1625, b. Manila-1656	N1:509
1657-1659	Antonio Gómez de Espejo	1604-1678	N1:499-500
1659-1661	Francisco de Molina	?-1672	N1:168- 2 terms, 1659-1663
1661-1663	Diego Sánchez de Sta. Maria	1632-1681	N1:565
	Father Sánchez in 1662 averred that all the silver in the church was a donation from the Dominicans, except the large silver cross which was given by the natives.		Torrijos, 15-16
1663-1665	Lucas Rúiz de Montanero	1593-1663	N1:127
1665-1667	Juan Andrés Rúiz	1626-1670	N1:513
1667-1669	Antonio de Montesa	1607-1669, Gattaran	N1:161
1669-1672	Francisco de Molina , 2x	?-1672	N1:168
1673-1675	Antonio Gómez de Espejo , 2x	1604-1678	N1:499-500
1675-1677	Agustín García de Ortega	1640-1706	N1:204-205
1677-1678	José de San Jacinto	1643-1699	N1:209- 1675-1677
1678-1680	Bernardo Noriega	1614-1693	N1:203
1680-1682	Juan Zambrano	1635-1685	N1:514- 1681-1685, Gattaran y Masi

1682-1684 (Nassiping)	Bernardo Álvarez	1634-1691	N1:195
1684-1686 (Tocolana)	Francisco Matoces	1647-1690, Lallo	N1:228
1686-1688	Nicolas del Olmo	1659-1710	N1:245
1688 to 1696, under Nassiping			
1688-1690	Domingo Mutta	1653-1714	N1:233-234- Mutta; N1:247 also says Francisco Gonzalez was in Nassiping, 1688-1690
1690-1692	Miguel de la Villa	1661-1725	N1:237
1692-1694	Gabriel Serrano	1662-1722	N1:245; builder priest.
1694-1696	Jerónimo de Ulloa	1644-1701	N1:219
1696-1698	Vicente del Riesgo	1668-1724	N1:254
1698-1700	José Galfaroso de la Trinidad	1648-1702	N1:217
1700-1712, the ministry of Gattaran was aggregated to Nassiping.			
1700-1702	Gabriel Serrano, 2x	1662-1722	N1:245
1700-1702	José Galfaroso de la Trinidad	1648-1702	N1:217
1702-1704	Alonso Tejedor	1669-1713	N1:256
1704-1706	Francisco de la Vega	1662-1710	N1:244
1706	Fernando Díaz	1658-1706	N1:256
1706-1708	Mauro Falcon	1676-1708	N1:266-267- 1706- 1708
1708-1712	Gabriel Serrano, 3x	1662-1722	N1:245
1712-1714, the ministries of Nassiping, Gattaran and Tocolana were aggregated to Lallo.			
1712-1714	Diego Constantino	1672-1715	N1:255
1712-1716	Marcos Arroyuelo (2 terms)	?-1716, Lallo	N1:257
1714-1716 (Nassiping)	Pedro Moreno	?-1724	N1:280
1716-1718, the ministries of Nassiping, Gattaran and Tocolana were again shortly aggregated to Lallo.			
1716-1718 (Lallo)	Andrés Díez	1656-1718	N1:247

1718-1729, the ministry of Gattaran was aggregated to Nassiping.			
1718-1719	Francisco de León	?-1719	N1:276
1718-1720	Juan <i>de</i> Cárdenas	1689-1728	N1:290
1720-1722	Pedro Moreno, 2x	?-1724	N1:280
1722-1725	Manuel Muñoz, (2 terms)	1694-1728	N1:295
1725-1727	Juan Sebastian	1690-1746	N1:289-290
1727-1729	José Prego	1694-1752	N1:295
1729-1733	Gattaran not listed		
1729-1731	Andrés López	1703-1733	N1:305
1731-1733	Juan Bautista de Olsina	1701-1735	N1:305- Olzina
1733	Andrés López	1703-1733	N1:305
1733-1735	No listing in the sources.		
1735-1737	Antonio Ortega	1690-1735	N1:293- Ortego
1737-1738	Diego de la Torre	1686-1738	N1:279
1739-1740	Pedro Velasco	1696-1740, in Nassiping	N1:305- Nolasco
1741-1742 Sept.	José Estrada	1703-1754	N1:304-305
1742 Sept.-1743?	José Martin Alpéñez	1709-1773	N1:323- nA
1743 March; P. Alpéñez prepared a report on the status of his church and community in Nassiping, with notes on Gattaran and the new mission of Aripa which were also under his administration.			
1743-1747	Jacinto Roca (2 terms)	?-1747	N1:324
1747-1769, the ministry of San Jacinto de Aripa was added together with that of Gattaran to Nassiping. It appears in the Acta from 1753 to 1765, always under the ministry of Nassiping.			
1747	José Martinez	1703-1754	N1:304-305- 1745-1747
1749-1751	Gregorio de la Fuente	1708-1768	N1:328
1751-1753	José Estrada	1703-1754	N1:304-305
1753-1755	Ignacio Abría	1719-1784	N1:333-334
1755-1762	Francisco García (3 terms)	1728-1762	N1:357
1763-1765	Felipe Sotelo	1727-1778	N1:351
Ministerial terms increased from two to four years, from 1765			
1765-1769	José Borja	1726-1769	N1:349
1769-1773	Antonio Peñalosa	1729-1801	N1:358

