

Principal Events that Happened in the Batanes Islands from 1898 to 1899

INTRODUCTION

The document that follows is a typescript report on the chief events that happened in Batanes from the arrival of the Katipunan revolutionary forces on September 18, 1898 to the Sabtang rebellion against the Katipunan-installed government in June 1899.

The Manuscript

A xerox copy of the MSS first came to my hands when Fr. Gumersindo Hernández, O.P., gave me a copy upon my request, at Basco in 1982. The copy appeared to have been reproduced from an original typed on thin paper, thus folds in the original had caused certain lines to disappear or to be partly invisible. I subsequently inquired from Fr. Pablo Fernández, O.P., at the University of Santo Tomás, and he showed me through Fr. Lucio Gutiérrez, O.P., the original which was typed on onion skin.

The original corrected the missing lines, but not the many typographical errors. The title, for example has "desde el año 1898 hasta el año 1894 en que se escribieron estas notas." The year 1894 is the main problem. Was this meant to be 1899 but misprinted as 1894? If it were, then why "en que se escribieron estas notas"? The text shows indubitable evidence that it was

written by a priest missionary, an eyewitness to many of the events he narrates, and was writing at Basco. None of the six Dominican missionaries in Batanes at the coming of the Katipuneros was in Batanes in 1899 for they were still in captivity and arrived only on January 1, 1900 in Manila after their release.¹ One authoritative report on the lives of the missionaries says that Fr. José Serrés, O.P., one of the two missionaries at Basco at the time of the arrival of the Katipuneros, and who was eyewitness to much of what is narrated in the document,

was for a few months recuperating in the Convent of Santo Domingo; and when some Christians from Batanes presented themselves in Manila asking that the Fathers return to their old ministry in those distant islands, Fr. Serrés offered to go there together with four of the Fathers who had been there before, and three from those who had been in Cagayan.²

This indicates that the Fathers were back in Batanes about the middle of 1900.

The events of 1899 regarding the Sabtang rebellion are told almost in eye-witness fashion. But none of the Fathers saw those events. A priest narrating the events could only have heard the story from eye-witness account or from participants. That places the composition of at least the last part of the document on a date not earlier than the middle of 1900. Whether "1894" was meant to be "1900" is anybody's guess.

There are more intriguing aspects of the MSS aside from the date. The errors of time and date which are apparently due

¹ See P. Fr. Gregorio Arnaiz, O.P., "Compendio de la reseña biográfica de los religiosos de la Provincia del Santísimo Rosario de Filipinas desde 1871 hasta 1940 (MSS typescript, Archives of the Holy Rosary province, Division of Manuscripts, Sección "Biografías," uncatalogued volume), p. 393. Father Arnaiz gives the year 1901 as the date of the return of the Dominican Fathers to Batanes. However, after a careful research done by Father Julio González in the Canonical Books of some of the Batanes Parishes, it is clear that they resumed their ministry in 1900. We have taken the liberty of correcting the error of Father Arnaiz.

² Arnaiz, *Op. cit.*, pp. 393-394. According to the *Catalogue* of the Dominicans in the Philippines, at the start of the year 1901 the following Fathers had returned to Batanes: Mariano Gómez, Vicar Provincial, Bonifacio Corujedo, Enrique Platero, Juan Gómez, Joaquín Cambor, Anastasio Idígoras, León Yague and José Serrés (Cfr. *Catalogus Omnium Fratrum et Sororum hujus nostrae Provinciae Ssmi. Rosarii Philippinarum*, Manilae, Typis Collegii Sancti Thomae, 1901, p. 6. The *Catalogue* was out of Press at the end of the preceding year.

to carelessness rather than to design need some attention. Is this typescript document indeed the original that came from the hand of the author? Or is this the copy of an original now lost or misplaced? If it was copied, was the original handwritten for which reason the typist misread certain numerals and certain words thus introducing into the copy so many typographical errors?

This document has been attributed to Fr. Jose Serrés, O.P., the chief reason for the attribution being that there is a note in the document that says "Fin de la nota del P. José Serrés." Again one can only ask questions at this point. Was Fr. Serrés making a footnote to his own work, or was he annotating someone else's work? The note was typed on the same typewriter as the text, and is continuous with the main text. But this makes sense only if the typescript on hand is also the true original. The tenor and style of both note and text is such, however, that it is hard to doubt they were written by the same person.

The internal evidence of the text is not inconsistent with the supposition that the report is by Fr. Serrés. And this is probably the more profitable area to pursue in the effort to ascertain authorship, or what may be a reasonable guesswork about authorship.

The reporting of eyewitness account should give some clues. The incident at the corral at Sayad on the night of September 18 for example. Three priests were in the vicinity of Basco at that time: Fathers Mariano Gómez, Joaquín Camblor, and José Serrés. Fr. Gómez was not with the expedition because he was left at Basco by the Governor. Fr. Camblor was unarmed and appears in the narrative as quite unconcerned about the military nature of the expedition. He even refused to be armed. That leaves us Fr. Serrés. In that incident, there is the unnamed priest who first hears the gunshots and who warns Don Rafael Romero about it. The same Father intercedes with Romero not to kill the cowhand and the corporal for telling him what appeared to be a ridiculous explanation for gunshots in the night: target practice. In a later part of the narrative, while the Fathers were leaving Basco to board the ship for Cagayan, the corporal is reported as thanking "Fr. José" for saving his life that night at the

corral. This identification points to Fr. José Serrés, there being no other "Fr. José" among the Dominican missionaries arrested there by the Katipuneros.

The diction of the report points to Basco as the place of writing. But the document on hand is written in three different typewriters: the first four pages are single space in pica types; the next four are in double space and in type that has sharply angular letters; and the last eight pages are irregularly spaced (single space, one-and-a-half space, and double space) and in elite type. Did the Fathers at Basco during the early years of this century have these typewriters available to Fr. Serrés?

FR. JOSE SERRES Y BUIZEDA, O.P.

Despite the doubts concerning whether the document at hand is in fact the original or merely a copy of an original, or even possibly a report made by somebody else drawing his base data from an original by Fr. Serrés (there are paragraphs in quotation marks, and others not.), Fr. Serrés may be credited for the account, or at least its substance.

Fr. José was born in Puebla de Masaluca, province of Tarragona, in the diocese of Tortosa, on February 23, 1868. He donned the Dominican habit at the Dominican College in Ocaña on August 15, 1886, and made his simple profession there on August 16 the following year, 1887. His solemn profession was in Avila on August 17, 1890. He arrived in the Philippines in 1895.

In May 1896 he went as a missionary to Batanes where, two years later while assigned at Basco, in September 1898, at 30 years old, he was arrested by the Katipunan revolutionaries and shipped to Cagayan as a prisoner of war, along with all his confrere missionaries from Batanes. He and his companions were in prison for sixteen months.

Arriving in Manila on January 1, 1900 after they were freed, he stayed for some months at the Santo Domingo convent in Intramuros to recuperate.

By 1900, because of a petition by Ivatan Christians for the return of the Dominican missionaries, Fr. Serrés was among

those who volunteered. It was during his early days there, it seems, that he undertook to write the document herein presented, or what may have been the original of this document, drawing his information from his own experience and eyewitness knowledge, and obtaining from other sources material he could not have personally known.

By 1917, he was appointed *Vicario Provincial* a position he held until his death in Manila on July 22, 1927.

As a religious he was most observant of the rules of his Order. He is reported as having written books of piety. He had also collected the works of other missionaries with the hope of publishing them, but death caught up with him before he could print them. He also wrote outlines of the history of the missions in Batanes, and contributed to the making of Ivatan word lists. Both have remained unpublished to date.³

The Translation

The translation accompanying the Spanish text has been done with attention to faithful rendition of the original such that to a great extent the flavor of the original and its style, or lack of it, are apparent in the translation. The Spanish text was evidently left unpolished, thus leaving the sentences rather long in many parts resulting in difuseness. It is not unusual to find in the middle of the sentences materials that are better off noted as authorial comments. In some cases, these have been enclosed in parentheses in the translation the better to show the flow of the main thought of the sentence concerned. In some cases where long sentences can be cut into smaller sentences without altering the sense, these have been cut. When doubtful material, that is dates or geographic information appear clearly impossible due to both internal and external evidence, these have been corrected and annotated accordingly.

³ Main sources of this biographical sketch are P. Fr. Gregorio Arnaiz, O.P., *Op. cit.*; *Acta Capituli Provinciae Sanctissimi Rosarii Philippinarum, Ordinis Praedicatorum*; solemnly celebrated in the Convento de Santo Domingo de Manila, from April 25 to May 6, 1931. Manila: UST Press, 1931, pp. 55-56; and Fr. Pablo Fernández, O.P., Archivist, who made the materials available to me.

Hechos Principales Ocurridos en las Islas Batanes Desde El Año 1898 Hasta El Año de 1899 En Que Se Escribieron Estas Notas

En un hermoso día, día que suelen llamar aquí en Batanes “veranillo de San Martín”, el 18 de septiembre de 1898, a eso de las 12:00 del día, se divisó en lontananza desde el pueblo de Ivana el humo de un vapor.

Como en aquel tiempo había vapores ordinarios cada tres meses, y en junio no había llegado ningún vapor, era de suponer que sería algún vapor español que hacía su viaje de septiembre; pero, al mismo tiempo, como había ya algunos indicios o noticias de que por Manila, o *pangavangan*, como aquí llaman, había revolución, de aquí que la gente andaba un poco precavida en acercarse al vapor por lo que pudiera suceder. La novedad de acercarse un vapor a Ivana antes que a Basco (cosa que nunca sucedía, pues primero iban a Basco a llevar la correspondencia, donde residían las autoridades, y desde allí a otros pueblos, si es que tenían que ir); por otra parte la sencillez de esta gente y los deseos de tener noticias de los ausentes, parientes o amigos, residentes fuera de Batanes, los atraía hacia la playa, pero otros más temerosos no se atrevían a acercarse, previendo lo que iba a suceder.

A medida que se iba acercando el vapor al puerto de Radiwan, iba también creciendo la incertidumbre de la gente. Era cosa chocante que el vapor no ponía ninguna enseña nacional; así que todos preguntaban: ¿Qué vapor será ése? ¿A qué vendrá?

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On a beautiful day, a day usually called here in Batanes the "little summer of St. Martin," the 18th of September 1898, at around 12:00 o'clock noon, a steamer was sighted in the distance from the town of Ivana.

Because at that time it was usual for steamers to come every three months, and in June no steamer had arrived, it was supposed that it was a Spanish ship making its September trip; but at the same time, since there had been some news that there was revolution in Manila or *pangavangan* as they call it here, the people moved a little warily because of what could happen. On the other hand, the novelty of the landing of a ship at Ivana ahead of Basco (a thing that has never happened, for they first go to Basco to bring the mail where the authorities reside, and from there to the other towns if they have reason to go), the simplicity of these people, and the desire to obtain news about those who are away, relatives and friends living away from Batanes attracted them to the seashore. But the more fearful ones did not attempt to come near foreseeing what was going to happen.

As the steamer came closer to the port of Radiwan, the uncertainty of the people became greater. A puzzling thing was that the ship did not carry any national standard, and everybody was asking what ship this was. What does it come for? What

¿Qué traerá? Al P. Idígoras, que era el misionero de Ivana, no le dio buena espina el que no pusiesen ninguna bandera, sin embargo de estar tan cerca de Radiwan, y por lo tanto de tierra; así que por lo que pudiera ser y no viendo ninguna manera de enterarse del vapor que era y la gente que en él venía, mandó en una embarcación, llamada *tataya*, a su mayordomo para que saliese al encuentro del vapor, se enterase de todo y le avisase. Llegó a él el dicho mayordomo, mas los del vapor no le dejaron volver sino que le retuvieron a bordo, y luego fueron a fondear delante del mismo convento, en el puertecito de Radiwan.

El P. Anastasio Idígoras, y su compañero el P. Plácido Martín, no dejaban los anteojos de la mano, por si podían descubrir lo que tanto deseaban, que era conocer el vapor, pero no lo pudieron conseguir, y sí solamente ver mucha gente en él. Pasado como un cuarto de hora de haber fondeado, bajaron un bote, el que se llenó de gente. Y tanto los del primer bote como los del segundo llevaban cada uno su fusil correspondiente. El P. Idígoras, que tenía una vista de lince, vio la gente y los fusiles, y ¿pies para que os quiero?, inmediatamente se tiró al campo con su compañero por detrás del convento hacia el monte. Los del vapor los veían muy bien, y les pudieran haber hecho fuego, y algunos de los soldados lo deseaban, pero el Comandante de la fuerza les prohibió hacer fuego, y así pudieron llegar a la cumbre del monte sin ningún contratiempo. Rendidos y acalorados, se sentaron detrás del *liveng* de una sementera, y allí se quedaron hasta la noche en que se fueron al pueblo.

Los botes, como hemos dicho, estaban llenos de gente, que no era otra que soldados filipinos con armas y actitud de defensa.

Al ver los naturales tanta gente en los botes, y todos con armas, echaron a correr y huyeron hacia el pueblo; pero, al saltar los soldados en la playa, izaron la bandera triangular, cuya bandera nunca habían visto los batanes, y entonces gritaron del vapor repetidas veces: "¡Viva Filipinas!" Llamaron a los naturales en lengua tagala, haciéndoles señas para que se acercasen, diciéndoles que eran hermanos y que Filipinas era ya de los filipinos, pues los españoles habían sido vencidos por ellos. Se acer-

does it bring? To Fr. Idígoras, who was then the missionary of Ivana, the absence of any flag was a bad omen. Nevertheless, since it was so close to Radiwan, to land for that matter, whatever it may turn out to be, and seeing no way of knowing what the ship was and what kind of people were in it, he sent his chief servant in a boat called *tataya* to meet the ship and find out what it was and to inform him. The servant reached the ship but those on board did not let him go back, instead they detained him on board, and afterwards came to anchor in front of the convent in the little port of Radiwan.

Fr. Anastasio Idígoras and his companion, Fr. Plácido Martín, did not put down their binoculars in order to find out what they most wanted to know which was to find out what the ship was, but all in vain for they could only see many people in it. After about a quarter of an hour after having anchored, they lowered a small boat which was quickly filled with people, and then another followed which was also filled with people. And everyone on the first boat as well as on the second boat carried a rifle. Fr. Idígoras who had a sharp eye and swift feet, seeing the people and the rifles, immediately darted toward the fields with his companion through the back of the convent facing the hill. Those on the ship saw them very well, and they could have fired at them, and some of the soldiers wanted to, but the Commander prohibited them from firing; thus they were able to reach the top of the hill without any mishap. Exhausted and feeling very hot, they sat behind the windbreak (*liveng*) of a farm, and there they remained until nighttime when they went to the town.

