

The Church of Santa Maria Magdalena de Pata in Nagsimbaanan, Namuac, Sánchez-Mira, Cagayan¹

*Regalado Trota José**

National Historical Commission of the Philippines,
Manila, Philippines

Pata: almost forgotten

The little, almost forgotten enclave of Namuac, in the town of Sanchez Mira, deserves the honor of being the first town in the entire Cagayan region to be established by baptized indigenous Christians. A concrete arch, with faded letters that barely read 'Nagsimbaanan' demarcates the present century from the past: entering it brings one immediately into the late 16th century.

Before it was Namuac, it was Naluqui; and before it was Naluqui, it was Pata. According to the ethnohistorian Felix Keesing, the inhabitants of the Pata area seem to have been more culturally bound to the Isnags and Itavi of the northern tip of Luzon and the river systems of Apayao than to the Ibanags further east.² This eastern region was collectively known as Siguiran, which ranged from Massi (today part of Pamplona, along the eponymous river) on its western edge, to Gattaran,³ just south

* Regalado Trota José can be contacted at trotajose13@gmail.com.
<https://orcid.org/0000-0001-9873-7411>

¹ The author wishes to thank the University of the Philippines School of Archaeology for giving access to an archaeological excavation conducted at the site of the Pata church ruins, this July 6-22, 2025. Further thanks also for the reproduction of a detail of one of the tarpaulins put up in the site at the end of the excavation, showing a preliminary plan of the complex. Said plan was produced by Timothy Ong.

² Felix M. Keesing, *The Ethnohistory of Northern Luzon* (Stanford: Stanford University Press, 1962), pp. 332-333.

³ Julian Malumbres, O.P., *Historia de Cagayan* (Manila: Tip. Linotype de Sto. Tomás, 1918), p.13.

of Lallo, the former capital of the province (which also had a district called Siguiran). In Siguiran, noted Malumbres, was spoken the ‘purest’ Ibanag. Extrapolating from Keesing, therefore, the Pata people were somewhat linguistically and culturally apart from the Ibanag. However, as missionaries found it more advantageous to evangelize through the Cagayan River via Aparri, it was decided in the Dominican provincial chapter in 1607 that Ibanag be the language for religious administration.⁴ The people of Pata were eventually ‘Ibanag-ized;’ but by the 19th century the predominant language was Ilocano.

Pata was for a long time the most strategic place in the northernmost tip of Luzon Island. It was the first large settlement reached by travelers from Bangui, the northwesternmost town of the island, crossing to the east, traversing the precipitous seaside cliffs called Patapat or ‘Calvario’ today. Just before reaching Pata was Cabacungan (later Cabicungan, now the town of Claveria) by its eponymous river, from whose small port sailed vessels bound for Fuga and the Babuyan Islands, and from there further north to Taiwan and the southeastern coast of China (see Map, Fig. 4). There was an encomienda (land entrusted to a Spanish official in return for spiritual and material care of the natives) by 1590.⁵

Religious beginnings

Initial religious instruction of the local populace in northern Cagayan may have commenced as early as 1581, when governor Gonzalo Ronquillo assigned the Dominican Father Cristóbal Salvatierra as chaplain to accompany the forces of captain Juan Pablo Carrion in driving away the Japanese from the area around Aparri. Salvatierra returned to Manila, and was replaced by the Augustinians who ministered in northern Cagayan until 1592. In 1594, upon the request of Governor Luis Pérez Dasmariñas, the Dominicans sent Fathers Diego de Soria and Tomás Castellar to Lallo continue spiritual administration there. During the provincial chapter on 13-14 June 1595, the Dominicans took on the spiritual administration of the vast province.⁶ Soria and Castellar were followed by six other religious who established the first churches in Pata, Abulug, and Camalaniugan. By September 14, 1595, Father Miguel Martín de San Jacinto and Father Gaspar Zarfate were in Pata; Father Ambrosio Martínez de la Madre de Dios and the lay brother Domingo de San Blas were in Abulug; and Father Antonio de Soria and another lay brother were in Camalaniugan. (As we shall see, these assignments were changed somewhat in 1596). Fathers Soria and Castellar remained in Lallo, which was declared the seat of the diocese of Nueva Segovia on August 14, 1595. Father Soria, who belonged to the

⁴ Malumbres, pp. 14-15.

⁵ Malumbres, p. 364.

⁶ Malumbres, pp. 20-22.

first set of Dominicans who arrived in 1587, would himself be the second bishop of the see (1602-1613).

When Father Miguel Martín de San Jacinto reached Pata in 1595, he was surprised to see a cross standing in a clearing. The locals recounted to him that in 1590 there was an epidemic. When they pleaded for help from the *encomendero* Juan Fernández Najara, they were instructed to erect a cross to end the affliction.⁷ Unfortunately, those on the way to accepting Christianity were terribly dissuaded by a thoughtless action of the governor of the province, Juan Pablo Carrión. This official had one of the wives of Siriban, the leader of ‘all the tribes from Pata until the shores of the Cagayan’ whipped for some offense. Enraged, Siriban took to the mountains, causing insecurity in Siguiran. Sometime after reaching Lallo in 1594, Father Soria was able to convince Siriban not only to come down from his lair but to be converted to Christianity. Siriban descended and was baptized with his followers in Lalloc. Considering that Lalloc was already populated by Christians from other ethnic groups, Pata is thus recognized as the first settlement of baptized indigenous people in the entire Cagayan Valley.⁸