1773-1780	Joaquín Sancho (2 terms)	1743-1828	N1:384
1781-1787	Vicente de Castro (1 ½ terms)	1717-1787	N1:327
1789	Salvador Llocens	1743-1789	N1:381- Llosent
1790-1793	Antonio Pascual	1763-1803	N1:397- Pascual Anton
1793-1798	Francisco Pérez	1767-1821	N1:405- 1794-1798
1798-1802	Vicente Vicar	1768-1833	N1:413- Ricart
1802-1803	Domingo Fortó	1740-1803 Feb 15, in Nassiping	N1:389
1803	Melchor Martínez	1765-1803 Nov 26, Lallo.	N1:409
1803-1805?	Tomás Sánchez	1772-1811	N1:410- nA
1805	Padre Flaviano Montesinos, interim	1776-?	MCag:345
	Padre Montesinos, a native of Camalaniugan, was a secular priest from the diocese of Nueva Segovia, 29 yrs old.		
1806-1810	Juan Guidotti y Monsagrati	1774-1838	N1:431
1810-1814	Tomás Roselló	1765-1852	N1:425
1814-c.1838, Nassiping and Gattaran were aggregated to Lallo.			
1814-1818	Tomás Roselló	1765-1852	N1:425
1814-1819	Rafael Adrianses Fabie, presidente (1 ¼ terms)	1789-1819	N1:530- Acta: Adriansen
1818-1825	Tomás Avizanda	1776-1827	N1:436
1825-1829	Luis García	1778-1833	N1:433
1829-1830	Salvador Avilés	1801-1830	N1:448
1830-1832	No listing (perhaps interim priest only)		
1832-1833	Matías de la Cruz	1804-1846	N1:465-466- nA
1833-1838	Domingo Pérez	1802-1838	N1:450
1833-1841	Julián Velinchon	1810-1871	N1:475
1838 or 1837, Nassiping received its own parish priest, after its dependence on Lallo for about 24 years.			
1837-1841	Pedro Carballeiro	1811-?	N1:478- nA
c.1837-1839	Francisco Guilarte	1811-1839	N2:18- nA
1839-1840 id.	Antonio Romaguera	1812-1863	N2:20- nA

1841 to about 1877- the ministry of Gattaran was aggregated for the last time to Nassiping.			
1841-1845	Pedro Coello	1814-1856	N2:24
1845-1846	Pedro del Espíritu Santo	1816-1877	N2:25- Pedro Alcantara Garcia, 1843-1846
1846-1847	Manuel Martínez Fernández	1818-1883	N2:56- nA
1847 Dec 29- 1848	Joaquín Álvarez del Manzano	1824-1859	N2:329- nA
1849-1851	Claro Arroyo	1817-1873	N2:41-42; Salgado 255-257
1851-1855	Juan de Dios Rico Gómez	1822-1879	N2:35
1855-1856	Manuel González Núñez	1825-1876	N2:49
1856	D. Praxedes Ochoa (with Alcala), Secular, interim	-	Jose I:128
1857	Juan Bautista Flores Ruiz de Medina		Jose I:128; N2:80- Juan Bautista Flores Ruiz de Medina, 1854-1857 was in Pamplona, 1857-1864 was in Tumauni.
1857-1858	Jose Ma. Menéndez González	1828-1858	N2:71- nA
1859	Andrés Chaveli Moya	1830-1867	N2:88-89- few months
1859	D. Elias Foronda, Secular, interim	-	Jose I:128
1860 Feb.	José Candell Perez	1834-1871	N2:99-100- nA
1860 Oct- 1863	Francisco Seco Sánchez	1834-1863	N2:98- nA
1863-1864 Jan 16	Tomás Parella Prat	1838-?	N2:110
1864-1867	No listing in the sources		
1867-1871	Santiago Capdevila Morer	1841-1904	N2:116
1871-1872	Alejandro Díaz de Sarralde de la Rosa	1846-1886	N2:136- nA
1872-1874	Venancio Huerta Fernández	1849-1885	N2:148-nA
1874-1878	Tomás Parella Prat, 2x	1838-?	N2:110
1874 Nassiping not listed in Acta and hereafter.			