The small boats we have spoken about were filled with people who were no other than Filipino soldiers with arms for defense.

The natives upon seeing so many people with arms in the boats started to run away fleeing toward the town; but upon reaching the shore the soldiers unfurled the triangular flag, a flag that had never been seen by the Ivatans. Then they shouted from the ship repeatedly: "Long live the Philippines!" and they spoke to the natives in the Tagalog language, signaling to them to come nearer, saying to them that they were brothers, and that the Philippines was already for the Filipinos because the Spaniards had already been defeated by them. Then almost

caron entonces casi todos, y al ver y observar los buenos tratos que les daban y lo amistosos que se mostraban, dirigiéndose todos al convento, exceptuando dos de los soldados que se fueron al campanario, el uno a enarbolar la bandera y el otro a repicar las campanas.

Concluida la requisa del convento, donde encontraron varias cosas, entre ellas bastante oro que había sido depositado allí por una mujer para que el Padre se lo guardase, todo él con otras muchas alhajas que en el convento se guardaban, como las alhajas de la Virgen, etc., etc., todo desapareció en manos de los katipuneros.

Después de llevarse todo lo que quisieron del convento, se dirigieron al tribunal. Durante el trayecto del convento al tribunal hacían resaltar la victoria que habían alcanzado, dando repetidas veces vivas a Filipinas. Los naturales los recibieron con mucha afabilidad, dándoles de comer y el célebre *basi* (bebida que se hace de la caña estrujada); y por la noche bailaron de lo lindo en algunas casas.

Mal recuerdo deben tener algunos de los ivaneses de la estancia del Katipunan en Ivana, pues, aunque no estuvieron más que una noche, fue lo suficiente para quedar bien escarmentados; a la manera de una nube de langosta cuando se posa en una sementera que la agosta completamente, así hicieron los soldados del Katipunan en el pueblo de Ivana. El jefe de la fuerza y expedición mandó cuatro soldados con algunos naturales en busca de los Padres Idígoras y Plácido; sin embargo, no los pudieron encontrar, y eso que pasaron muy cerca de ellos, tan cerca que pudieron haberlos tocado con la mano.

Al toque de corneta, a las dos de la madrugada, se reunió la gente del vapor a bordo del mismo, despertando toda la gente del pueblo, y, acompañados de los melodiosos cantos de los gallos de aquella noche tan serena, levaron anclas a las cuatro de la madrugada para dirigirse hacia San Carlos de Mahatao, pueblo inmediato a Ivana.

Al amanecer el día 19 de septiembre se presentó el vapor en el puerto de Mahatao, dirigiéndose los soldados que desembarcaron derechos al convento en demanda del Padre misionero, pero este no estaba allí, pues había salido la tarde anterior. Repicaron las campanas, poniendo la insignia katipunera en la torre, ni más ni menos que lo habían hecho en Ivana, saquearon el con-

everybody came nearer, and upon seeing the good treatment they gave them and the friendliness they showed, everyone went toward the convent, except two soldiers who went to the bell tower, one to hoist the flag, and the other to ring the bells.

After the inspection of the convent where they found many things, among which was much gold which had been deposited there by a woman for safekeeping by the Father, all of it together with many other pieces of jewelry which were being kept in the convent such as the jewelry of the Blessed Virgin, etc., etc., everything fell into the hands of the Katipuneros.

After taking everything they wanted from the convent, they went to the town hall. While they were on their way from the convent to the town hall they announced the victory they had attained, shouting repeatedly: "Long live the Philippines." The natives received them cordially, giving them food and the famous *basi* (a beverage made from sugarcane juice), and in the night they danced merrily in some houses.

Some of the people of Ivana should have had remembrances of the coming of the Katipunan in Ivana, for although it was for no more than one night, it was enough to leave them a good lesson from experience. It was as if a cloud of locusts had alighted on a farm laying it waste completely. This was what the Katipunan soldiers did in the town of Ivana. The chief of the force and expedition sent four soldiers with some natives to look for Fathers Idígoras and Plácido. But they could not find them, in spite of the fact that they passed very close to them, so close that they could have touched them with the hand.

At the sound of the bugle at 2:00 o'clock in the morning, the crew and the soldiers assembled on board the ship, awakening all the people of the town; and accompanied by the melodious sounds of cocks crowing in that most serene night, they lifted anchor at 4:00 o'clock in the morning and moved on towards San Carlos de Mahatao, a town next to Ivana.

At dawn on the 19th of September, the ship appeared at the port of Mahatao, the soldiers who disembarked going straight to the convent in search of the Father missionary. But he was not there because he had left the previous afternoon. They rang the bells, placing the Katipunan banner on the tower, and they did there exactly what they had done in Ivana, sacking the con-

vento, llevándose un báculo todo de oro del Patrón del pueblo, San Carlos, un rosario de oro de la Virgen, amen de otras muchísimas cosas que no es del caso referir; allí estuvieron unas dos horas, y se embarcaron después para dirigirse hacia Basco.

DESCRIPCION DE LO QUE PASO EN LA CAPITAL DE BASCO; Y LLEGADA DEL VAPOR A LA MISMA CABECERA

Haría unos tres meses, poco más o menos, que el gobernador político-militar, Don Julián Fortea, capitán del Ejército Español, hombre muy entendido en la materia, español peninsular, había organizado cuerpos milicianos, además de los 160 soldados batanes, con sus respectivos armamentos de fusiles (Remington) con el objeto de defender las Islas Batanes en caso de que los revolucionarios llegasen aquí a dichas islas.

Era la una y media de la tarde del mismo día 18 de septiembre, cuando toda la gente de la Cabecera estaba quieta y tranquila, unos en sus quehaceres, otros en las sementeras, sin saber nada absolutamente, cuando se oyó un toque de corneta llamando a los soldados y milicianos, como tenía el Gobernador prevenido. El objeto de dicha llamada había sido porque el Gobernador había recibido una comunicación del gobernadorcillo de Ivana, en que se le comunicaba que se veía el humo de un vapor en lontananza, dirigiendo la proa hacia el canal entre Sabtang e Ivana. Al poco rato se recibió otra comunicación del mismo, diciendo que el vapor se encontraba muy cerca de Ivana y que no se sabía qué vapor era, pues no llevaba ninguna insignia. El último comunicado al Gobernador era que el vapor se llamaba *Compañía Filipinas* y que venía con muchos soldados.

¿Quiénes eran estos soldados? Unos decían que eran americanos y japoneses que venían unidos para coger Batanes; otros, que eran filipinos; así que nadie sabía a ciencia cierta quiénes eran. El Gobernador se previno llamando a los soldados y milicianos, pero estos últimos dieron la callada por respuesta, es decir que ninguno apareció; digo mal, pues alguno apareció, pero al poco de llegar se volvía a marchar por donde había venido. Los soldados, en cambio, se prepararon con sus fusiles y demás pertrechos, y se estuvieron preparados delante del Gobierno, preparados para lo que el Gobernador les mandase.

vent, taking the solid gold staff of the Patron Saint of the town, San Carlos (Borromeo), a gold rosary of the Virgin, and a lot of other things that need not be listed here. They were there for about two hours, and then they embarked going towards Basco.

DESCRIPTION OF WHAT HAPPENED AT BASCO, AND THE ARRIVAL OF THE SHIP AT THIS CAPITAL TOWN

It had been about three months, more or less, that the politico-military governor, Don Julián Fortea, Captain of the Spanish Armed Forces, a man well-versed in things military, a peninsular Spaniard, had organized corps of militiamen, in addition to the 160 Ivatan soldiers, with their respective firearms (Remington rifles) with the purpose of defending the Batanes islands in case the revolutionaries would come to the said isles.

It was 1:30 p.m. of the same day the 18th of September, when all the people at the Capital were quiet and tranquil, some at their chores, others on their farms, knowing absolutely nothing about what was happening, when the sound of the bugle was heard calling the soldiers and militiamen as prearranged by the Governor. The reason for this summons was because the Governor had received a message from the *gobernadorcillo* of Ivana saying that the smoke of a steamer was sighted in the distance, and that the steamer was moving towards the channel between Sabtang and Ivana. Shortly afterwards another message was received from the same saying that the ship was now very close to Ivana, and that it was not known what ship it was because it did not bear any identification. The last message to the Governor was that the ship was called *Compañía Filipinas*, and that it carried many soldiers.

Who were these soldiers? Some said they were Americans and Japanese who had come to take Batanes; others that they were Filipinos. In fact no one knew for sure who they were. The Governor had prearranged calling the soldiers and the militiamen, but the latter did not answer the call, that is to say, no one reported for duty, or worse, someone would appear and then would as quickly disappear. The soldiers, on the other hand, were preparing with their rifles and other equipment, and they stationed themselves in front of the government building ready for what the Governor would order them to do.

Eran las cuatro de la tarde cuando el Gobernador recibió la última comunicación del gobernadorcillo de Ivana, e inmediatamente llamó a los españoles que había en la Cabecera. Estos eran los siguientes: El interventor, Don Rafael Romero, el médico, Don Marcial, el comerciante, Don Pedro Jabalgáuregui, y los misioneros, Padres Mariano Gómez y José Serrés. Les propuso el Gobernador el objeto de haberlos llamado, que no era otro que lo que le comunicaba el gobernadorcillo de Ivana. Ellos se le ofrecieron para que dispusiese de ellos lo que creyese conveniente y que estaban dispuestos a servir a España en la forma y modo que él dispusiese. El les contestó que podían coger las armas que creyesen convenientes. Así lo hicieron, armándose bien con fusiles "Remington" y sus maniciones correspondientes, y algunos con revólveres y puñales, excepto el P. Joaquín Camblor, misionero de San Carlos de Mahatao, que había llegado aquella tarde y fue el que dio aviso que había un vapor en Ivana, pues dicho Padre se dirigía a Sabtang, y al llegar al Mavatuy, vio en frente de Ivana el vapor, y en lugar de continuar el viaje, dio la vuelta y se vino a Basco. Este Padre no cogió arma ninguna, pues decía que no le servía para nada.

Con estos preparativos se fue pasando el tiempo hasta las doce de la noche, en que el Gobernador mandó una expedición compuesta del interventor, Don Rafael Romero, el P. José Serrés y Don Pedro Jabalgáuregui al monte Matarem, entre Ivana y Mahatao, para esperar a los katipuneros; además iban en dicha expedición ocho soldados y un cabo; total doce personas, pues, aunque iba también el P. Joaquín Camblor, no se podía contar con él para dicho objeto. La intención del Gobernador era el ir él escalonando las fuerzas que le quedaban hasta encontrar dicha expedición. La expedición llegó a San Carlos de Mahatao y se enteró que los del vapor eran tagalos-katipuneros y que todo Filipinas se había ya entregado, así que el jefe de la expedición, Don Rafael, al ver que no eran americanos ni japoneses, sino filipinos los que iban en el vapor, consultó con el P. Serrés qué se debía hacer, continuar el viaje o volverse a Basco, pues allí era el lugar donde se debían defender según su juicio.

It was 4:00 o'clock p.m. when the Governor received the last message from the gobernadorcillo of Ivana, and he immediately called the Spaniards who were in the capital. They were the following: the Inspector Don Rafael Romero, the physician Don Marcial, the businessman Don Pedro Jabalgáuregui, and the missionaries Fr. Mariano Gómez and Fr. José Serrés. The Governor presented to them the reason for the summons, and that it was for no other than the message sent to him by the gobernadorcillo of Ivana. They presented themselves to him in order that he may tell them to do what he thought best, and that they were ready to serve Spain in the form and manner he saw fit. He told them they could get the arms they believed most suitable. They did so arming themselves well with Remington rifles and its corresponding munitions, and some with revolvers and knives, except Fr. Joaquín Camblor, missionary of San Carlos de Mahatao, who had arrived that afternoon and was the one who brought the message that the steamer was in Ivana, for this Father was on his way to Sabtang, and upon reaching Mavatuy, he saw the ship in front of Ivana; and instead of continuing his trip, he turned back and came to Basco.¹ This Father did not get any arms, for he said it would serve him no purpose.

They spent their time with these preparations until 6:00 o'clock in the evening² when the Governor sent an expedition consisting of the Inspector Don Rafael Romero, Fr. José Serrés, and Don Pedro Jabalgáuregui to Mt. Matarem between Ivana and Mahatao to wait for the Katipuneros. In addition, eight soldiers and a corporal went in the said expedition bringing the total to 12 persons, for even if Fr. Camblor went with them, he could not be counted for purposes of the expedition. The intention of the Governor was that he go and lead the forces they left with him forming them in echelons until they meet the said expedition. The expedition arrived at San Carlos de Mahatao and were informed that those on board the ship were Tagalog Katipuneros, and that the whole Philippines had surrendered. So when the head of the expedition Don Rafael saw that they were not Americans nor Japanese, but Filipinos who were on the ship, he consulted Fr. Serrés regarding what they should do, whether to go on with the trip or return to Basco, since it would be there where they should defend themselves, according to his judgment. The

Dicho Padre le contestó que él era el nombrado por el Gobernador jefe de la expedición y que, por lo tanto, hiciese lo que creyese conveniente. Sin embargo, le añadió: "Vd. conoce muy bien el genio del Gobernador y, al ver que no hemos obedecido sus órdenes, no sería nada extraño que nos pegase un tiro a cada uno". Con todo eso se determinó el volver a Basco, y, como los carleños habían agujereado la falúa en que había ido la expedición a San Carlos, no pudieron volverse en la misma falúa por hacer agua por todas partes; así que tuvieron que irse por tierra.

Las nueve serían de la noche, poco más o menos, cuando determinaron volverse para Basco, con una noche oscura como boca de lobo, y llevando dos "virinas" para alumbrar por el camino. Así siguió la expedición desde Mahatao a Basco sin ningún contratiempo. Al llegar al corral (Disayat), al P. José le pareció oír tiros, y no uno sino varios. Entonces llamó al jefe de la expedición, que iba bastante delante, y le dijo que aguardase. Dicho jefe paró inmediatamente y mando parar la fuerza. Al encontrarse, le refirió el dicho Padre lo que pareció haber oído, y, estando hablando, se oyeron varios tiros. Estuvieron escuchando largo rato, y los tiros continuaron sin interrupción; entonces mandó continuar el viaje interrumpido. Al llegar a dar la vuelta al corral, se encontró a un pastor que iba al corral con un haz de "carrizo" encendido; se le preguntó que qué significaban aquellos tiros que se oían, y contestó que estaban tirando al blanco. Le contestó el Padre que cómo podía ser tirar al blanco a aquella hora (a las diez de la noche) y gastar las municiones tontamente teniendo enfrente al enemigo. El contestó, sin inmutarse, que sí, que tiraban al blanco. Sin embargo pudo hablar al sargento o cabo de la expedición, y sin duda que le diría la verdad que no nos había querido decir a nosotros.