On 15 June 1596, after much discussion over the merits of establishing pioneer ‘houses’—the equivalents then of proto-parishes—the Provincial Chapter of the Dominicans held in the monastery of Santo Domingo in Intramuros, Manila, accepted the house of Sanctae Mariae Magdalenae de Pata, with a vicar (the equivalent of today’s parish priest) and two *laicos* (lay brothers). Also accepted on this date were the houses of San Pablo de Calasiao, Santo Domingo de Nueva Segovia, San Jacinto de Camalanyugan (which included the houses of Santo Tomas de Tulag, San Vicente de Buguey, and Santa Catalina de Nassiping; these were re-accepted in 1598). Except for Calasiao, which was in Pangasinan, all the other ‘houses’ were in northern Cagayan. In the assignments section of the published Acts of the chapters, four Dominicans were listed for Pata, instead of the three mentioned in the transactions of the chapter. The vicar was Father Miguel Martín de San Jacinto; and his *socio* or assistant was Father Ambrosio Martínez de la Madre de Dios. Only one of the two *laicos* was named: Fray Pedro Calvaras de San Andrés (See Table 1 for the names and details). As we have seen above, these pioneer Dominicans were already working in Cagayan in 1595.

A miracle on the feast of St. Dominic on August 4, 1596, helped to increase the prestige of the new religion. On the afternoon of that day, Father Ambrosio de la Madre de Dios revived an extremely ill young man. Earlier that noon, the young

⁷ Malumbres, p. 364.

⁸ Malumbres, pp. 24-25, 300, 364.

man—who was not yet a Christian—had gifted the mission with a fish.⁹ Another early ‘conversion story’ is that of Fulangan, a notorious *anitera* or native priestess, whose change of heart was effected by a member of the elite, Iringan. Fulangan received baptism and in fact became a good Christian.¹⁰

Early masonry construction

Typically, no hard data exist regarding the construction of the church and adjoining convento that now lie in ruins. During its first two decades of existence, Pata must have seemed a potentially strategic staging point for missions not only into the Apayao interior and the communities along the Cagayan River, but also to the island of Formosa (Taiwan) (the Dominicans first established a mission there in 1616)¹¹ via Fuga.¹² In 1603, Governor General Pedro de Acuña sent a number of singers to Pata:¹³ did the missionaries note the special receptivity of the natives to music? Ten years later another Governor General, Juan de Silva, ordered the construction of an ‘extraordinary’ house or monastery. Malumbres says this was ‘extraordinary’ because in those days it took quite some time for a license to be given to build even an ordinary structure.¹⁴ It was precisely in the next year, 1614, that no less than seven missionaries were dispatched to Pata.¹⁵ These Dominicans were Fathers Mateo de la Villa, the vicar; Miguel de Ureña (assigned here for the fourth time); Diego Carlos (assigned here the 2nd time); Lorenzo de Alduayen (assigned here the 2nd time); Francisco Mola; Gabriel Lucio; and Jerónimo Morer (see Table 1 for more details).

Tabulating the ministers assigned to Pata, (see Table 1), it can be seen that four were present in 1596-1598; five or six were present in 1598-1600 (it cannot be ascertained if these were all present at the same time, or alternated with each other). Between 1614 and 1616, seven Dominicans were assigned here. However, it is quite possible that one or the other replaced his confrere as he left for ministering in the field, especially in the new vicariate of the Mandayas. The convento was built large enough also for missionaries coming by way of Ilocos, since Pata was the first stop

⁹ Malumbres, p. 363, places Father Ambrosio Martinez de la Madre de Dios as the first missionary of Abulug. Malumbres’ source (Diego Aduarte, O.P., *Historia de la Provincia del Santo Rosario de la Orden de Predicadores en Filipinas, Japón y China*, ed. Manuel Ferrero, O.P. (Madrid: Consejo Superior de Investigaciones Científicas, 1962), Vol. 1, p. 396), however, places him in Pata. Aduarte’s *Historia* was published in Manila in 1640.

¹⁰ Malumbres, p. 364.

¹¹ Eladio Neira, O.P., ed. *Misioneros Dominicos en el Extremo Oriente* Volume 1, 1587-1835 (Manila: [Provincia de Nuestra Señora del Rosario] 2000), p. 17.

¹² Regalado Trota José, “The Church of Saint Ursula and the Eleven Thousand Virgins in Fuga, Babuyan, Cagayan,” *Philippiniana Sacra* LIII:158 (Jan.-April 2018), pp. 107-154.

¹³ Malumbres, p. 23.

¹⁴ Malumbres, p. 23.

¹⁵ Malumbres, p. 23.

on the Cagayan border. However, when the port at Aparri (which gave access to the Cagayan River) became more viable for missionary, administrative, and commercial activities, the dangerous western passage from Bangui to Pata was greatly diminished, and no other large group of missionaries arrived after 1614. As far as the historical record shows, we may narrow down the beginning of the construction of the stone church and convento to around 1613 (which replaced wooden structures erected in anticipation of the coming missionaries).