1877 March 4. The last Spanish Dominican parish priest of Nassiping, P. Parella, observing that there were no proper church and convento buildings in his parish, and that these would be too difficult to build, recommended that Gattaran be made the parish and Nassiping its visita.		Malumbre, 370	
1878-1897, parish priests are named in Neira (based in turn on Ocio and Arnaiz) for Nassiping, but these names appear as the <i>curas</i> of Gattaran in the official <i>Acta</i> .			
1878-1881	Deogracias Garcia	1846-1924	N2:158
1880 Sep 13-1881	Pedro Nolasco de Medio Arboleya	1856-1928	N2:190-nA
	Renovated the church and convento.		Malumbres, 396
1881-1883	Leon López Collado	1857-1897	N2:191- 1881-1883
1884-1886	Domingo del Campo Urzauqui	1859-1899	N2:200-201-1882-1885 was in Amulung, and 1885 Oct 18-1890 was in Pamplona; Jose I:128
	Renovated the church and convento.		Malumbres 396
	1886 bell, dedicated to Santo Domingo de Guzman, cast by Hilario Sunico.		
1886-1890	Pedro Linacero Hernando	1861-1928	N2:216
1890-1897	Braulio Prieto Martín, 2 terms	1861-1941	N2:232
	1895 bell, dedicated to San Pio V, cast by Hilario Sunico.		
1897 Nov 13-1898 late Aug.	Cipriano Rodríguez Guerra	1871-1957	N2-293-294; captured in Gattaran by the revolutionaries in August 1898.

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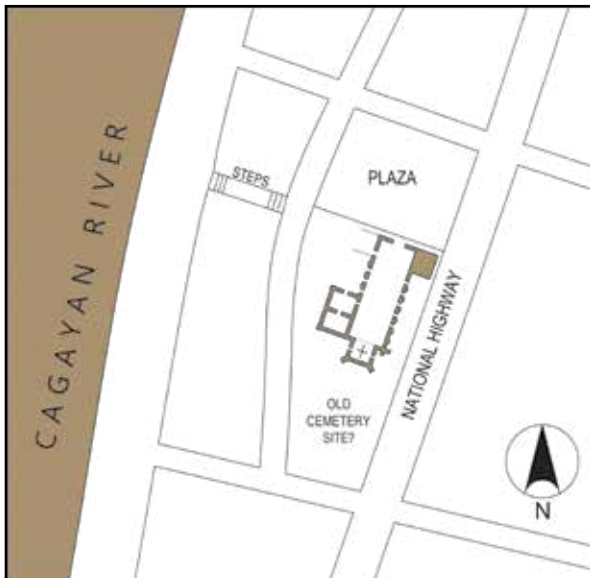
Algué, Atlas de Filipinas, 1899



Map of northeast Cagayan province, with Gattaran along the Cagayan River. Dummun appears below it, along a river curiously spelled Dumuayen. Across the Cagayan is the Zinundungan

River, misspelled Dumundungan, possibly the cartographer's misreading of a handwritten note.

Map of the Philippines showing Gattaran, Cagayan.



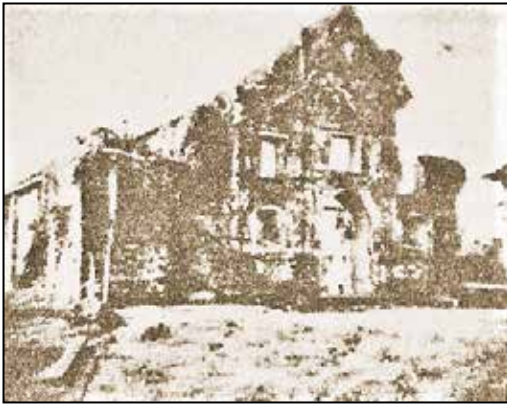
Vicinity map of Gattaran with the church of Santa Catalina de Alejandria Adapted by Ar. Argel Miryl P. Castañeda, University of Santo Tomás GS-Cultural Heritage Studies Program, 2020, from a plan by Ar. Javier Galvan Guijo, 2004

Courtesy of the Archives of the Franciscan Sisters of the Immaculate Conception, Quezon City



Ruins of the church and convento, after 1945

Castillet, *Cagayan Province and Her People*, 1960, p. 174



Ruins of the façade and bell-tower, after 1945

Castillet, *Cagayan Province and Her People*, 1960, p. 174



Provisional church behind the ruined façade

Church façade, with concrete finish.