El jefe de la expedición, habiendo visto que había hablado al cabo, sacó el revolver y se lo puso en la frente a dicho pastor, amenazándole que, si no decía la verdad, le levantaba la tapa de los sesos y lo mataba, pero el pastor se mantuvo en sus trece. Lo mismo hizo con el cabo, pero este también contestó que le había

Father said that it was he (Romero) who was named chief of the expedition, and therefore that he should do what he thought best; nevertheless, he added: "You know very well the mind of the Governor, and if he sees that we have not obeyed his orders it would not be surprising if he gave each of us a shot." In spite of all that, he decided to go back to Basco; but because the people of San Carlos had already scuttled the *falúa*, the boat they had used in coming to San Carlos, they could no longer return by the same; so they had to go by land.

It was probably 9:00 o'clock p.m., more or less, when they decided to return to Basco, and since the night was unusually dark they carried two lanterns to light the way. Thus did the expedition proceed from Mahatao to Basco without any untoward incident. Upon arriving at the corral (Di Sayad), Fr. José seemed to hear the sounds of gunshot, and not one but several. So he called the chief of the expedition who was some distance ahead, and told him he should be careful. The chief stopped immediately and ordered that everybody stop. Upon reaching each other, the said Father told him what he thought he had heard, and while they were talking they heard several shots. They were listening for a long while, and the shots continued without interruption; therefore he ordered them to resume their interrupted journey. Upon turning back to the corral, he met a cowhand who was going to the corral with a bundle of lighted sticks. He was asked what those gunshots they could hear meant, and he said that they were having target practice. The Father answered him by asking how it was possible to have target practice at that time—10:00 o'clock at night—and wasting ammunitions foolishly while the enemy was at hand. He answered without changing his statement saying it was true they were doing target practice. However, he was able to talk to the sergeant or corporal of the expedition and without doubt, he must have told him the truth which he did not want to tell us.

The chief of the expedition having seen that he had talked to the corporal, took his revolver and aimed it at the said cowhand threatening him saying that if he did not tell the truth he would blow the top of his head and kill him; but the cowhand persisted in his answer. He did the same thing to the corporal, but this also answered that he (the cowhand) had told him that

dicho que tiraban al blanco. El Padre le dijo al jefe que mirara lo que hacía, pues no eran más que tres o cuatro españoles contra diez o doce filipinos, pues también eran filipinos los que iban alumbrando. Entonces mandó continuar, y, no habían pasado cinco minutos cuando desaparecieron todos los soldados como por encanto, y nos encontramos los españoles solos con los dos alumbrantes. Hasta un muchacho del jefe, que llevaba su carabina, desapareció. Entonces el jefe los llamó; pero, que si quieres, ninguno contestó. Mandó entonces apagar las luces, y preguntó al Padre que qué se hacía. El Padre le contestó que lo que se debía hacer, según su parecer, era volver a Basco por otro camino, "pues no sería extraño que los soldados se hayan escondido por ahí abajo, y, al pasar, nos hagan fuego, ¿qué podemos hacer con dos fusiles contra nueve fusiles y una carabina?

Resultado, que Don Rafael se quedó sin su carabina y sólo para defenderse con un revólver y un puñal. Entonces se dirigió otra vez al P. José y le preguntó si tenía algún interés o empeño en entrar en Basco. "Yo ninguno", dijo el Padre. "Pues si Vd. no tiene interés en ir a Basco, ¿tendría Vd. algún inconveniente en darme su fusil?" "Entonces, ¿con qué me defendiendo yo?" dijo el Padre. "Vd. haga lo que crea conveniente; márchese al monte o donde quiera, pero yo necesito ir a Basco, pues, como Vd. sabe, tengo mujer e hijos y necesito irlos a defender." "Bien, tome Vd. el fusil."

Y los PP. Joaquín y José tiraron hacia el monte, llegando a las dos o tres de la madrugada a una casita que tenía al P. Mariano en su corral de vacas, y allí se acostaron en un canapé, hecho de bonga, sin poder pegar el ojo toda la noche.

Don Rafael Romero y Don Pedro Jabalgáuregui siguieron hacia Basco, entrando por Kaichinarianan, y allí se separaron. El uno tiró hacia el tribunal, y el otro, o sea, Don Rafael, se fue a su casa (o sea la casa de Don Ciriaco Abad, pues allí vivía Don Rafael), y, al ver que allí no estaba su familia, se fue al Gobierno, y lo encontró rodeado de soldados que estaban tiroteando la Casa Gobierno. Allí recibió tres balazos y perdió el conocimiento. Cuando volvió en sí sintió un dolor terrible en

they were having target practice. The Father told the chief that he should be careful for they were no more than three or four Spaniards against ten or twelve Filipinos, for the light bearers were also Filipinos, so he ordered that they continue their journey. And in less than five minutes all the soldiers disappeared as if by magic, and we Spaniards found ourselves alone with the two lightbearers. Even an aide of the chief who was carrying his gun disappeared. The chief, therefore, called them, but no one answered. He, therefore, ordered that the lights be put out and he asked the Father what to do. The Father answered him saying that what he should do, in his opinion, was to return to Basco by another way since it would not be surprising if the soldiers would hide themselves there below, and fire at us when we pass, and, moreover, what can we do with two rifles against nine rifles and one carbine?

In fact Don Rafael was left without his carbine, and his only means of defense was a revolver and a knife. He went again, therefore, to Fr. José and asked him if he had any interest or reason to enter Basco. The Father said he had none. «And if you are not interested to go to Basco, would it be inconvenient for you if you gave me your rifle?» «What will I defend myself with?» asked the Father. «Do what you think convenient, run to the hills, or wherever you wish, but I have to go to Basco, for, as you know, I have a wife and children, and I have to go and defend them.» «Well, take the rifle.»

And Fathers Joaquín and José fled toward the hills arriving at 2:00 or 3:00 o'clock in the morning at a hut that Fr. Mariano (Gómez) built in his corral for cattle, and there they lay down on a couch made of bonga³, without being able to have a wink of sleep all night.

Don Rafael Romero and Don Pedro Jabalgáuregui went on toward Basco, entering through Kaichanarianan, and there parted ways. One went toward the town hall, and the other, that is Don Rafael, went to his house (that is, the house of Don Ciriaco Abad, for Don Rafael lived there), and upon seeing that his family was not there, he went to the government building and found it surrounded by soldiers who were shooting at the building. There he received three gunshot wounds and lost consciousness. When he regained consciousness he felt a terrible pain in his arm, so

el brazo y se amarró un pañuelo y se fue arrastrando hacia la caballeriza, y allí se estuvo toda la noche. Don Pedro Jabalgáuregui, cuando se apartó de Romero, se fue derecho al tribunal, y encontró a Don Marcial Moreiras, el médico, amarrado como un cerdo, con bejuco, dándole vueltas por todo el cuerpo. Se puso a desamarrarlo, pero al mismo tiempo, cuando lo estaba desamarrando, le tiraron un tiro, que poco faltó para que lo matase. Dejó al médico como estaba, y se fue hacia el Iraya, y allá estuvo unos tres días.

Al mandar el Gobernador la expedición al Matarem, como antes se ha dicho, dejó con él al médico Moreiras y al P. Mariano Gómez. Serían las siete y media de la noche y el P. Mariano le pidió permiso para ir a cenar. Se fue, y mientras tanto el Gobernador con el médico se fueron al tribunal para ver si estaban reunidos los milicianos, pero no encontró más que cuatro o cinco personas, entre ellas al gobernadorcillo, que lo era Don Jerónimo Amarante. Este le respondió, según parece, de mala manera, y entonces el Gobernador desenvainó la espada y tiró un tajo al gobernadorcillo, quien lo pudo evitar, y eso que apenas veía, e inmediatamente separaron al Gobernador del médico, atando a este y deseando coger al Gobernador para amarrarlo también, pero este, esgrimiendo la espada, pudo evitar el que nadie se acercase a él. Retrocediendo, sin dejar de esgrimir la espada, se fue acercando al Gobierno, hasta que entró dentro y pudo cerrar. Después se fue arriba donde tenía la familia, y desde allí se defendió. Los soldados batanes que estaban todavía en Basco, y era en quienes esperaba el Gobernador hacer escalas hasta encontrar la expedición, rodearon inmediatamente la Casa Gobierno y empezó el tiroteo que no cesó hasta el día siguiente que llegó el vapor.¹

LLEGADA DEL VAPOR *COMPAÑIA FILIPINAS* A BASCO

Amaneció el día 19 de septiembre de 1898, día triste de recuerdos para los habitantes de la cabecera de Basco, deseando, quien más quien menos, que concluyese el estado anormal en que le habían puesto las circunstancias y los tiros incesantes de una noche toledana, en que la mayor parte de los habitantes, refugiados en las sementeras, y los pocos que quedaron en su casas, no habían podido

he bandaged it with a handkerchief and dragged himself toward the stable and stayed there all night. Don Pedro Jabalgáuregui, when he separated from Romero, went straight to the town hall and found Don Marcial Moreiras, the physician, tied like a pig with *bejuco* winding all over his body. He started to untie him, but while he was doing this he was shot and narrowly missed death. He left the physician as he was and fled towards Mt. Iraya where he remained for some three days.

When the Governor sent the expedition to Matarem as I have said before, he retained with him the physician Moreiras and Fr. Mariano Gómez. It must have been 7:30 in the evening and Fr. Mariano asked permission to go and take his supper, and he went. Meanwhile, the Governor and the physician went to the town hall to see if the militiamen had assembled, but he found no more than four or five persons, among them the *gobernadorcillo* Don Gerónimo Amarante. This responded, it seems, in an untoward manner such that the Governor pulled his sword and tried to hit the *gobernadorcillo* who was able to evade it in spite of his hardly being able to see it. And they immediately separated the Governor from the physician whom they tied up, and then tried to get the governor to tie him up, too; but he fenced himself with his sword and no one could come near him. And retreating backwards without ceasing to wave his sword he gradually went closer to the government building until he was able to enter and closed the door behind him. Then he went upstairs where his family was, and remained there. The Ivatan soldiers who were still in Basco, and whom the Governor expected to form echelons until they met the expedition, immediately encircled the government building and started firing at it and did not stop until the following day when the ship arrived.⁴

THE ARRIVAL OF THE STEAMER *COMPAÑIA* *FILIPINAS* AT BASCO

The 19th of September 1898 dawned, a day sad with memories for the inhabitants of the capital town of Basco who anxiously wanted an end to the abnormal conditions, they found themselves in and the incessant firing of guns in a night without sleep when most of the inhabitants, those hiding in the fields and the few who remained in their houses, had not been able to sleep be-

cerrar los ojos, unos por los parientes que tenían entre los soldados y que no sabían si vivirían o habrían muerto, y los otros, aunque lejos del tiroteo, por la afección moral de que se hallaban poseídos, sin saber en qué vendría a parar todo aquello. De entre los españoles el uno muerto, dos heridos, y el otro español con los PP. Misioneros errantes por los montes y collados. De entre los filipinos un soldado muerto, dos vecinos muertos también, y varios heridos. ¿Quién, pues, no desearía que amaneciese para que se hiciese algo de luz entre tantas tinieblas? Amaneció y se hizo luz; pero, por desgracia, fue para ver los efectos tristes y desgraciados que había traído una noche pasada entre tupidas tinieblas. A la luz del nuevo día se supo la verdad de que el Gobernador había muerto, víctima, según unos, de la bala mortífera de los soldados, y según otros, por su paisano el interventor, al ir este a pedirle que se rindiese. Esto dice Don Vicente Barsana.

Pero hay algo que añadir, e importante, aquí para que cada uno juzgue lo que crea más conveniente. Sobre lo del interventor, puedo decir que yo mismo oí al interventor decir que, al presentarse a la Casa Gobierno por la parte de atrás, o sea, las escaleras que dan actualmente a la cárcel provincial, y que entonces hacía de cocina, no fue con el objeto de que se rindiese, sino que le dijo que abriese, que allí estaba él para ayudarle, y que entonces fue cuando recibió los balazos el interventor y cayó sin conocimiento.

Sobre quién mató al Gobernador se ponen dos versiones anteriormente, pero puedo añadir una tercera, o más bien dicho, dos, que son las siguientes:

La primera, que él mismo se mató pegándose un tiro. Esta versión es inverosímil, pues la herida la tenía en el costado, interesándole el pulmón, y lo más natural hubiera sido que, si él mismo se hubiera pegado un tiro, se lo hubiese pegado en alguna parte interesante del cuerpo, por ejemplo la sien, etc.; así que esta versión se puede desechar.

La otra es la siguiente: Parece que los hijos del Gobernador pidieron agua para beber, y entonces el agua la tenían en donde actualmente está la cocina. El Gobernador, para ir allí, tuvo que pasar por el corredor, o sea la caída, y justamente detrás de la Casa Gobierno había un árbol grande y frondoso, llamado morera,

cause of worrying about their relatives among the soldiers whose lives they were uncertain about, and other loved ones who, although far away from the gunbattle, they worried about because of the uncertainty of what might come out of the entire thing. From among the Spaniards, one was dead, two wounded, and the other as well as the missionary Fathers were hiding in the hills and mountains. From among the Filipinos, one soldier dead, two civilians dead also, and several wounded. Who, therefore, would not want the coming of day to shed some light upon so much darkness? It dawned and it became bright, but unfortunately, it was to show the sad result brought about by a night spent between obstruction and darkness. By morning it was known that the Governor had died, a victim, according to some, of the mortal bullet of the soldiers, and according to others, by his countryman the Inspector when he (Romero) went to ask him (the Governor) to surrender himself. This is what Don Vicente Barzana says.

But there is also something important to add here so that anyone may judge what he thinks is more plausible. Concerning the Inspector, I can say that I myself heard him saying that upon showing up at the government building at the back side, or at the stairway that actually faces the provincial jail, and which therefore leads to the kitchen, it was not with the purpose of making him surrender, but to tell him to open the door, that he was there to help him, and it was then that the Inspector received the gunshots and fell unconscious.