The first constructions in Pata, as in virtually the rest of the country, were of wood and bamboo. Malumbres recounts the difficulty of having the Pata natives obtain lumber—they feared the forest spirits in the cutting even of firewood—but when the Dominicans let the workers from Pangasinan fell lumber from the forests, the natives slowly lost their fears.¹⁶ (This seemingly insignificant detail may lead to an understanding of technology transfer. If the Pangasinan workers were the master carpenters brought to the early Cagayan missions, they must have taught their apprentices seemingly well. A Spanish merchant writing in 1619 thought that ‘cagayan’ meant ‘carpenter’ in their language: most of the carpenters in the Cavite shipyards and galleons were from this region.¹⁷)

In 1621, the Dominican provincial Father Miguel Ruiz ordered that henceforth conventos were to have only four cells. The only exceptions were to be Abulug—which was the gateway to the river leading to the Apayao missions—and Nassiping, which stood on the junction of the Cagayan (also known as the Cagayan Grande) and Itawes (Cagayan Chico) rivers—which were to have six.¹⁸ The old complex of Abulug disappeared in floods of 1852-1853 (the site is now Dana Ili, or old town).¹⁹ Only a few walls of the convento adjoining the façade in Nassiping remain standing. There are no indications if the edifice was longitudinal and if so, if it could contain six cells; neither are there indications of the ‘L’-shaped extension typical of conventos in colonial times, that could have contained two or more cells. Pending an archaeological excavation that could confirm if the convento at one time contained six cells, we have no other architectural evidence of a six-celled convento. However, the proportions of a cell to a convento may be inferred from existing seventeenth-century convento ruins in Fuga (Babuyan Islands, Cagayan), Malaueg (present-day Rizal in Cagayan), Buguey (Cagayan), Gattaran (Cagayan), and San Pablo (Isabela). This is a project that will have to be undertaken in the future: if the ratio of one cell to a convento can be determined, we can find out if the Pata convento

¹⁶ Malumbres, p. 365.

¹⁷ Diego Javier Luis, *The First Asians in the Americas. A Transpacific History* (Cambridge and London: Harvard University Press, 2024), p. 77.

¹⁸ Malumbres, p. 369.

¹⁹ Malumbres, p. 121. The town moved a second time after another flood in 1908; *ibid.*

had space for six or four cells. That is, if the convento had six cells (or at least more than four), it must have been built before the 1621 proscription. (As it is, the size of the convento ruins leads one to imagine that the convento indeed had rooms for six missionaries.) In 1642, the Dutch takeover of Taiwan canceled the sending of missionaries from Pata to that island.

Since no large numbers of missionaries followed after 1614, and given the 1621 limitation to four cells, any new construction must have been definitely discontinued after 1642. The Pata community was therefore left with a monumental complex that was difficult to maintain; interventions were limited to repairs after earthquakes or typhoons, as we shall see below.

Malumbres assures us that the primitive structures of light materials and wood in Cagayan were all gradually replaced by large temples of brick and stone. It is possible that among those missionaries assigned to Pata were ‘builder priests.’ Father Juan de Anaya (1604-1608) helped build houses in the Irraya region (in what is now San Pablo, Isabela), when he was assigned there in 1598-1600 and 1608-1609.²⁰ Father Jerónimo Morer (1614-1616) built the church in Fuga (1619-1623).²¹ The primary masonry construction seems to have been of rough stone, or rubblework (Fig. 14). These were later clad in brick; remains of *palitada* (lime plaster) can be still seen on some of the walls (Fig. 15).

It is significant to note the comparatively large number of beatified persons who paced the corridors of the Pata church compound—not to mention the trails, waterways and hills of region. Fathers Alonso Navarrete Benito (assigned to Pata, 1598-1600); Luis Flores (1598); Angelo Ferrer Orsucci (1602); and Domingo Castellet Vinale (1616-1617), were all martyred in Japan in the early decades of the 17th century. All were beatified in 1867, together with other martyrs of Japan. An important aspect of friar spirituality during this period was the disciplining of the body, specially expressed through self-scourging. In the convent ruins of Pata are spaces between the walls, that can hardly fit a person. These are probably the cells where the friars would flagellate themselves. There are small openings above or below the walls, where perhaps food or water would be placed (see Figs. 18, 19, and 20).²²

Later events

The region experienced strong earthquakes on the 30th of November in 1619,

²⁰ Neira, pp. 76-77.

²¹ Neira, p. 91.

²² See the ‘cave’ for similar corporal discipline in Fuga. Jose 2018, p. 120.

during which the church and convento of Nueva Segovia collapsed;²³ on the 4th of January 1641, which was accompanied by violent winds and landslides;²⁴ on the 19th of September 1687, which caused great damage to buildings;²⁵ and on the 14th of January 1721, which destroyed the edifices in Abulug and Massi.²⁶ In 1845, one of the strongest storms on record whipped the Cagayan coast, from Cabicungan to Cape Engaño; we may infer some damage to the church at Pata, because the churches households in Pamplona, Lalloc, and Abulug were terribly damaged.²⁷

The people of Pata witnessed the tail end of an insurrection that erupted in Pampanga in 1661. The disturbance went beyond the Ilocos, and the rebels crossed into Cabicungan. In Pata they were rounded up; some of the leaders, including Inés Carinugan from Cabicungan, two principals from Pata, and some from nearby Bangan were executed. Whatever damage the church sustained was not recorded.²⁸ In 1682, Pata was slightly reduced in area when the new house of Santo Domingo de Soriano de Bangan was separated from it by the provincial chapter.²⁹ In 1694, “for the reasons examined in this Chapter,” the ‘voice’ of the house of Santa Maria Magdalena was transferred to that of San Pablo de Cabagan; this could be a sign of the diminishing population of Pata.³⁰ Curiously, the provincial chapter in 1698 placed the houses of the Visitation of Cabacungan and of Santo Domingo de Soriano de Bangan under the care of the vicar of Santa Maria Magdalena de Pata: a sign that these new houses were not functioning well.³¹ To add to the stress of the vicar and his assistant (if he had one) in Pata, the care of the house of San Pedro Martir de Massi was added to those of Cabacungan and Bangan, from 1710; Massi appears intermittently in the *Acta* assignments (1747-1751).