RTJ 1991

Church and convento, with recent brick tile overlay.



RTJ 2019

Church façade, undergoing renovation.



RTJ 2019

RTJ 2019



Façade niche, similar to its counterpart at Buguey.

RTJ 1991



Left side of church and bell-tower, with concrete finish.

RTJ 2019



Same angle, with brick tile overlay.



RTJ 1991

Left side of church from the north, showing brick walls.



RTJ 1991

Left side of church looking from the south, showing a bricked-up window corresponding to the pulpit on the other side.



RTJ 1991

Apse, from the south.

Right wall of the apse.



RTJ 2019

RTJ 2019



Right side of the apse, showing the junction with the sacristy.

Exterior wall of the sacristy.



RTJ 2019

RTJ 2019



Window of the right side of the church, showing brickwork over earlier rubblework wall.

RTJ 2019



Interior of church, looking from the sanctuary towards the rear of the façade.

General view of the nave towards the sanctuary.



RTJ 2019

RTJ 2019



Sanctuary and pair of side retablos.

LUIS FAUSTINO 1980



Left retablo, with an image of Santa Catalina de Alejandria in a multi-layered gown.



RTJ 2019

Dominican seal over the left retablo.

RTJ 2019



Left retablo.

RTJ 2002



Right retablo, with an image of Our Lady of Piat.

RTJ 2019



Pulpit.

RTJ 2019



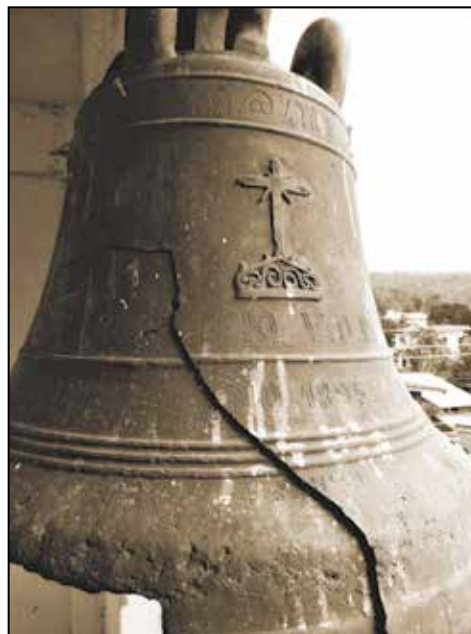
Holy water font.

RTJ 2019



1886 bell, dedicated to Santo Domingo de Guzman, cast by Hilario Sunico.

RTJ 2002



1895 bell, dedicated to San Pio V, cast by Hilario Sunico.

RTJ 2019



The only remaining part of the convento, perhaps the old cistern. The apse of the church can be seen in the background.

RTJ 2019



Section of arch of the old convento.

RTJ 2019



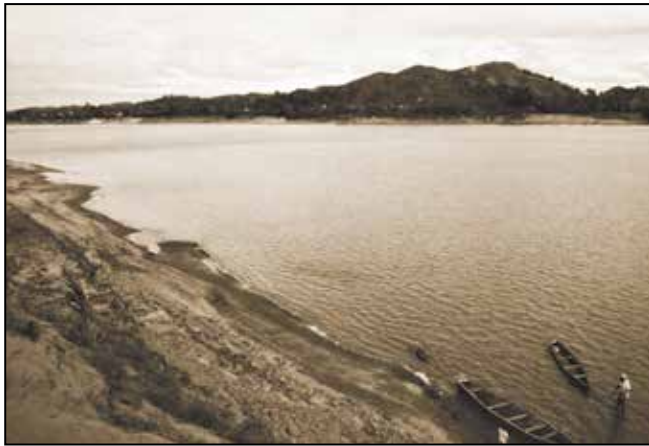
View of the brick stairway opposite the convento leading to the river, built by Father Santiago Capdevila, O.P.

RTJ 2019



View of the Cagayan River from the western edge of the town, looking south towards the curve at Nassiping.

View of the Cagayan River looking towards Gattaran and part of Dummun (left and right of the small mountain, respectively) from Aggunetan on the opposite (western) shore. The steep bank in the foreground probably gave rise to the Ibanag toponym, which means “stairway” in English.



RTJ 1991

RTJ 1991



Image of Santa Catalina de Alejandria, Virgen y Martir, in the chapel of Aggunetan, Lasam, Cagayan. This land on the western bank of the Cagayan River used to be part of Gattaran, which explains the devotion to the latter's patron saint. Notice that the sword pierces the eye of King Maxentius at the saint's feet.