As to who killed the Governor, two versions have been presented, but I can add a third, or better still two which are the following:

The first is that he himself shot himself to death. This theory is unlikely, for the wound he sustained was on his side and went through the lung, and the more natural thing would have been, if he himself shot himself, to shoot himself in a more delicate part of the body, the temple for example, etc., for which reason this theory may be discarded.

The other is the following: It seems that the children of the Governor asked for water to drink, but at that time the water was where the kitchen is now. To go there, the Governor had to pass the corridor or the back gallery, and right behind the government building was a large and leafy tree called morera

que dominaba todo el interior de la casa. A dicho árbol se subió uno de los soldados, y desde allí disparó un tiro al Gobernador cuando este iba a buscar agua para sus hijos.

Estas son las versiones que entonces se corrieron sobre la muerte del Gobernador. Cada uno puede escoger la que crea más verosímil.

Murió el Gobernador, el sargento Paulino Amedo y los vecinos Juan Baesa, y Cecilio Estorel; el primero oficial del tribunal y el segundo cocinero del Gobernador, más un cochinchino procedente de un naufragio.

Heridos fueron el interventor con tres balazos en el brazo y el médico Sr. Moreiras, no de bala pero sí de los golpes que recibió el día anterior y del magullamiento de todo el cuerpo.

No es extraño que hubiese estas víctimas. Lo que es extraño y raro que no hubiese muchas más, dada la excitación de los soldados y el mucho *palek* que habían bebido, pues quién más, quién menos, los soldados se encontraban todos beodos.

Por fin apareció el vapor *Compañía Filipinas*, causa de tantas desgracias, a las miradas aun estupefactas de los pocos vecinos que se encontraban en la Cabecera, a las nueve de la mañana de aquel día antes dicho. Se dio conocimiento al gobernadorcillo que lo era entonces el Sr. Don Jerónimo Amarante, y este inmediatamente mandó preparar la falúa del Gobierno para salir al encuentro de dicho vapor y de su comandante y jefe de la expedición katipunera, Sr. Perea, acompañando a dicho Sr. Amarante los Sres. Don Teófilo Castillejos y Don Juan Abad, quienes, embarcándose en dicha falúa, se dirigieron a bordo, saliéndoles a recibir el jefe y oficiales de dicho vapor, quienes les invitaron a desayunar cortésmente con ellos.

Concluido el desayuno, tomó la palabra el Sr. Castillejos y les hizo una breve relación de todos los sucesos acaecidos la noche anterior, contestándoles el Sr. Perea con las siguientes palabras: que su intención no había sido derramar sangre, sino hablar a buenas con el Gobernador para que se entregase, y que sentía sinceramente lo acaecido la noche anterior.

El Sr. Perea, comadante de las fuerzas revolucionarias, los tres señores que habían ido de tierra, algunos oficiales del vapor y Don Ventura Astigarraga, español comerciante de Aparri, a quien llevaban como prisionero de guerra, bajaron a tierra con la bandera katipunera, mandaron cesar el fuego y se dirigieron al tribunal y desamarraron al médico español Don Marcial Moreiras,

which overlooked the whole interior of the house. Up this tree climbed one of the soldiers, and from there fired a shot at the Governor when he was going out to get water for his children.

These are the current versions of how the Governor was killed, and everyone can choose what he thinks most likely.

Dead were the Governor, the sergeant Paulino Amedo, and the citizens Juan Baesa and Cecilio Estorel — the former an official of the town hall, and the second the cook of the Governor —; plus a Vietnamese who had landed in Batanes due to a sea accident.

Wounded were the Inspector who had three wounds in his arm, and the physician Mr. Moreiras not by bullet but by the beating he got the day before and by the bruises all over his body.

What is strange is not that there were victims such as these, but that there were not many more, given the excitement of the soldiers and the great amount of alcoholic beverage (*palek*) they had drank, for the soldiers, some more some less, were all drunk.

Finally the awaited steamer *Compañía Filipinas* appeared, the cause of so much trouble, to the still stupefied gaze of the few citizens who remained in the Capital, at 9:00 o'clock in the morning of the day already mentioned. The then gobernadorcillo Don Gerónimo Amarante was notified, and he immediately ordered that a *falúa* of the government be prepared to meet the ship and its Commander and Chief of the Katipunan expedition, Mr. [Rafael] Perea. Accompanying the said Mr. Amarante were Don Teófilo Castillejos and Don Juan Abad who boarded the said *falúa* and went on board to meet and welcome the Chief and officers of said ship, who invited them courteously to breakfast with them.

After the breakfast, Mr. Castillejos spoke and gave a brief account of all the events that happened the past night. Mr. Perea answered him saying that his intention had not been to shed blood, but to negotiate with the Governor to let him surrender, and that he sincerely felt sorry for what happened the past night.

Mr. Perea, Commander of the Revolutionary Forces, the three men who came from land, some officials of the ship, and Don Ventura Astigarraga (a Spanish businessman from Aparri whom they brought along as a prisoner of war) came ashore with the Katipunan flag. They ordered ceasefire, and they went toward the town hall and untied the Spanish physician Don Marcial Mo-

lo llevaron en una silla al convento para ser curado por el médico de a bordo. Acto seguido, mandó el comandante Perea al Sr. Fructuoso Macanaya, con algunos soldados, y al Sr. Ventura, al Gobierno para que abriesen la puerta, pero nadie se atrevía a acercarse, aunque ya habían mandado cesar el fuego; así que desde la calle que está entre el Municipio y Gobierno, obligaron al comerciante Don Ventura a dar voces llamando a Dña. Asunción, mujer del Gobernador, para que abriese la puerta, pero como estaba dicha señora viendo a su querido esposo difunto, traspasado su corazón con los más acerbos dolores, no es extraño que de nada se apercibiese ni oyese, puesta como tenía su atención toda entera en el cuerpo inanimado de su queridísimo esposo.

En esto apareció el interventor, Sr. Romero, por la parte trasera del Gobierno, lleno de sangre todo su cuerpo, indicio seguro de estar herido. Lo primero que hizo fue llamar a su señora esposa, que estaba en casa del Sr. Castillejos. Oír este señora la voz de su marido y correr a abrirle fue una misma cosa.

Esta señora fue la que mandó abrir la puerta del Gobierno, entrando después los soldados para sacar a la familia del difunto Gobernador y llevarla al convento, donde estaba el Comandante, quien les prodigó las palabras más consoladoras, y de allí se los llevaron a la casa del Sr. Castillejos.

EXIGENCIAS DEL COMANDANTE PEREA

Aquella misma tarde el comandante Perea llamó al P. Misiónero. Faltaba bastante dinero del que constaba en el *Libro de Caja* del convento, y deseaba Perea buscar algo por el pueblo, con el objeto de que se cubriese dicho déficit. Para eso, mandó al Padre fuese a pedirlo por el pueblo; mas el Padre contestó que le era imposible pedir nada, pues ¿quién se atrevería a dejarle dinero en aquellas circunstancias, habiendo sabido la gente que el Katipunán había cogido todo el dinero que había en el convento? Perea contestó que él sabía que había mucho oro entre la gente y que se presentase en el pueblo, que no faltaría quien le diese para cubrir lo que faltaba.

reiras whom they carried on a chair to the convent for medical attention by the ship physician. Afterwards, Commander Perea sent Fructuoso Macanaya, with some soldiers, and Mr. Ventura to the government building to open the door. But no one dared to approach (the building) in spite of the order to cease fire; so from the street which is between the municipal building and the government building, they obliged the businessman Mr. Ventura to call Doña Asunción, wife of the Governor, so that she would open the door. But because the said lady was watching over her beloved dead husband, her heart pierced with the most bitter sorrows, it is not surprising that she did not perceive or hear anything, her attention being entirely focused on the lifeless body of her most beloved husband.

At this point the Inspector, Mr. Romero, appeared from the back of the government building, with blood all over his body, sure sign that he was wounded. His first act was to call for his wife who was at the house of Mr. Castillejos. Hearing her husband's voice and running to open the door for him was one and the same thing.

It was this lady who ordered the opening of the door of the government building, the soldiers entering afterwards to get the family of the dead Governor and bring them to the convent where the Commander was, and where he lavished them with words of consolation; and from there they were brought to the house of Mr. Castillejos.

THE DEMANDS OF COMMANDER PEREA

That very afternoon, Commander Perea called on the Father Missionary. Much was lacking from the money recorded in the account book of the convent, and Perea wanted to obtain some money from the people with the end in view of filling the deficit. To do this, he sent the Father to beg through the town. But the Father answered that it was impossible to ask for anything, for who would dare to give him money under those circumstances, the people having known that the Katipunan had taken all the money that had been in the convent? Perea answered that he knew that there was much gold among the people and that he should present himself to the people and there would not be lacking people who would give him (gold) to make up for what was lacking.

Salió, pues, el Padre y lo mismo fue presentarse en una casa, que era la casa de la vieja platera, inmediatamente comenzó a afluir la gente, y al saber el objeto, empezaron a dar todo lo que tenían, y el Padre lo llevó a Perea. Este le dijo que buscarse más. Entonces el Padre se negó, diciéndole que le era imposible. Al ver la tesitura del Padre, le dijo Perea: Bueno, que no buscarse más, y que ya había bastante con lo que había entregado; “pero ahora deseo otra cosa,” continuó Perea, “y es que quiero casarme con la sobrina del Gobernador difunto, pues la pobre, sin apoyo ninguno ¿qué será de ella? Así es que deseo y quiero casarme cuanto antes, si puede ser mañana, a las tres de la mañana.” El Padre le contestó que consultaría el caso con los demás Padres. Efectivamente nos consultó el caso, y se determinó que, pues pronto se iría a Aparri, donde estaba el Sr. Obispo a quien correspondía determinar sobre este caso, lo aplazase para entonces, más que el interesado no tenía ningún documento donde constase la fe de soltería. Este era el verdadero motivo para que quería el comandante Perea al Padre; para ver si lo casaba. Así es que, cuando le contestó la determinación de los demás Padres, se puso furioso y fuera de sí, y desde entonces ya no tuvo ninguna contemplación con los Padres misioneros. Antes de eso, habían ido algunos a pedir al Comandante permiso para que los casase el Padre, antes que se marchase o saliese de estas islas, pues ya se sabía que nos llevaban a Cagayan, y les contestó dicho Comandante “*que no podía dar de casar*”; y, sin embargo, para casarse él, no encontraba obstáculo, no obstante estar ya casado, según después se supo por un Padre filipino en Aparri, sin consultar con Dios ni con los santos; por lo que llevó una buena paliza el comandante Perea, dada de mano del comandante Leyva por orden del general Tirona.

SALIDA DEL VAPOR PARA ITBAYAT Y DEMAS COSAS QUE SUCEDIERON HASTA LA SALIDA PARA APARRI.

Al día siguiente, o sea el 20 de septiembre, salió el vapor para Itbayat con el objeto de sacar al P. Misionero de aquella isla, y a

The Father went out and immediately presented himself at a house which was the house of the old silversmith (*platera*)⁵ and immediately the people started gathering, and upon knowing the reason, they began giving all they had, and the Father brought it to Perea. He told him to look for more, so the Father said no, and told him it was impossible for him to do so. Upon seeing the firm resistance of the Father, Perea told him: "It is all right if you do not look for more, and what you submitted is already enough; but now I want something else", Perea continued, "and it is that I want to marry the niece of the dead Governor, for the poor girl with nobody to take care of her, what will happen to her? So I wish and I want to get married as soon as possible, preferably tomorrow at 3:00 o'clock in the morning." The Father told him he would consult the other Fathers about the matter. He promptly consulted us concerning the case, and it was decided that since he would go shortly to Aparri where the bishop was to whom belonged the power to decide such cases, he should postpone it, more so because the interested party did not have a single document to prove that he was indeed single. This was the true motive for Commander Perea's wanting to see the Father: to see if he would allow him to marry. Thus when he told him of the determination of the other Fathers, he became furious and mad; and from then on he did not show any more attentions to the Fathers missionaries. Before that, there had been some who went to the commander to ask permission that the Father marry them before they leave these islands, (for they already knew that we were to be brought to Cagayan), and the said Commander told them that he could not grant such permission; nevertheless, if it was his own marriage there was no obstacle, not to mention that he was already a married man according to information from a Filipino priest in Aparri, even without consulting God or the Saints! For this Commander Perea got a good beating at the hands of Commander Leyva by order of General Tirona.

THE DEPARTURE OF THE SHIP FOR ITBAYAT AND OTHER THINGS THAT HAPPENED UNTIL THE DEPARTURE FOR APARRI

The following day, or the 20th of September, the ship left for Itbayat to get the Father Missionary of that island, and the

las autoridades para hacer las elecciones, quedándose en Basco el jefe de la expedición con algunos soldados. El Sr. Perea mandó uno de sus tenientes con los soldados necesarios, con Don Ventura Astigarraga al Iraya, donde se encontraba escondido el único español que faltaba Pedro Jabalgáuregui. Llegados allá, y desde una distancia proporcionada, llamó el dicho Don Ventura en vizcaíno a Don Pedro. Al principio este no hizo caso, pero al ver que le gritaba cada vez más, al fin apareció con un fusil. Después le habló Don Ventura que no tuviese miedo, que no le pasaría nada y que se entregase. Los soldados se encargaron de cogerle el fusil por lo que pudiera suceder, y emprendieron la bajada presentándose al Comandante, quien le dejó completamente libre. No así a los Padres, pues aquel mismo día empezó uno de los tenientes a indagar de los Padres de Ivana y Mahatao por el dinero que tenían en sus conventos. El primero salió bien librado, pues como habían cogido todo el dinero que tenía en el convento por no haber tenido tiempo de librarlo, poco tuvo que hacer para quedar libre y sincerarse completamente. Además, habían cogido todo el dinero que tenía aquí en Basco, guardado en la caja del convento de Basco. Al Padre de Mahatao le costó mucho más el sincerarse, primero porque el pueblo de Mahatao es pequeño, y apenas tenía entradas, y segundo porque estaba haciendo una cerca de mampostería en la sementera de Chanarian, pagando inmediatamente a los que iban a trabajar; así que, apenas recibía el sueldo, mandaba inmediatamente por él para pagar a los jornaleros, y por eso no tenía nada en la caja del convento de Basco. Por más que dicho Padre les manifestó todo eso, no lo quisieron creer, pues lo que buscaban era dinero, y como este no lo tenía el Padre, de aquí que creyeron que a fuerza de palos se lo sacarían; pero, por más que le pegaron, no sacaron lo que buscaban, que era el dinero, porque el Padre había entregado todo lo que tenía. Por fin, cansados de pegarle, lo dejaron en paz, viendo que no aparecía lo que ellos tanto deseaban.