Around 1724, there was a plan to erect a chapel dedicated to Santa Rosa de Lima in Pata. This was perhaps a reaction against the insurrection that gripped the province in 1718-1719, and the chapel may have been intended for one of the strategic entrances to the town. However, nothing is known about its outcome.³²

In 1739, perhaps a sign of the diminishing populations of Abulug and Pata,

²³ Malumbres, pp. 36-37.

²⁴ Malumbres, pp. 38-39.

²⁵ Malumbres, p. 51.

²⁶ Malumbres, p. 62. In another section, Malumbres mentions a destructive earthquake in 1688 that brought the churches crashing down. *Ibid.*, p. 19.

²⁷ Malumbres, p. 110.

²⁸ Malumbres, pp. 51-52.

²⁹ *Acta* 1682.

³⁰ *Acta* 1694.

³¹ *Acta* 1698.

³² Malumbres, p. 64.

their respective voices were transferred by the provincial chapter to the Secretary and Procurator of the Province.³³ Finally, in 1757, the provincial chapter acknowledged that the three houses of Pata (sic), Cabacungan and Bangan had not experienced new growth. On the other hand, 'new growth' was being experienced by the newly erected house of San Juan Nepomuceno, which was therefore erected as a vicariate.³⁴ This new vicariate, now on the site of modern-day Pamplona, also assumed the languishing house of San Pedro Mártir de Massi (now a barrio on the eastern bank of the Pamplona River).

The implication of the establishment of the new vicariate is that the ancient communities of Pata, Cabacungan, Bangan and Massi were made to gravitate towards San Juan Nepomuceno. The monumental complex at Pata, perhaps already in ruins, was abandoned.

By the 1890s, the name 'Pata' had been replaced by 'Naluqui'; it was now a barrio of the new town of Sánchez-Mira, and was entirely populated by Ilocanos.³⁵ Today, the twin barrios of Pata East and Pata West are found on the western side of the Pata River, and politically included in the town of Claveria (the descendant of Cabicungan). The ruins of the ancient church and convento of Santa Maria Magdalena de Pata are now on the site known as Namuac, east of the Pata River, within the municipality of Sánchez-Mira. A historical marker from 1981 contains only a sketch of the history that Pata has seen. Ironically, even the marker is kept inside a house, to prevent its being stolen (Fig. 2).

The ruins at Nagsimbaanan today

It is difficult to make out the original breadth and elevation of the church and convento at Pata, due to the dense overgrowth. Fortunately, a team from the University of the Philippines School of Archaeology, led by Dr. Grace Barretto-Tesoro, conducted an archaeological excavation in the ruins from July 6 to 22, 2025 (Fig. 6). As expected, many tantalizing pieces of evidence were unearthed, including artifacts possibly from the pre-Hispanic period. A full report containing technical data and more details is now being prepared, and this article does not want to preempt any of the team's findings. Importantly, an as-built plan was drawn of the entire complex, so crucial to a better understanding of the site (Fig. 8).

Construction of the masonry buildings in old Pata may have begun as early as 1613. If the convento contained six cells (as its size suggests), it may have been

³³ *Acta* 1739.

³⁴ *Acta* 1759.

³⁵ Malumbres, p. 275.

concluded before the imposition of four cells in 1621. If it contained the mandated four cells, it may have been built either before or after that year. Much of the walls are of rough stone, similar to the stonework of the 17th century tower of Nassiping. The brick walls may have been additions when brickmaking was introduced. The bell tower is of the *espadaña* type: a wall with open spaces where the bells were hung (Figs. 10, 11, 12). It remains to be seen whether it was conceived as such a wall (to save on costs) or was a replacement of an earlier tower that collapsed (much of it is brick, and resting on thick walls). However, further increase in the size of the church and convento must have ceased after the Dutch occupation of Taiwan in 1642; or perhaps a bit earlier, when Aparri superceded Pata as a strategic port. Thus, Pata may claim to host some of the oldest extant colonial structures not just in Cagayan³⁶ but in the entire country. The Pata ruins of Santa Maria Magdalena deserve utmost protection and appreciation.

Table of Dominican ministers of the vicarage of Santa Maria Magdalena de Pata, 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. 2000. <i>Misioneros Dominicos en el Extremo Oriente</i> . Volume 1, 1587-1835. 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, whether as vicar or socio

³⁶ Regalado Trota José, “Extant architecture from the first 150 years of the Dominicans in the Philippines (1587-ca. 1700),” in *1521 Revisited: The Quincentennial Commemorations in the Philippines, Vol. III* (Manila: National Commission of the Philippines, 2023), p. 157.

-xN

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 Pata, this is indicated in the Lifespan column.

Years (taken from the corresponding <i>Acta</i> and Neira 1)	Name	Lifespan	Bio-bibliographical source/ Remarks
On 15 June 1596, the Dominican provincial chapter in Manila accepted the house of Sanctae Mariae Magdalenae de Pata, with a vicar and two <i>laicos</i> . Also accepted on this date were the houses of San Pablo de Calasiao, Santo Domingo de Nueva Segovia, San Jacinto de Camalanyugan (which included the houses of Santo Tomas de Tulag, San Vicente de Buguey, and Santa Catalina de Nassiping; re-accepted in 1598). Also Samal and Binondo.			A:1596
1596-1600	Miguel Martín de San Jacinto	1570-1625	N1:66-67
1596-1598	Ambrosio Martínez de la Madre de Dios	c.1570-1626	N1:67-68
1596-1598	Pedro Calvaras de San Andrés, H	?-?	Laico. N1:70
1596	Dominicum		Laico; this second <i>hermano</i> was not named in the <i>Acta</i> .
1598	Iñigo de Santa Maria (listed as vicario in the <i>Acta</i>)	c.1560-1603	N1:72-73: Neira does not list Santa Maria as a vicario of Pata; was assigned to Manila 1598.
1598-1600	Alonso Navarrete Benito (Beato)	1571-1617	N1:71-72. Martyred in Japan; protomartyr of the Province; bd 1867.
1598-1600	Juan Marín	?-?	N1:79
1598	Luis Flores (Beato)	c.1563-1622	N1:75-76; martyred in Japan; bd 1867.

1598-1600	Bartolomé de Tobar	?-?	Laicum. N1:81
1600-1601 or 1602	Pedro Damian Balaguer	1561-1602, Pata	N1:78
1600-1602	Diego Carlos	c.1574-1626	N1:78
1602-1604	Juan Marín*	?-?	N1:79
1602	Angelo Ferrer Orsucci (Beato)	1575-1622	N1:84; martyred in Japan, bd 1867.
1602-1606	Tomás Villar	?-1624	N1:87
1604-1608	Juan de Anaya	?-1609	N1:76-77; helped in building houses in the Irraya region, 1598-1600, 1608-1609.
1606-1608	Miguel de Ureña	?-1618	N1:88. Praesidentem.
1608. The Dominican provincial chapter assigns a voice to the house of Santa Maria Magdalena de Pata. Other houses given a voice in the chapter were those of Santo Domingo de Binalatongan (forerunner of San Carlos, Pangasinan), Santo Domingo de Abucay, San Pablo de Calasiao, Santo Domingo de Nueva Segovia, San Gabriel de Binondoc, San Jacinto de Camalanyugan, San Pablo de Pilitan (near Ilagan, Isabela), Santo Tomás de Tulag (forerunner of Abulug), Santo Tomás de Mangaldan, Santo Domingo de Satzuma (Japan), San Vicente de Tocolana, and Santo Domingo de Tabang.			A:1608
1608-1610	Miguel de Ureña*	?-1618	N1:88
1608-1610	Francisco de Cabrera	c.1580-1624	N1:101
1610-1612	Lorenzo Alduayen	1570-1640	N1:91: Elduayen
1610-1612	Franciscum Hurtado	?-?	N1:106
1612-1614	Miguel de Ureña, 3x	?-1618	N1:88
1612-1616	Jacinto Francín	?-?	N1:103. Also known as Francisco Francín
1614. The provincial chapter re-assigns the houses of Abulug, Masi, Fitol, and Capinatan to the house of Santa Maria Magdalena de Pata. The vicariate for the Mandayas is also accepted as the seventh in the Province, with a voice in the chapter.			A:1614
1614-1616	Mateo de la Villa	c.1580-c.1670	N1:101

1614-1616	Miguel de Ureña, 4x	?-1618	N1:88
1614-1616	Diego Carlos, 2x	c.1574-1626	N1:78
1614-1616	Lorenzo de Alduayen, 2x	1570-1640	N1:91
1614-1616	Francisco Mola	c.1582-?	N1:110
1614-1616	Gabriel Lucio	?-1617	N1:111
1614-1616	Jerónimo Morer	?-1638	N1:91; built the church of Santa Ursula in Fuga, 1619-1623; was assisted in Babuyanes, 1629-1638, by (Saint) Francisco de Capillas.
1616-1617	Miguel Martín de San Jacinto, 2x	1570-1625	N1:66-67
1617-1619	Martín de la Anunciación	c.1580-c.1624	N1:101
1616-1617	Domingo Castellet Vinale (Beato)	1592-1628	N1:117; martyred in Japan 1628; bd 1867.
1617-1621	Marcos de Saavedra	?-1631	N1:120
1619-1621	Francisco de Cabrera*	c.1580-1624	N1:101
1619-1623	José Gómez	c.1594-1640	N1:126
1621-1623	Miguel Martín de San Jacinto, 3x	1570-1625	N1:66-67: was a commissioner of the Holy Office
1621-1623	Francisco Vaez de Sto. Domingo	c.1590-1633	N1:115; known for his self-scourging
1623-1625	Carlos Clemente Gant	1588-1660	N1:108
1623-1625	Alonso Fernández	?-1636	N1:111; also Hernández
1625-1627	Diego de Toro	c.1590-1638	N1:116-117
1625-1627	Lope de los Rios	?-1628	N1:135
1627-1629	Pedro Muriel	?-1641	N1:119: 1629-1631
1627-1628	Bartolomé Garrido	?-1628, Pata	N1:141
1629-1633	Miguel de Gaona	?-1654	N1:127