El mismo día se hicieron las elecciones de gobernador y empleados del Municipio, resultando elegido el Sr. Castillejos para Gobernador Provincial, y para Presidente local el Sr. Juan Abad, con

authorities in order to make the elections, leaving at Basco the Chief of the expedition with some soldiers. Mr. Perea sent one of his lieutenants with the needed soldiers, along with Don Ventura Astigarraga to Iraya where they found in hiding the only Spaniard who was still missing, Don Pedro Jabalgáuregui. Upon arrival there, and from an appropriate distance, the said Don Ventura called out in the Biscayan language to Don Pedro. At first he did not pay attention, but upon seeing that he was shouting to him louder and louder each time, he finally showed up with his rifle. Then Don Ventura told him not to be afraid, that nothing will happen to him if he surrendered. The soldiers took charge of taking the rifle from him lest something happen, and then he came down (the mountain) to present himself to the Commander who let him completely free. It was not thus with the Fathers, for on that very day one of the lieutenants began to investigate the Fathers from Ivana and Mahatao concerning the money they had in their convents. The first got through without difficulty because they had taken all the money he had in the convent because he did not have time to hide it in a safe place. He did not have to do much to be left free and to completely exculpate himself. Moreover, they had taken all his money which was kept in the safe box in the convent here in Basco. The Father from Mahatao paid much more to acquit himself, first, because the town of Mahatao is small and it hardly had cash receipts, and second, because he was constructing a stone wall in Chanarian, paying the workers immediately. As soon as he received his salary, he would send for it immediately to pay the laborers so that he had nothing left in the box in Basco. No matter how the said Father told them all that, they did not want to believe him, for what they wanted was money, and the Father did not have it, they believed that by beating him up he would procure it. But no matter how much they beat him, he would not produce what they were looking for — which was money — because the Father had surrendered all he had. Finally, tired of beating him, they left him alone, seeing that what they wanted so much was not coming.

On the same day they held the elections for governor and officials of the municipal government. Elected were Mr. Castillejos for Provincial Governor⁶ and Mr. Juan Abad for local

sus delegados de policía, de rentas y de justicia. Al tercer día, dispuso el jefe de la expedición que el Sr. Castillejos, elegido Gobernador provincial, el secretario de la expedición, Sr. Eusebio Limon y el teniente, Sr. Logan, fueran a hacer las elecciones a los pueblos de Mahatao, Ivana y Sabtang, volviendo al tercer día con todos los elegidos.

Vuelto el vapor de Itbayat con el Padre Misionero y autoridades recién elegidas, pasaron algunos días en Basco, matando las vacas del difunto Gobernador y del Padre Misionero, comiéndoselas bonitamente; y, cansados ya de bailar, de beber *palek*, etc., etc., determinó el jefe de la expedición que el 25 por la tarde se embarcasen todos los religiosos. Así que salieron del convento entre bayonetas, y en medio de ocho soldados y un cabo, hacia la playa, prohibiendo rigurosamente que nadie se acercase a ellos; pero, como los soldados eran batanes, hicieron la vista gorda, y si bien es verdad que no fueron muchos los batanes que se acercaron para despedirse de los Padres y pedirles la bendición, pero sí los suficientes para hacer ver que querían, amaban y apreciaban a los Padres. Aun el cabo mismo de la fuerza dio gracias al P. José por haberle salvado la vida la noche que venían de Mahatao.

“El 23 por la mañana se embarcaron todos los soldados de la expedición revolucionaria, todos los demás españoles, mas los funcionarios nuevamente elegidos. Estos para ir a prestar el juramento ante el general Tirona en Aparri. Serían las diez de la mañana del dicho día y la playa se encontraba llena de gente para despedirse de sus maridos, hermanos y parientes, y a las diez y media el vapor empezó a levar anclas, y empezaron a agitarse los pañuelos desde la playa en señal de despedida, hasta que fue el vapor poco a poco alejándose.

Mal recuerdo dejaron, en general, en Batanes, los revolucionarios, máxime en la Cabecera, pues los cinco o seis días que estuvieron en Batanes, ¿quién podrá enumerar los atropellos, robos, etc., que cometieron dichos revolucionarios? Baste decir que muchos, muchísimos, no aparecieron en el pueblo todos los días

(Basco) president, with his deputies for police, for revenue, and for justice. On the third day, the Chief of the expedition ordered that Mr. Castillejos, provincial governor elect, the Secretary of the expedition Mr. Eusebio Limon, and the lieutenant Mr. Ambrocio Logan go and conduct the elections in the towns of Mahatao, Ivana, and Sabtang, returning three days later with all those elected.

After the ship returned from Itbayat with the Father missionary, and the recently elected officials, they spent some days in Basco where they butchered cattle belonging to the late Governor and the Father missionary, eating them with delight. And after getting tired of dancing, of drinking *palek*, and so on and so forth, the Chief of the expedition decided that all the religious should board the ship in the afternoon of the 25th. Thus they left the convent between bayonets, and in the middle of eight soldiers and a corporal, going toward the seashore. It was strictly prohibited for anyone to approach them. But because the soldiers were Ivatans, they connived to ignore the order, and while it is true that there were not many Ivatans who approached the Fathers to bid them good-bye, or to ask for their blessing, they were enough to show that they liked, loved, and appreciated the Fathers. Even the corporal himself of the troop thanked Fr. José for having saved his life that night they were coming from Mahatao.

In the morning of the 23rd, all the soldiers of the revolutionary expedition, all the other Spaniards, and the newly elected officials boarded the ship. These (the newly elected officials) were going to be sworn into office before General Tirona in Aparri. It must have been about 10:00 o'clock in the morning of the said day and the seashore was full of people who came to bid good-bye to their husbands, brothers, and relatives; and by 10:30, the ship started lifting anchor, and handkerchiefs started waving from the shore to signal good-bye until the ship slowly moved away.

The Revolutionaries, in general, left in Batanes bad memories, most especially in the Capital, for in the five or six days they stayed in Batanes, who can count the abuses, robberies, and so forth that the revolutionaries committed? Suffice it to say that many, very many, did not appear in town during the entire

que los revolucionarios estuvieron en él, y estos fueron los que salieron mejor librados, pues los que en él quedaron se veían con frecuencia visitados por los revolucionarios para robarles el poco dinero que tenían, para írselo a jugar al *monte*, en el convento, donde hicieron una especie de banca, que cesó ni de día ni de noche en todo el tiempo que en Batanes estuvieron. Nada diré de las gallinas, cabras, etc., etc. No me quiero meter en otras honduras.

Una vez salido el vapor, y ausentes todas las autoridades, quedó al frente del pueblo el Sr. Antonio Llopis, nombrado capitán de la fuerza con su teniente el Sr. Marcelino Romero. Aunque no faltaron algunos abusos cometidos por algunos soldados, pero en general reinaba la paz y tranquilidad en los pueblos, pues la gente no se ocupaba en otra cosa que en sus quehaceres domésticos y en el trabajo de sus sementeras.

Por disposición del Sr. Castillejos se cobraba por cada hombre, en concepto de contribución, desde los 18 a los 60 años, una peseta a cada uno, para sueldos de los 160 soldados que había en Batanes, hasta la vuelta de los funcionarios que habían ido a Aparri.

Después de prestar juramento en Aparri en manos del general Tirona, pronto se cansaron los funcionarios que habían ido de Batanes de estar en Aparri. Así que, después de mucho pedir, rogar y buscar la mar de recomendaciones, pudieron conseguir el que los llevasen a Batanes. Esto era en noviembre. Pero el que guiaba el vapor, o sea, el que hacía de capitán al llegar cerca de Itbayat, con un mar que se los tragaba, y unas olas como montañas, dijo que de allá no pasaba, y que le era imposible continuar el viaje. Así que determinó volverse a Aparri. Entonces le pidieron que los dejase en Calayan, y así lo hizo. Pasaron allí algunos meses, hasta que ya cansados, determinaron que uno fuese a Cagayan para hacer ver al general Tirona lo anormal de la situación en que se encontraban, no habiendo aún llegado a Batanes. Entonces el general Tirona mandó el vapor a Calayan para sacar de allí a los funcionarios de Batanes y llevarlos a sus islas.

Después de haber estado cerca de medio año entre Calayan y Cagayan, al fin pudieron salir de Calayan con dirección Batanes, llegando a estas islas el día 2 de febrero de 1899, fiesta de la Candelaria, al salir la gente de la iglesia por la mañana. En el vapor

period that the revolutionaries were there, and these turned out to be more free because those who remained in town were frequently visited by the revolutionaries to rob them of the little money they had in order to go and play *monte* in the convent where they made a kind of game of chance at cards (*banca*) that did not stop neither in the day nor in the night the whole time they were in Batanes. Not to mention the chicken, the goats, etc., etc. I do not wish to deal with abuses of another sort.

Once the ship left and all the authorities were gone, the head of the province was Mr. Antonio Llopis who was named captain of the armed forces with his lieutenant Mr. Marcelino Romero. Although a few abuses by some soldiers were not lacking, in general there was peace and tranquility in the towns, for the people did not bother with any other thing than their domestic chores and their farm work.

By disposition of Mr. Castillejos, every person from 18 to 60 years old was asked to pay, by way of contribution, one *peseta* each to be used to pay the 160 soldiers that they had in Batanes until the return of the officials who had gone to Aparri.

After being sworn into office in Aparri before Gen. Tirona, the officials who had come from Batanes quickly tired of being in Aparri. Thus after much asking, praying and searching for a lot of recommendations, they were able to obtain permission to go back to Batanes. This was in November. But the pilot of the ship, or the one who acted as captain, upon arrival close to Itbayat⁸, with a sea that was swallowing them, and some waves as large as mountains, he said that he was not going any farther, and that it was impossible to continue the voyage. So he decided to return to Aparri. Therefore they asked him to leave them in Calayan, and he did so. They spent there some months, and when they tired of being there, they decided that one of them should go to Cagayan to make Gen. Tirona see the abnormality of the situation in which they found themselves not having arrived in Batanes yet. Therefore Gen. Tirona sent a ship to Calayan to fetch from there the officials of Batanes and bring them to their islands.

After having spent almost half a year between Cagayan and Calayan, they finally could leave Calayan for Batanes. They arrived in these islands on February 2, 1899, on the feast of *La*

iban todos los funcionarios de Batanes con su gobernador. Este comenzó inmediatamente a gobernar la Provincia, y los presidentes locales, una vez llegados a sus pueblos, empezaron también a ejercer sus funciones, bajo las órdenes de este Gobernador. Comenzó cobrando el CERTIFICADO DE CIUDADANIA a peso, y la remarcación de ganado vacuno, cesando de pagar la peseta que se ha dicho antes. Ordenó también dicho Gobernador que en cada pueblo se organizaran cuerpos de milicianos, construyendo trincheras en todos los puertos de desembarque, arreglando el baluarte de Basco, cerca de la playa, haciendo un fuerte con sus aspilleras. Mandó también hacer *bolos*, flechas y puñales para defender Batanes, caso de que a los americanos se les ocurriese venir a estas islas, pues ya había rumores de que pronto se romperían las hostilidades entre americanos y filipinos.

SUBLEVACION DE LOS VECINOS DE SABTANG

En 4 de febrero de 1899 se declaró la guerra entre América y Filipinas, y en junio del mismo año, siendo gobernador el Sr. T. Castillejos, y presidente local de Sabtang el Sr. Claudio Castillejos, maestra de dicho pueblo la hermana del Gobernador, Doña Luisa Castillejos, con nombramiento del Gobierno Revolucionario, en ocasión de tener un baile por la noche del 4 de junio del expresado año las familias arriba dichas, en el tribunal del expresado pueblo, rodearon el edificio muchísima gente, oyéndose algunos aplausos para mejor despistar a dichas autoridades, mientras estaban bailando, que no eran otra cosa que aplausos falsos, como el beso de Judas cuando vendió a su Señor. Concluido el baile a las doce y media de la noche, se retiraron a sus casas las familias antes expresadas, bien ajenas de lo que después iba a suceder. Efectivamente, apenas tuvieron tiempo para cambiarse la ropa empapada de sudor, cuando se vieron rodeados y visitados por hombres escogidos del partido contrario, quienes, amarrándoles, los llevaron otra vez al tribunal, recorriendo las mismas calles que antes habían pasado, aunque de muy diferente manera, pues antes las habían pasado alegres y contentos, y ahora tristes, cariacontecidos y amarrados. ¡ Así pasa la gloria del mundo! Llegados al tribunal, allí los dejaron bien guardados para que no se pudiesen escapar ni dar conocimiento a Basco de lo que sucedía en Sabtang. Los nombres de los que fueron prisioneros, son los siguientes: El presidente local, Don Claudio Cas-

Candelaria, just as the people were coming out of church in the morning. In the ship were all the officials of Batanes including the Governor. He immediately started to govern the province; and the local presidents upon arriving in their towns also started to exercise their functions under the orders of this Governor. He started charging a peso each for residence certificates, and re-branding of cattle, and stopping the payment of the peseta mentioned earlier. The said Governor also ordered that each town organize corps of militiamen, construct trenches in all the sea ports, repair the bulwark of Basco near the seashore making a fort with its crenels. He also ordered the making of bolos, arrows, and daggers to defend Batanes in case it occurs to the Americans to come to these islands, for there had been rumors that hostilities between the Americans and Filipinos would soon break out.

THE UPRISING OF THE NATIVES OF SABTANG

On February 4, 1899, war was declared between America and the Philippines. In June of that year while Mr. T. Castillejos was governor, Mr. Claudio Castillejos was local president of Sabtang, and the sister of the Governor, Doña Luisa Castillejos was the teacher in the same town by appointment from the revolutionary governor himself, there was a dance party held by the said (Castillejos) families at the town hall of Sabtang on the night of June 4. A very large crowd of people surrounded the building. There were some applause to distract better the said authorities while they were dancing. The applause were false, of course, like the kiss of Judas when he betrayed his Lord. After the dance was over at 12:30 a.m., the said families went home unaware of what was going to happen. They had hardly had time to change their sweat-soaked clothes when they saw themselves surrounded by selected men from the opposition who bound them and brought them back to the town hall, retracing their way through the streets they had passed before, although in a very different condition, for previously they passed through joyfully and contentedly, but now sadly, and tied. Thus passes earthly glory! Upon arrival at the town hall, they left them there well-guarded so that they would not run away nor send notice to Basco concerning what had happened in Sabtang. The names of the prisoners were the following: the local president

tillejos, la maestra Doña Luisa Castillejos con su esposo Don Vicente Reyes, Don José Ballesteros, hijo de Doña Luisa, otro hijo de esta, de 15 años, llamado Juanito, y dos empleados del tribunal.