1629-1631	Juan de las Casas	?-1655	N1:146
1629-1631	Juan Sánchez	?-1674	N1:125-126
1633-1635	Juan Bautista Meneses	?-1643	N1:135
1633-1635	José Bugarin	1606-1676	N1:155
1635-1637	Pedro Martir Lucenilla	?-1649	N1:105
1637-1639	José Carrillo	c.1595-1642	N1:496: listed as José de San Jacinto
1637	Manuel del Barrio		Not found in Neira
1639?	Pedro Martir Lucenilla, 2x	?-1649	N1:105: 1637-1641 in Camalaniugan
1639-1641	Antonio de Montesa	1607-1669	N1:161
1641-1643	Francisco Mola*	c.1582-?	N1:110
1641-1643	Lorenzo de Arnedo	c.1610-1644	N1:503
1643-1645	José Bugarin, 2x	1606-1676	N1:155
1645-1647	Juan de Herrera	?-1656	N1:146
1645-1648	Juan Márquez	1620-?	N1:172
1647-1652	Juan de las Casas*	?-1655	N1:146
1650-1652	Miguel Gaona, 2x	?-1654; vicario, 1629-1633	N1:127
1650-1652	Luis Gutierrez	1625-1653	N1:180
1652-1654	Francisco de Molina	?-1672	N1:168: see Juan Pavón below, 1652-1654
1652-1654	Cristobal de Poblete	1624-1655	N1:180
1652-1654	Juan Pavón	c.1619-1666	N1:168: see Francisco de Molina, 1652-1654
1654	Juan de Herrera	?-1656	N1:146
1656-1659	Juan Uguet	?-1667	N1:161
1656-1657	Diego Sánchez de Santa María	1632-1681	N1:565: 1657-1659
1659-1660	Pedro de la Fuente	?-1660	N1:167: rector of UST, 1657-1659
1659-1661	Juan Andrés Ruiz	1626-1670	N1:513

1661-1663	Luis de Oñate del Rosario	1607-1678	N1:154: favorite disciple of San Capillas.
1661-1663	Francisco de Santo Domingo	1633-1668	N1:194
1663-1665	Bernardo Álvarez	1634-1691	N1:195
1665-1668	Martín de Trigueros	1628-1686	N1:193
1667-1671	Agustín <i>García</i> de Ortega	1640-1706	N1:204
1668-1669	Antonio Martínez	1631-1669, Abulug	N1:192
1669-1671	Not listed		
1671-1673	Tomás de Leon Araujo	1632-1681	N1:191
1671-1673	Pablo Marchan	1640-1675	N1:207: Merchan
1673-1675	Esteban de Rivera	1636-1675	N1:193: Esteban Rivera
1673-1677	Matías Ramón	1645-1684	N1:216
1675	Pablo Marchan*	1640-1675, Pata	N1:207: Merchan
1677-1678	Diego Sánchez de Santa María, 2x	1632-1681	N1:565
1677-1678	Melchor de Lorenzana	1644-1684	N1:223
1678-1680	Leonardo Márquez	1631-?	N1:194-195
1678-1680	José <i>Galfarroso</i> de la Trinidad	1648-1702	N1:217
1680-1682	Francisco de Olmedo	1644-1706	N1:208-209
1680-1682	Francisco Núñez <i>Bravo</i>	1653-1718	N1:233
1682-1684	not listed		
1682- The provincial chapter separates the new house of Santo Domingo de Soriano de Bangan from that of Santa Maria Magdalena de Pata.			A:1682
1684-1688	Francisco de Olmedo, 2x	1644-1706	N1:208-209

1686-1688	Miguel de la Villa	1661-1725	N1:237-238
1688-1690	Bernardo Noriega	1614-1693	N1:203; the vicar is also charged with the Mission of the Apayas and Calanatas
1690-1692	Jerónimo de Ulloa	1644-1701	N1:219-220
1692-1694	Nicolás de Olmo	1659-1710	N1:245
1694. "For the reasons examined in this Chapter," the voice of the house of Santa Maria Magdalena is transferred to that of San Pablo de Cabagan.			A:1694
1694-1696?	Francisco Nuñez Bravo , 2x	1653-1718	N1:233: 1694-1698
1696-1698	Francisco de la Vega	1662-1710	N1:244
1698-1700	Alonso Texedor	1669-1713	N1:256: Tejedor
1698. From this time, the houses of the Visitation of Cabacungan and of Santo Domingo de Soriano de Bangan are placed under the care of the vicar of Santa Maria Magdalena de Pata.			
1700-1702	Miguel Matos	1655-1719	N1:246-247; built church of Ilagan of brick
1700	Mauro Falcón	1676-1708	N1:266
1700-1702	Fernando Diez	1658-1706	N1:256: Díaz
1702-1704	Fernando Diez *	1658-1706	N1:256: Díaz
1706-1708	Alonso Tejedor , 2x	1669-1713	N1:256
1708-1710	Marcos Arroyuelo ,	?-1716	N1:257
1710-1712	Alonso Tejedor , 3x	1669-1713	N1:256
From 1710, the houses of Cabacungan and Bangan are joined by that of San Pedro Martir de Massi, in the care of the house of Santa Maria Magdalena de Pata. Massi appears intermittently (1747-1751).			
1712-1714	Andrés Lozano	1674-1723	N1:258
1714-1716	Francisco Borja	1690-1748	N1:279-280
1716-1720	Juan Barrera	1692-1742	N1:283

1718-1720	Lucas Zedeño <i>de la Resurrección</i>	1694-?	N1:284; Sedeño
1720-1722	Lucas Sedeño de la Resurrección*	1694-?	N1:284
1722-1723	Andrés Cuadrado	1694-1742	N1:283
1723-1725	Juan Barrera, 2x	1692-1742	N1:283
1725-1727	Benito Gómez Gabaneja	1692-1727	N1:294
1727-1729	Juan Sebastian	1690-1746	N1:289
1729-1731	Juan Ramírez	1700-1783	N1:301
1731-1735	José Cano	1706-1738	N1:304
1735-1737	Antonio Núñez	1704-1749	N1:312
1735-1737	Juan Barrera, 3x	1692-1742	N1:283; with Mauanac
1737-1738	Juan Ramírez, 2x	1700-1783	N1:301
1739. The provincial chapter transfers the voices of the houses of Santo Tomás de Abulug and Santa Maria Magdalena de Pata to the Secretary and Procurator of the Province.			A:1739
1739-1741	José Rico	1710-1759	N1:322
1741-1743	Pedro Lorenzo	1711-1743, Lallo	N1:324
1743	Pedro García	1714-1747	N1:326-327: was assigned in Piat
1745	José Rico, 2x	1710-1759	N1:322: Abulug, Fotol, y Capinatan con la misión de Ngagan.
1747-1751	José Estrada	1703-1754	N1:304-305
1751-1753	Ignacio Abria	1719-1784	N1:333
1753-1755	Domingo Rodríguez Crespo	1719-1776	N1:336-337
1755-1757	Felipe Sotelo	1727-1778	N1:351; became first vicario of San Juan Nepomuceno, with its anejo S Pedro Martir de Masi, 1757-1763.
1757. The provincial chapter acknowledges that the three houses of Patta, Cabacungan and Bangan have not experienced new growth. On the contrary, the 'new growth' is being experienced by the newly erected house of San Juan Nepomuceno, which is therefore erected as a vicariate.			A:1757, pp. 387, 388.

PS

References

- Acta Capitulorum 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.
- Acta Capitulorum Provincialium Provinciae Sanctissimi Rosarii Philippinarum, Ordinis Praedicatorum ab anno 1700 ad annum 1798. Tomus Secundus.* Manila: Typis Collegii Sancti Thomae, 1877.
- Aduarte, Diego, O.P. *Historia de la Provincia del Santo Rosario de la Orden de Predicadores en Filipinas, Japón y China*. Vol. 1. (Manila, 1640). Edited by Manuel Ferrero, O.P. Madrid: Consejo Superior de Investigaciones Científicas, 1962.
- Jose, Regalado Trota. 2018. "The Church of Saint Ursula and the Eleven Thousand Virgins in Fuga, Babuyan, Cagayan." *Philippiniana Sacra* LIII:158 (January-April,) pp. 107-154.
- _____. 2023. "Extant architecture from the first 150 years of the Dominicans in the Philippines (1587-ca. 1700)." In *1521 Revisited: The Quincentennial Commemorations in the Philippines, Vol. III*. Manila: National Commission of the Philippines, pp. 146-183.
- Keesing, Felix M. 1962. *The Ethnohistory of Northern Luzon*. Stanford: Stanford University Press.
- Luis, Diego Javier. 2024. *The First Asians in the Americas. A Transpacific History*. Cambridge and London: Harvard University Press.
- Malumbres, Julian, O.P. 1918. *Historia de Cagayan*. Manila: Tip. Linotype de Sto. Tomás.
- Neira, Eladio, O.P., ed. 2000. *Misioneros Dominicos en el Extremo Oriente*. Volume 1, 1587-1835 [Edited, updated and corrected version of Hilario Ocio O.P.'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].