El día 5 de junio se vinieron unas treinta *tatayas* de Sabtang, con cinco hombres cada una a Basco, y se fueron a saltar en Chanarian para que no los viesan desde Basco. El objeto de su venida no era otro que el matar al Gobernador con toda su familia; pero el hombre propone y Dios dispone. Aquella noche no pudieron realizar su objeto, pues los dos conchabados con los sabteños, que eran de Basco, llamados Marcelino Romero y Francisco Velderrey, no les salieron al encuentro, como tenían convenido, para decirles las medidas adoptadas para realizar su objeto. Así que, al ver que no pudieron hablar con los dos sujetos antes dichos, no tuvieron más remedio que volverse a Sabtang a las tres de la mañana, para que así no supiesen nada en Basco.

Al día siguiente volvieron las mismas embarcaciones al mismo sitio que el día anterior, o sea, a Chanarian, con los mismos hombres. Después de desembarcar, se distribuyeron en la forma siguiente: doce hombres al derredor de la Casa Gobierno, rodeándola completamente; otros a la casa de los hijos del gobernador, Don Teófilo Castillejos, y otros a la casa del cuñado del Gobernador. Pero sucedió que el Gobernador no pudo dormir en toda la noche, y estuvo paseando toda aquella noche por la parte delantera de la Casa Gobierno, o sea, el *batalan*. Los hijos y el cuñado del Gobernador no estaban en casa, así que tampoco pudieron realizar sus proyectos.

Viendo frustrado su plan, mas con algo de miedo que les entraría, huyeron muchos de ellos a esconderse en el campo, y otros se volvieron a Sabtang por la madrugada. Se sabe de cierto que había partidarios en Basco y Mahatao, pero no fueron descubiertos mas que tres o cuatro en Basco y uno en Ivana.

Los que llegaron a Sabtang hicieron correr la voz de que los soldados de Basco se preparaban para ir a Sabtang; así que todas las mujeres y chiquillos marcharon a refugiarse en las sembradas, y sólo quedaron en el pueblo los hombres. Efectivamente, cuando al día siguiente el Gobernador se enteró por su cuñado de lo que había sucedido con los sabteños, inmediatamente mandó reunir toda la fuerza de Basco, mandada por dos cuñados suyos y por su hijo Juan Castillejos, para que, sin pérdida de tiempo, se

Mr. Claudio Castillejos, the teacher Doña Luisa Castillejos and her husband Mr. Vicente Reyes, Mr. José Ballesteros, son of Doña Luisa, another son of about 15 years of age named Juanito, and two employees of the municipal hall.

On June 5 there came some 30 *tatayas* (small Ivatan row boats) from Sabtang, with five men in each boat, to Basco. And they went to land at Chanarian so that they would not be seen from Basco. Their intention was to kill the Governor and his family, but man proposes and God disposes. That night they could not accomplish their objective because the two conspirators with the Sabteños, who were from Basco, named Marcelino Romero and Francisco Valderrey, did not come to meet them as they had agreed, to tell them the means to be taken to attain their goal. Thus, upon seeing that they could not talk to the two, they had no other recourse but to return to Sabtang at 3:00 o'clock in the morning so that nothing could be known at Basco.

The following day, the same boats came again at the same place as the day before, that is, at Chanarian, with the same men. After disembarking, they divided themselves in the following manner: twelve men to surround the Government Building encircling it completely, others to the house of the children of the Governor Mr. Teófilo Castillejos, and others to the house of the brother-in-law of the Governor. But it happened that the Governor could not sleep all night and was walking all night in the front part of the Government Building or the *batalan*, the children and the brother-in-law of the Governor were not at home. Thus they could not accomplish their objectives.

Seeing that their plans were frustrated, plus some fear of being discovered, many of them fled to hide themselves in the fields, and others returned to Sabtang at dawn. It is known for certain that there were partisans in Basco and Mahatao, but no more than three or four from Basco, and one from Ivana.

Those who went back to Sabtang rumored that the soldiers at Basco were preparing to go to Sabtang, so all the women and children went to take refuge in the fields, and only the men stayed in the villages. The following day when the Governor was informed by his brother-in-law of what had happened to the Sabteños, he immediately ordered that all the armed forces in Basco be assembled, headed by two of his brothers-in-law, and by his son Juan Castillejos, so that without loss of time they should be on

pusiesen en camino hasta encontrar a los sabteños que se habían escondido. Tres días tardaron en dar con ellos, pero al cabo de esos tres días los cogieron a todos, y los pusieron en el calabozo, siendo el total seis de Sabtang, tres de Basco y uno de Mahatao. A todos les pusieron grillos en los pies, y los castigos que les hicieron sufrir y padecer no es posible referirlos; baste decir que Juan Castillejos, hijo del Gobernador, se servía de una cola del pescado llamado RAYA en lugar de bejuco para castigarlos.

Por la tarde del siguiente día llegó falúa de Sabtang con los obligados (así se llaman, o llamaban, a los que traían el suministro, o provisión de comestibles, para el gobernador, Sr. Castillejos, y sus hijos). A este suministro concurrían todos los pueblos, y, al concluir un pueblo, empezaba otro. Esta vez tocaba a los sabteños, y trajeron lo que les correspondía; pero la paga que recibieron fue ser llevados todos los que habían venido en la falúa al tribunal como detenidos.

El cuarto día de estos sucesos pensó el Gobernador el medio de traer a todos los cabecillas de la sublevación de Sabtang a Basco, y librar a los prisioneros que aun estaban en el tribunal de Sabtang como detenidos, de los cuales sólo dos fueron atados, a saber Don Vicente Reyes y Don José Ballesteros, de quienes se temía hiciesen resistencia, pues eran forzudos, y los hubieran podido hacer pasar un mal rato. Resolvió pues el Gobernador mandar dos falúas, la una con todos los soldados que pudiesen caber con sus correspondientes fusiles y municiones, y en la otra, además de los soldados, hombres de toda confianza, escogidos de cada pueblo: de Basco, Don Ciriaco Abad; de Mahatao, Don Marcelino Fabro, y de Ivana Don Timoteo Agudo. Embarcaron pues en las dos falúas, recibiendo órdenes de traer a la Cabecera a todos los principales complicados en la sublevación, poner a los prisioneros de Sabtang en libertad, y en caso de resistirse hacer fuego contra los sabteños.

Llegaron a Sabtang los de la expedición, pero en el puerto no entró mas que una falúa, o sea, la que estaba ocupada por los tres principales, y la otra donde estaban los soldados se quedó en el mar. Los que llegaron a la playa, vieron que el tribunal estaba rodeado de muchísima gente, armados con bolos. Al ver eso, el viejo Abad desembarcó él solo, quedándose en la falúa los otros. Se dirigió a donde estaban reunidos los de Sabtang, y, confiado

their way to search until they find the Sabteños who had gone into hiding. It took three days to look for them, but at the end of those three days they caught them all, and put them in jail. There were in all six from Sabtang, three from Basco, and one from Mahatao. They were all tied in chains by the feet, and the tortures they were made to suffer cannot be described. It is enough to say that Juan Castillejos, son of the Governor, beat them up with the tail of a fish called *raya* instead of *bejuco* to punish them.

In the afternoon of the following day, a *falúa* arrived from Sabtang with the *obligados*, so they call, or they used to call those who brought supplies or provisions of food for the Governor, Mr. Castillejos and his children. This giving of supplies was an obligation of all the towns, and when one was through, the next one began. This time it was the turn of the Sabteños and they brought what was expected of them; but the payment they got was that all who arrived in the *falúa* were brought to the town hall as prisoners.

On the following day of these events the Governor thought of a way to bring all the leaders of the Sabtang rebellion to Basco, and set free the prisoners who were still detained in the Sabtang town hall, of whom only two were tied, Mr. Vicente Reyes and Mr. José Ballesteros, whom they feared would offer resistance because they were able-bodied and they could have given them trouble. The Governor decided to send two *falúas*, one with all the soldiers that it could accommodate with their respective rifles and ammunition, and on the other, the rest of the soldiers, [and] the most respected men: from Basco, Mr. Ciriaco Abad; from Mahatao, Mr. Marcelino Fabro; and from Ivana, Mr. Timoteo Agudo. They, therefore, boarded the two *falúas* with the orders to bring to the capital all the *principales* who had had something to do with the rebellion, to set free the prisoners in Satbang, and in case they resist, to fire at the Sabteños.

The expedition arrived at Sabtang, but only one of the *falúas* would enter the port, that is to say that which carried the three *principales*, and the other that carried the soldiers remained at sea. Those who arrived at the seashore saw that the town hall was surrounded by many people armed with bolos. Upon seeing this, the old Mr. Abad disembarked alone, leaving the rest in the *falúa*. He went towards the place where the Sabteños were

en su antigua amistad con los de dicho pueblo, después de saludarles, les enderezó el siguiente discurso: "Amados paisanos y amigos: No he tenido ningún reparo de presentarme a Vds. aunque soy viejo. He oído lo que ha pasado aquí, y he venido a este valiente y querido pueblo para aconsejarle y decirle que no está conforme con las leyes el modo de proceder de Vds., y que nuestro gobierno reprueba este modo de obrar, pues si Vds. tienen alguna queja contra cualquiera autoridad local, el modo de obrar es dirigirse al gobernador provincial, y, si esta no hace caso, dirigirse directamente al Gobierno de Manila; y no se olviden que somos todos hermanos y no debemos hacer tales cosas, etc., etc." Las palabras del viejo Abad produjeron su efecto en aquella muchedumbre de gente, pues inmediatamente cesaron de hablar; y como este viejo es el hombre más popular y más amado de la gente plebeya, se fueron acercando poco a poco a él, y después de haber hablado con él, comenzaron a hablar como antiguos conocidos. Entonces se acercaron los que habían quedado en la playa, y se fue animando ya la conversación como si nada hubiese sucedido. El viejo se fue al tribunal y soltó a los prisioneros que estaban en él, recibiendo de ellos miles de gracias por haber venido como redentor suyo. Al retirarse de allí, se fue con los conocidos al pueblo a charlar y tomar *palek* con ellos, y los soldados se quedaron en el tribunal hasta la tarde en que se fueron todos a pasear por el pueblo.

Al siguiente día emprendió el regreso a Basco dicha expedición, llevando consigo a todos los que habían estado como prisioneros en el tribunal. Mas, como había dicho el viejo Abad a los de Sabtang que mejor que fuesen los principales y los cabecillas de Sabtang a Basco a exponer sus quejas al gobernador provincial, se fueron en tres *tatayas* todos los principales y cabecillas de la sublevación para poder exponer sus quejas a la autoridad de Basco. Siguiéron dichas embarcaciones a las falúas hasta llegar a la playa de Basco, pero apenas desembarcaron, sin darles tiempo para nada, inmediatamente dio orden el gobernador Sr. Castillejos a su hijo Juan Castillejos y a sus cuñados, que aguardaban con algunos soldados, para que los llevasen a todos al calabozo (excuso decir los atropellos que recibieron en el camino). Y en el cuartel

gathered, and trusting in his courage and his time-tested friendship with the people of the said town, after greeting them, he addressed to them the following speech:

My dear countrymen and friends, I have not been afraid to present myself before you, although I am old. I have heard what has happened here, and I have come to this dear and brave town to advise you and tell you that what you are doing is not in accordance with the laws, and that our government punishes this manner of doing things; for if you have any complaints against any local authority, the way to do is to direct it to the provincial governor,⁹ and if he does not pay attention, send it directly to the Manila Government; and don't you forget that we are all brothers and we should not do such things, etc., etc.

The words of the old Abad had their effect on that crowd, so they immediately stopped talking. And because this old man is the most popular and most loved by the common people, they slowly came closer to him, and after having talked to him, they started talking like old acquaintances. Then those who had been left behind at the shore came closer, and the conversation became lively as if nothing had happened. The old man went to the Town Hall and set free the prisoners who were in it, and receiving from them a thousand thanks for having come as their redeemer. After leaving the place, he went with his acquaintances to town to talk and drink *palek* with them, and the soldiers remained at the Town Hall until the afternoon when they all went to take a walk in the town.

The following day, the expedition returned to Basco, carrying with them all those who had been imprisoned in the town hall. But because the old Abad had said to those of Sabtang that it was best that the *principales* and *cabecillas* of Sabtang go to Basco to present their complaints to the Governor, all the principales and cabecillas of the rebellion went in three *tatayas* in order to present their complaints to the Authority of Basco. These boats followed the *falúas* until they arrived at the shore of Basco, but they had hardly disembarked, giving them no chance to do anything, when Governor Castillejos immediately gave orders to his son Juan Castillejos, and his brothers-in-law, that they be ready with some soldiers in order to bring them all to jail (not to mention the insults they received on the way). At the head-

¿quién podrá referir los malos tratos y castigos que padecieron? Baste decir que Juan Castillejos, hijo del Gobernador, sin contar siquiera con su padre, se iba con su famosa cola de RAYA al cuartel donde estaban aquellos venerables viejos, principales de Sabtang, quienes no habían tenido parte ni arte en dicha sublevación, por lo menos muchos de ellos, y en lugar de venerarles y respetarles, aunque no hubiese sido más que por sus canas, les hacía sentir cuán dura era aquella cola de RAYA con sus castigos.*

Pasados tres o cuatro días, llegaron los dos principales cabecillas de aquella sublevación (sin duda que vendrían a Basco a exponer sus quejas) llamados Máximo Abanador y Ponciano Alabado, pero no hicieron más que desembarcar, cuando fueron llevados inmediatamente al tribunal, y los pusieron incomunicados, recibiendo con frecuencia el castigo de los azotes. Estando ya todos los principales y cabecillas en el tribunal o cuartel de Basco, dio orden el Gobernador a su hijo Juanito para que les tomase declaración; pero, a medida que estaban declarando, les preparó una cadena de hierro para colgarles, haciéndoles subir o bajar, tirándoles de la cadena, según confesaban o negaban lo que se les preguntaba, fuera de los palos y demás martirios que les hacían padecer. Por lo cual muchos de ellos, para verse libres de aquel tormento, confesaban todo cuanto les daba la gana a los atormentadores, diciendo que sí a todo, aunque no lo hubiesen cometido.