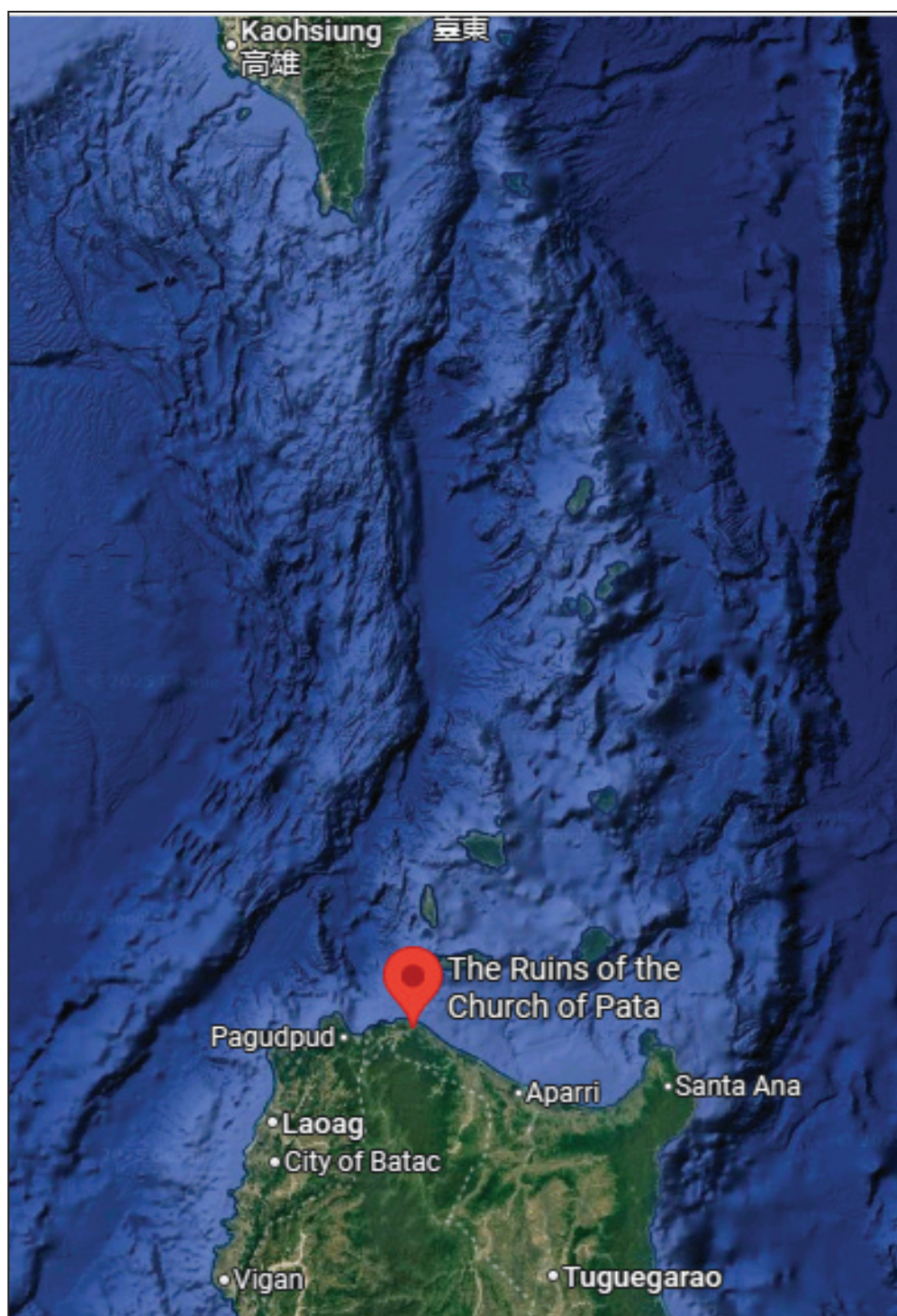


Fig. 1. Map of Northern Luzon, showing location of the Pata church ruins. Google Earth.

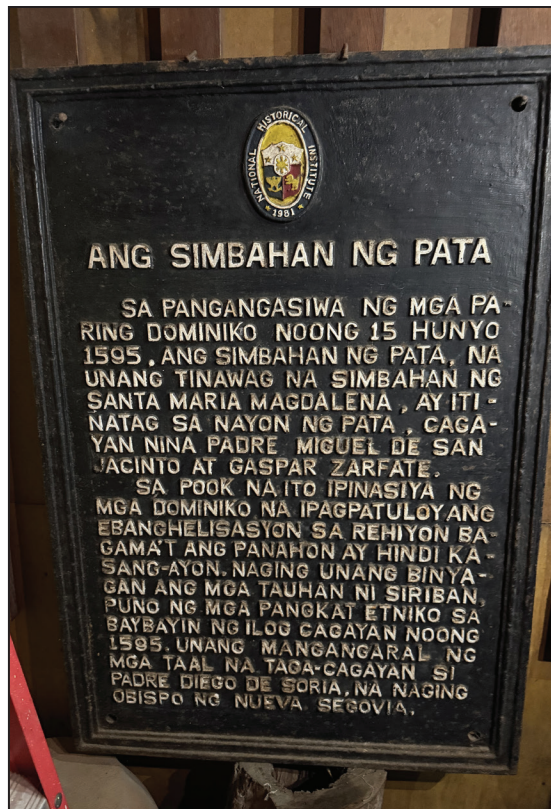


Fig. 2. National Historical Institute Marker, placed in Pata in 1981. Now kept inside a nearby house for safe keeping. RTJ 2025



Fig. 3. Close-up of the vicinity of Namuac, with the Pata church ruins indicated on the bottom, by the fork of the river. Google Earth.



Fig. 4. Detail of the 1734 Murillo Velarde map, showing the northern coast of Luzon and some of the Babuyan Islands. Pata appears on the upper left, in between Cavicumogan and Bangar (Bangan).



Fig. 5. Arch marking the entrance to the church ruin compound, Nagsimbaanan.
Loida Olegario 2013



Fig. 6. Banner announcing the Archaeological Excavation undertaken by the University of the Philippines School of Archaeology from July 6 to 22, 2025. Rona Repancol 2025



Fig. 7. View of the Pata River, which flows beside the Pata church ruins. Rona Repancol 2025



Fig. 8. Preliminary as-found plan of the Pata Church Complex. Detail of one of a series of tarpaulins prepared by the University of the Philippines School of Archaeology; drawn by Timothy Ong 2025



Fig. 9. From a promontory behind the church ruins, a hand points toward a hill by the sea, where a lighthouse now keeps watch. RTJ 2025



Fig. 10. Entrance to the church ruin. The remains of the espadaña tower are to the left. The curious concrete niches with pointed roofs were used as Stations of the Cross, and placed here some years ago. Loida Olegario 2013



Fig. 11. Upper arch of the base of the tower. Note the brick cladding over the rubblework. RTJ 2017



Fig. 12. A more general view of the base of the tower. The dense overgrowth did not allow for proper photo documentation. RTJ 2025



Fig. 13. General view of the apse. RTJ 2017



Fig. 14. Closer view of the apse, showing rubblework walls. RTJ 2017



Fig. 15. Closer view of the nave, showing robust brick pilasters supporting the walls which still retain their *palitada* (lime plaster). RTJ 2017



Fig. 16. Section of the nave, with some of the upper walls still intact.
Loida Olegario 2013



Fig. 17. Unusual discovery uncovered during the 2025 excavation. It consists of bricks laid around and partially covering a flat stone. Its function is unknown.
RTJ 2025



Fig. 18. Section of the outer rubblework walls of the convento, adjacent to the ruins of the façade.
RTJ 2017



Fig. 19. An architect points out the narrow space in between sections of the convento, which probably was a cell where the friars flagellated themselves as part of corporal punishment.
RTJ 2025



Fig. 20. Section of the convento of Fuga Island, showing the 'cave' where San Francisco Capillas and his companions disciplined themselves. RTJ 2017