Resultado de estos castigos fue la muerte de dos de ellos al cabo de uno o dos meses, llamados Ponciano Alabado, y Cirilo Fadullón, pues a los dos meses de estar en el calabozo el primero, haciéndole padecer lo indecible, lo tuvieron que mandar a Sabtang para que allí muriese, y al otro lo mismo. Fueron los dos víctimas de los tormentos que les hicieron padecer estando en el calabozo.

En este tiempo ordenó el Gobernador que dichos presos pasasen de pueblo en pueblo cargados con piedras, facultando a todos cuantos los encontrasen por el camino, les pudiesen pegar y hacerles todas las perrerías que quisiesen; pero hay que confesar que nadie hizo uso de dicha autorización. Solamente los conductores con frecuencia les daban puntapiés y malos tratos.

Además se les impuso multas, que entre todas ascendieron a más de 200 Pesos, sin saber adonde ha ido a parar dicha cantidad.

quarters who can relate the maltreatment and tortures they suffered? It would suffice to say that Juan Castillejos, son of the Governor, disregarding his father, went with his notorious *cola de raya*¹⁰ to the headquarters where those venerable old men leaders of Sabtang who had not had part in nor consented to the said rebellion, at least many of them, were and instead of respecting them, if for nothing else than their grey hairs, he made them feel how unbearable an instrument of torture that tail of the sting ray was.*

After three or four days, the chief leaders of the rebellion, named Maximo Abanador, and Ponciano Alabado, arrived (with out doubt they came to Basco to present their complaints), but as soon as they came down from their boats, they were immediately brought to the Town Hall, where they were frequently whipped. All the principales and cabecillas being already in the Town Hall or in the headquarters at Basco, the Governor ordered his son Juanito to get declarations from them, but while they were making their declarations, he prepared for them an iron chain by which to hang them pulling them up or down, pulling them by the chain depending on whether they admitted or denied what he asked them, aside from the beatings and other extreme tortures that they made them suffer. So many of them, in order to escape that torment, admitted all that their tormentors wanted them to admit saying yes even when they had not committed it.

These tortures resulted in the death of two of them at the end of one or two months. They were Ponciano Alabado and Cirilo Fadullón. The first, after being made to suffer the unspeakable for about two months in jail, had to be sent back to Sabtang to die there, and they did the same thing to the other. They were the two casualties of the torments that they made them suffer while in jail.

At this time, the Governor ordered that these prisoners pass from town to town loaded with stones, authorizing all who meet them on the way to hit them and do them every manner of insult they wish; but it has to be said that no one made use of this authorization. Only those who led them frequently gave them kicks and maltreatment.

They also imposed fines on them, which, put together, amounted to more than ₱200.00, and nobody knows where that

Y además el hijo sobredicho del Gobernador, Juan Castillejos, se apoderó de todas las alhajas, consistentes en buenas y preciosas piedras y otras cosas de valor de uno de los presos, llamado Máximo Abanador, sin haberle devuelto nada. A este lo mandaron a Itbayat preso, después se casó allí, y murió en uno de los viajes que hizo a Basco en un *chinedqueran*, muriendo también todos los compañeros que con él se embarcaron.

Se cree, según noticias, que el principal objeto de la sublevación fue que dicho presidente de Sabtang, Sr. Castillejos, cobraba contribuciones e impuestos ilegales, tales por ejemplo, el que todas las crías de las vacas menores de un año pagasen 0.25 centavos, y otras por el estilo. Y, además, que estaban ya cargados de tener que suministrar víveres a toda la familia del Gobernador existentes en Basco que eran muchísimos.

Todos los que fueron presos y atados en la noche del 4 de junio en Sabtang, se quedaron en Basco hasta el mes de septiembre, en que volvieron a Sabtang, pues entonces ya no había peligro alguno para ellos.

Se fue apaciguando lo cosa, o sea, la sublevación, pues una vez cogidos los cabecillas, con facilidad los demás se apaciguaron, y siguió gobernando el Sr. Castillejos hasta la anexión de Batanes a la provincia de Cagayan; y en Sabtang siguió de presidente el hijo, o sea, Don Claudio Castillejos.

* Qué tal lo haría el dichoso Juan Castillejos, que alguna vez tuvo que ir el mismo Gobernador a echar del cuartel a su mismo hijo por los atroces castigos que imponía a las víctimas. Los nombres de los principales y cabecillas que vinieron, o mas bien, trajeron de Sabtang a Basco son los siguientes: Máximo Abanador, Ponciano Alabado, Moisés Enego, Lorenzo Zaragoza, José Castellón, Esteban Abanador, Moisés Enego, Lorenzo Zaragoza, José Castellón, Esteban Abanador, Antonio Baró, Luciano Barsana, Mariano Castro (20), Mariano Castro (10), Agapito Bábaló, Antonio Cabalda, Agustín Felicísimo. De estos, los cuatro primeros fueron puestos en el cepo y grillos en las manos; los otros, aunque no me consta que fuesen puestos en el cepo, sin embargo algunos de ellos probaron bien lo que era la cola de RAYA en manos de Juanito FIN DE LA NOTA de P. José Serrés.

amount went. In addition, the aforesaid son of the Governor, Juan Castillejos, took possession of all the jewelry, consisting of good and precious stones and other valuables of one of the prisoners named Maximo Abanador, and never returned anything. They sent this man as a prisoner to Itbayat where he got married afterwards. He died in one of those trips he made to Basco on a *chinedqueran* (a large rowboat usually bigger than the *falúa*). All those who sailed with him also died.

It is believed according to reports that the chief reason for the rebellion was that the said *presidente* of Sabtang, Mr. Claudio Castillejos, was collecting contributions and illegal taxes, such for example as all owners of cows with calves of less than one year old should pay ₱0.25 per head, and others of that sort. And this in addition to their already being obliged to supply with food the entire family of the Governor who were in Basco, and they were very many.

All those who were imprisoned and bound on the night of the 4th of June in Sabtang remained in Basco until the month of September when they returned to Sabtang, for by that time there was no longer any danger for them.

The rebellion gradually abated, for once the leaders were taken, it was easy to silence the rest, and Mr. Castillejos continued governing until Batanes was annexed to the province of Cagayan; and in Sabtang, his son, Don Claudio Castillejos continued as presidente.

*What things the notorious Juan Castillejos would do so that at one time the Governor himself had to go and throw him, his own son, out of the headquarters because of the atrocious tortures that he perpetrated on the victims. The names of the leaders and cabecillas who came, or better, were brought from Sabtang to Basco are the following: Máximo Abanador, Ponciano Alabado, Moisés Enego, Lorenzo Zaragoza, José Castellón, Esteban Abanador, Antonio Baró, Luciano Barsana, Mariano Castro II, Mariano Castro I, Agapito Babalo, Antonio Cabalda, Agustín Felicísimo. Of these, the first four were put in chains both their hands and their feet with the rest. Although I am not certain who else was put in the stocks, nevertheless some of them tasted well what the sting ray's tail was in the hands of Juanito.

END OF THE NOTE of Fr. Serrés.

FOOTNOTES (Spanish)

¹ NOTA. Para inteligencia de este párrafo, bueno es que se sepa que, aunque el Gobernador no recibió ninguna comunicación desde las cuatro y media de la tarde, no por eso faltaban comunicaciones del jefe de los revolucionarios al gobernadorcillo, en el que le decía que procurasen sujetar al Gobernador, y, si no lo podían hacer, que lo matasen. Sin duda, que habían tenido noticias de quién era y que no se entregaría tan fácilmente.

El P. Mariano, después de cenar, se fue al Gobierno; pero, al llegar a los arcos que dan entrada al Gobierno, fue cuando empezó el tiroteo, y, sin saber quién ni cómo, lo cogieron y lo sacaron de allí, pues era ya de noche, y lo llevaron al convento. Dió, sin embargo, la vuelta al Gobierno para ver si podía entrar por la parte trasera, pero se encontró rodeado de soldados que hacían fuego también por aquella parte; así que se fue al convento, y desde allí al Iraya, durmiendo en una miserable choza de cabras, aunque no pudo dormir nada en toda la noche.

El Gobernador, después de cerrada la Casa Gobierno, se subió arriba. Si hizo fuego o no lo deben saber sus hijos que estaban con él, pero es de suponer que no se quedaría atrás. El dinero de la caja con el suyo propio, según dicen, lo enterró en la huerta del Gobierno el día anterior, o sea, cuando supo la llegada del vapor, y no hay duda que defendería aquel sitio todo lo que pudiese. Resultado del tiroteo de toda la noche fueron cinco muertos y otros tanto heridos. La familia del Gobernador, compuesta de su señora, cinco hijos y dos sobrinas, se salvaron milagrosamente.

FOOTNOTES (English)

* The original title of the typescript document is "Hechos Principales ocurridos en las Islas Batanes desde el Año 1898 hasta el Año 1894 [sic] en que se escribieron estas notas." It is obvious that there is an error in the year 1894. The last events narrated in the MSS happened in 1899. But at that time, the author Fr. José Serrés was in Luzon having been taken prisoner by the Katipuneros in 1898. In the first sentence, the author refers to Batanes as "aquí en Batanes" suggesting that the writer was in Batanes at the time of writing. Fr. Serrés was back in Batanes in 1900. Was he writing after 1900? Did he intend to write more but went only as far as 1899? Is this document the original of Serrés or is it a copy. Does "escribieron" on the title suggest this was a later copy of an original?

¹ "Vino a Basco" suggests that the writer was writing at Basco. Fr. Serrés could not have written at Basco in 1899 because he was still in Luzon and was back in Batanes only in 1900.

² The MSS says "las doce de la noche," but the grave inconsistency of that time with the timetable of the entire narrative suggests that the MSS version is erroneous. The paragraph that follows indicates that by 9:00 o'clock p.m. of the same day, the expedition was in Mahatao and preparing to return to Basco. Besides, by midnight of the 18th, the Governor was already probably dead. The time used here is taken from the report of Fr. Florentino Fernández, O.P., "Historia de la Conquista de Cagayán por los Revolucionarios Tagalos y de la Prisión y Cautiverio de los PP. Dominicos Ministros Evangélicos," (Archivo de la Provincia de Ntra. Sra. del Rosario, typescript), p. 252.

³ This is probably a platform made of split and polished trunks of the Areca nut tree also called bunga in some parts of the Philippines.

⁴ "Note: In order to understand this paragraph, it is good to know that even if the Governor did not receive any communication since 4:30 in the afternoon, it was not for lack of communication between the chief of the Revolutionaries and the gobernadorcillo in which he told him to arrest the Governor, and if not possible, to kill him. Undoubtedly they had gotten word about how tough he was and that he would not surrender easily.

Fr. Mariano, after supper, went to the government building, but upon reaching the gate to the building, the firing started, and without knowing whom or how, he was taken and carried away from there, for it was nighttime and they carried him to the convent. He, nevertheless, went back to the government building to see if he could enter through the rear, but he found it surrounded by soldiers who were also firing from that part. So he went back to the convent, and from there to Iraya, resting in a wretched hut for goats, although he could not sleep all night.

The Governor, after closing the government building, went upstairs, and his children must know whether he fired or not, but it is believed that he would answer back in the same way. The money in the safe with his own, it is said, he buried in the yard of the government building the day before, or when he knew the arrival of the ship; and there is no doubt he would defend that place with all his might. Result of the protracted all-night gun-battle were five dead and others wounded. The family of the Governor consisting of his wife, five children, and two nieces were miraculously saved. (This note is an original part of the document translated. — F.H.H.)

⁵ The Batanes *plateras* are essentially goldsmiths today rather than silversmiths as their name suggests.

⁶ In the Aguinaldo Revolutionary Government, the official title was "Jefe de Provincia" rather than "governor."

⁷ The date "23" is probably wrong. In Fr. Florentino Fernández's account (*op. cit.*), the ship left Basco on the 25 (p. 264), and arrived "at 10 in the morning of the 26" at the port of Calayan (p. 265). He also explains that the Fathers were loaded on board the ship on the night of the 24 so that public show of affection for the departing Fathers could be avoided (p. 263).

⁸ Itbayat is the northernmost inhabited island of Batanes and it could not have been the first place they reached from the South. The writer probably, meant Sabtang or one of the islands in the Babuyan.

⁹ One wonders how much thought the old Abad had given to what he was saying. What good was there complaining to the Governor against his own son, sister, nephews, and in-laws?

¹⁰ This is what Tagalogs call *buntot ng pagi*; in Ivatan, *ipos nu maúl* or *paúl*.

¹¹ Five months after Don Claudio returned to Sabtang, the American ship *Princeton* arrived in Batanes to begin the American Regime. Batanes was reduced to a mere municipality of Cagayan, and Don Luciano Barsana was made a municipal *presidente* of Batanes thus effectively abolishing the position of Teófilo Castillejos and his son Claudio. See Julio González, O.P., *The Batanes Islands* (Manila: UST Press, 1966), p. 74.

APPENDIX OF PLATES TO ARTICLE
"RELIGIOUS ART IN BATANES"



Plate 1

The Lady of the Immaculate Conception, wood polychrome. 153 cm from head to pedestal; 132 cm from head to foot. The pose and garments were evidently inspired by the Murillo painting. But the cloud pattern of the pedestal suggests Chinese lines, and probably craftsmanship.



Plate 2

(Above, left) This is what remains of the 19th century statue of St. Catherine of Sienna, wood polychrome, in Mahatao. Its weight precludes its being a processional statue. It probably stood once where the more recent statue of the same Saint now stands (See Plate 3). The stylistic and technical similarity between this and the statue of St. Catherine on the right hand niche behind the Sabtang high altar suggests that these two were by the same sculptor who worked in Batanes during the 1860s to 1870s when both the Sabtang and Mahatao churches were being furnished and decorated.

Plate 3

(Above, right) This statue of St. Catherine of Sienna, polychrome wood stands on the traditional right hand side of the high altar wall, in Mahatao. It was probably imported from Luzon after the one shown on Plate 2 was irreparably damaged.



Plate 4

Polychrome statue of San Vicente Ferrer, Patron Saint of Sabtang. This is the central image on the high wall behind the main altar. It is at present being renovated, and this picture may now be for history.



Plate 5

Our Lady of the Rosary of Sabtang. Note the absence of the Holy Child on the left arm. This was taken during the Easter procession in 1977. The diameter of the circle described by the outer points of the stars on the halo is $18\frac{1}{2}$ inches (See Plate).



Plate 6

The head and hands are of ivory. The head rays of gold, while the globe is of bronze which was probably gold-plated originally. It is 60 cm from head to foot, and standing on a 22 cm pedestal. Fr. Gumersindo Hernandez, O.P., present parish priest of Basco who keeps the statue says that this ivory masterpiece was brought from Cagayan by Fr. Mariano Gomez, O.P. (who was in Batanes from 1888-1914) and given to the *Beatas* at Basco as a gift.



Plate 7-A

(Above, left) Our Lady of the Rosary with Holy Child, of Mahatao.

Plate 7-B

(Above, right) The same Lady of the Rosary pictured in Plate 7-A, minus the Holy Child. This was taken after the Easter procession in 1981. Note the halo made of stars, in gold, which the statue wears only on special occasions, or when carried in procession.



Plate 8

This is an Easter procession in Sabtang. The Blessed Mother and the Risen Christ have met and are now being carried back to the church amid the ringing of bells. Curiously enough, the Risen Christ here is a Sto. Niño with the standard of the Resurrection.



Plate 9
The Jesus Nazareno of Sabtang being carried in a Holy Week procession. It is life-size. It is believed to be the work of a native artisan.



Plate 10

Detail of the Nazareno of the Cathedral at Basco. It was sent to Manila for repainting by a parishioner of Basco, Teofilo Bayaras, in recent time. But it is believed coeval with that of Sabtang and probably by the same artist. It is also life-size.



Plate 11

Full side view of the Nazareno on Plate 10. The hands, head, feet, vestments and ornaments are disassembled for safekeeping most of the year to be brought out only during Holy Week. (Photo taken in May 1983)



Plate 12-A

Above, left. Our Lady of Sorrows (Dolorosa) in the Church of San Vicente Ferrer in Sabtang.

Plate 12-B

Above, right. Our Lady of Sorrows in the Church of Basco.

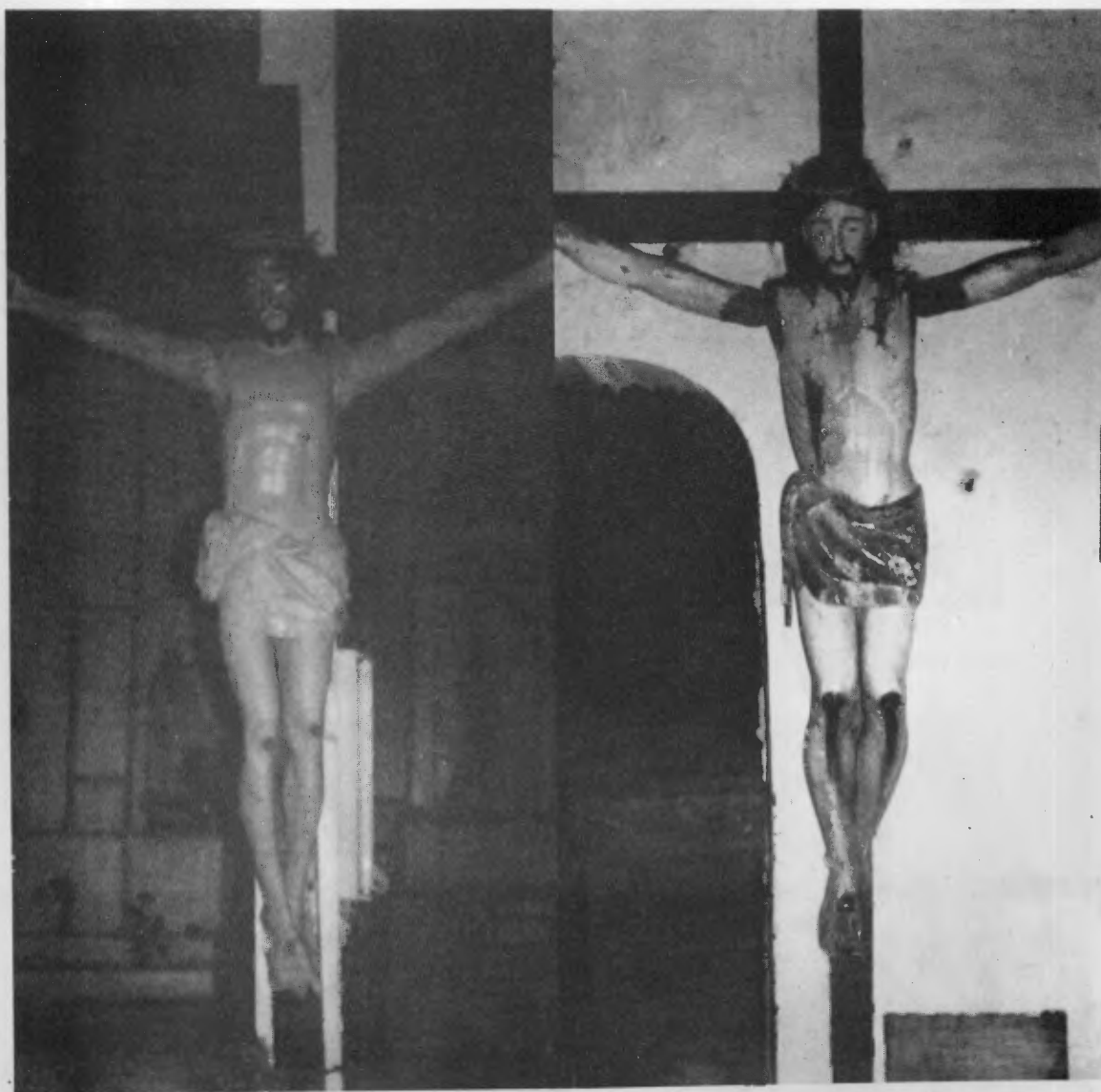


Plate 13-A

Top left. This is the crucifix at the Cathedral at Basco. It has been recently repainted, but its fingers and toes have been damaged, some altogether lost. It was masterly executed, but it belonged to a tradition of sculpture that used leather or similar material to camouflage the joints of the shoulders, and which has degenerated through time, and its place is now an ugly patchwork. (Photo taken in May 1983.)

Plate 13-B

Top right. The crucifix in the church of San Carlos in Mahatao. This is stylistically different from that of Basco in terms of execution. But like the Basco crucifix, its shoulders used to be covered with leather which is now gone. Its toes and fingers are also heavily damaged. It is made of hard heavy wood. It is life-size. (Photo taken in May 1983.)



Plate 14-A

A crucifix of medium size with cross stylized to have the appearance of nodes. The Christ is well-executed. This may have been used for the Veneration of the Cross during Good Fridays. (Photo taken in May 1983 in the church of San Jose in Ivana.)

Plate 14-B

A small crucifix with an unusual aureole above the head of Christ – a sun with embossed features on the round face that look like the human face. The Christ is made of brass. It is probably a 19th century crucifix used on the altars at Basco where it still is. (Photo taken in May 1983)



Plate 14-C

This processional cross with its set of *ciriales* or long-stemmed candlesticks. Crosses like this are often of great beauty, done in baroque style. This was taken during Holy Week procession in Sabtang.



Plate 14-D

A set of crosses and crucifixes in the sacristy of San Carlos, Mahatao. The three small crosses on the table were probably altar crosses in earlier times. The large one (it is medium size) at the center of the picture was probably used for the Good Friday veneration of the Cross.



Plate 14-E

The *Nuestro Señor de Santa Paciencia* at the convent of the parish priest at Basco. It is ordinarily enclosed in a glass bubble. Its gold rays on its head have been lost to thieves. It is of wood, and measures 54 cm from head to pedestal.



Plate 15

Picture of the Sto. Niño (Salvador del Mundo), oil on canvas, 56 cm x 88 cm, by an anonymous painter. It was originally intended to be a framed painting, but it was used as a standard for processions.



Plate 16

Oils on canvas, also used as standards for processions, and which are now in advance state of destruction. The subject of both paintings is Our Lady of the Rosary with Sts. Dominic and Catherine of Sienna on either side.



Plate 17

Polychrome hard wood. It is unidentified. It resembles certain images of the Immaculate Conception (not the ones inspired by the Murillo painting), but the absence of the serpent at her feet suggests it may be of another saint, possibly Mary Magdalen.



Plate 17-A

(Top, left.) Santo Niño in ivory and wood, with textile clothing, in the Church of San Jose, Ivana. The left hand once bore a globe surmounted by a cross which is now lost.

Plate 17-B

(Top, right.) The same image shown in Plate 17-A from another angle. The pedestal itself is a sculptural accomplishment.



Plate 17-C

(Left) The Santo Niño de la Resurreccion of Sabtang. It is a masterpiece in ivory and wood. Its normal use is for the procession of Easter Sunday. Its pedestal, once a piece of baroque beauty has been poorly maintained, but like other Santo Niño pedestals, like those of Plates 17-A and 17-B, it has masterly craftsmanship.



Plate 18

Tabernacle of the main altar at the church of San Carlos in Mahatao. This was probably installed after the reconstruction of the church in 1873.

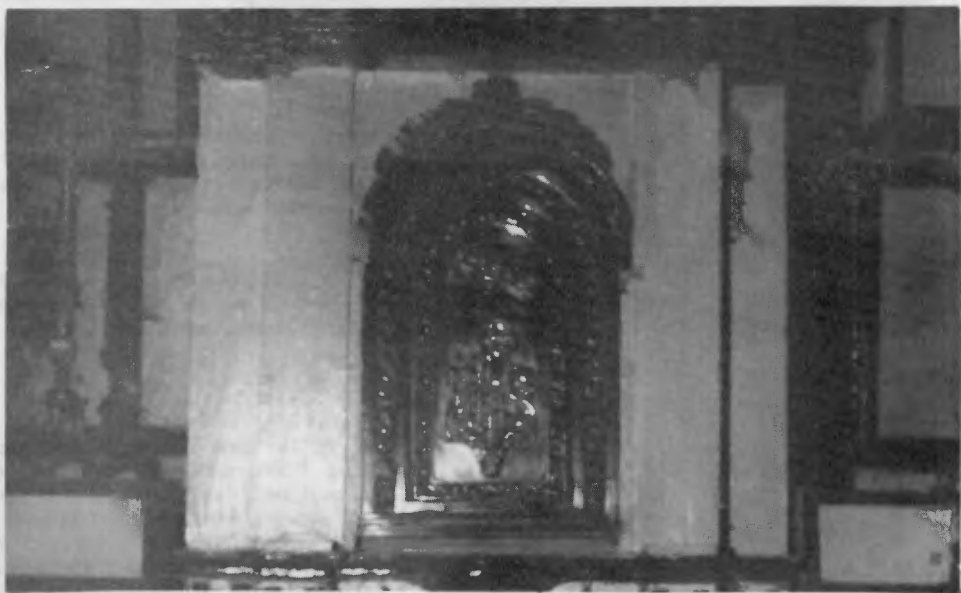


Plate 19

Tabernacle of the Sto. Domingo cathedral church at Basco. This is now about the only major relic of the earlier main altar because almost nothing of the 19th century altar ornaments and appurtenances apart from the altar table itself remains.



Plate 20

Teams of women embroiderers used to prepare ornate altar cloths. The Dominican coat of arms was also usually a central feature of design, whether on altar cloth like the one above, or on church facades. This decorative cloth or mantle (the one bearing the Dominican seal) has been in use for decades now.



Plate 21

Huge hanging bronze sanctuary lamp holders have been traditional in Ivatan churches as they have been in many parts of Christian Philippines for some 400 years now. The one above, at San Carlos, Mahatao, is typical.



Plate 22

A decorated jar used for containing water at the sacristy in Ivana. It was probably designed for religious use only by the potter. And on its surface is the monogram of the Blessed Virgin Mary, the interlocking M and A surmounted by a circling line of stars. It was probably originally intended for containing Holy Water.



Plate 23

The stone baptismal font of San Carlos, Mahatao. It is being used to the present.



Plate 24

This is the gold starry halo of the Lady of the Rosary in Sabtang. It is of solid gold except the iron pins that hold it onto the image. It is of intricate floral and geometric design in Baroque style measuring 47 cm (18½ in.) diameter at the widest part of the circle described by the outer tips of the stars. This treasure was spared from Katipunan confiscation when laymen in Sabtang, Jose Elizondo and Andres Hontomin, buried it and kept its place a secret until the Dominicans came back in 1901.



Plate 25

Carved wood painted gilt and stuck on to altar panelling for ornament, in Mahatao church.



Plate 26

This cloud patterns carved on hard heavy wood probably served as pedestal for a statue long ago. Now it merely serves as based for holy water jar in the sacristy of Sabtang.



Plate 27

Since *carrosas* on wheels for carrying processional statues are unknown in Batanes, ornate *andas* for carrying images during processions were produced. This one is from Sabtang. Two wooden shafts are attached to the bottom for bearers' shoulders.



Plate 28

This is the altar dedicated to the Lady of the Rosary in San Vicente de Sabtang. It was built and decorated by Fr. Rafael Cano, O.P. in the 1870s. It has since been repainted, and much of the original character and color scheme has been lost.



Plate 29

This is one of two images of San Carlos in Mahatao. The other is of wood and textile and is the one carried in procession of the Patron's feast day. The episcopal *baculo* of this image is not of gold. It is probably the other image whose staff was taken by the Katipuneros, as mentioned in the text of this paper.



Plate 30-A

Above, left. The image of the Virgin in Ivana dressed for the procession in honor of St. Joseph, patron saint of Ivana (photo taken in May 1975).

Plate 30-B

Above, right. The same image shown in Plate 30-A as it stands on the plainest platform and unadorned except with earrings. The jewelry of this image was confiscated by the Katipuneros upon their landing in Ivana at noon at September 18, 1898. (Photo taken on May 8, 1983).



Plate 31

This stone carving is a decorative piece located above the doorway of a native Ivatan house in Sabtang. This was done by a native artist, in imitation of similar decorative designs placed in much older church buildings such as the Beaterio of Basco which has similar decorations over most of its chief doors and key windows.



Plate 31-A

Above, left. Statue of Our Lady of the Miraculous Medal in Mahatao. The image was made probably in Manila, but the crown and halo of stars are said to have been made by native artists, and are of gold.

Plate 31-B

Above, right. Statue of Our Lady of Fatima at Basco, to remind the faithful of an old devotion for new spiritual ends. This is the 20th century image of Mary, Queen of the Most Holy Rosary. In medieval times, she would have been robed in the regal majesty of a Queen.



Plate 32

Altar, tabernacle, and crucifix in the prayer room of the Dominican Sisters at Basco.

BATANES Y BABUYANES

(SIGLO XIX)

