

The 1912 notebook of Fr. Julian Malumbres, O.P. on the properties of the churches the Dominicans administered in Cagayan until 1898

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Abstract: This paper is a transcribed thirty-one-paged notebook of a compilation of three reports: (1) the property survey of the Spaniard Don Senen Palao, (2) notes of Fr. Julian Malumbres, OP and (3) letters of three surviving friars that left the Philippines after the Philippine Revolution of 1898. An English translation is provided and annotations are used as cross-references into contemporary works and later researches to further enrich and simplify the referencing of the information provided. The data on the ecclesiastical properties are tabulated for easier reading. A brief description of them and attached maps (scaled and unscaled) related to the towns are mentioned, as well as supplemental photographs to show a glimpse of the totality of the narrative of the notebook of Fr. Malumbres. This also opens the opportunities to revisit Cagayan due to the historical, architectural, and archaeological interest the notebook holds to further understand the scope of the Dominican properties in the province until 1898.

Keywords: Fr. Julian Malumbres, O.P., Dominican missions, Dominican real estate properties, Cagayan church history, Cagayan church art, architecture, construction, and urban planning, Cagayan cartography, Patronato Real

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Introduction

The extent of the Spanish Empire in the Philippines is undeniable. One document showing the rich cultural patrimony of the Catholic Church in Cagayan is listed in a notebook² of the celebrated Cagayan historian Fr. Julian Malumbres, O.P. on the properties of the Dominican Fathers administered until 1898 gives us a detailed technical description of the buildings as well as the real estate they owned, now developed, some in ruins or fully replaced by the succeeding generations. This document precedes the monumental *Historias*³ of Fr. Malumbres by six or more years.

Included in the notebook are the descriptions from different informants and eyewitnesses during its writing. The year of the production of the document might have been in 1912, after the survey of properties of the Church in Cagayan and culminated into an inventory of properties (*Propiedades*) of the Dominicans after the Philippine Revolution of the 1890s.⁴ Public works such as roads and bridges, however, were not listed among the properties managed by the Dominican Fathers. Insofar, the notebook is silent in this regard.

Material and Method

The notebook of Fr. Malumbres on the *Propiedades* was copied as it appeared on the manuscript. However, along the typewritten lines there are minor corrections made by the writer such as commas and spelling of places and names which were supplied in handwritten form in pencil possibly by the hand of Fr. Malumbres himself.⁵ These additions and other corrections were included in the transcription line by brackets “[*Text*],” with the handwritten texts inside the brackets. Also, the original pages were also encoded and included in the transcription with the slash “/ *Page number*/”

² The notebook mentioned here, albeit a photocopy, is titled *Propiedades de las iglesias que los Dominicos administraron en el valle de cagayan, hasta el año 1898* - the one in possession of the Cagayan Museum and Historical Research Center in Tuguegarao City, Cagayan. It is transcribed in this paper.

³ Fr. Julian Malumbres, OP wrote these classic works: *Historia de Cagayan* (1918), *Historia de Isabela* (1918), *Historia de la Nuestra Señora de Piat* (1918), and *Historia de Nueva Vizcaya y provincia montañosa* (1919). All were published by the University of Santo Tomas, Manila. Digitized copies of his works are available at the Miguel de Benavides Library and Archives of the University of Santo Tomas, Manila, Philippines, and also online digital copies in the *Biblioteca Digital Hispanica* of the *Biblioteca Nacional de España* of Spain. As one of the most authoritative collection of Cagayan Valley history, Malumbres’ *Historias* were repeatedly cited by scholars such as Felix Keesing (1962), Florentino Hornedo (2002), Fr. Pedro Salgado (2002), and Regalado Trota Jose, to name a few.

⁴ So far, the only hint of disturbance in the Church properties is during the “Tagalog Revolution” in 1898, but nonesofar mentions *any* confiscation of the Church’s lands or buildings.

⁵ It is unclear whether the corrections and additions were from Fr. Malumbres, or were later included in the texts.

The author believes that the translation in English⁶ is essential in the study of the ecclesiastical, military, and architectural history of Cagayan. The text itself is an important document in the history of property assessment in Cagayan. The author also believes that the English translation follows the context of the narrative of Fr. Malumbres as reported by Sr. Palao and others, though the author reserves and welcomes the possibility of future corrections and revisions. Since the data presented are estimates, there is still room for errors in measurements.

Some Spanish and local terms were retained to the English text. Names of people and places were also retained.

To further appreciate the efforts of the Spanish Colonial Government and of the Ecclesiastical Missions, the writer includes the early naval depictions and military surveys created by the Spanish Government available for each town, most were drawn in the 18th and 19th centuries. When town plans are not yet available, the early map and sketches of mission centers of Cagayan were included. To simplify the amount of data that were culled *only* in the notebook, they were tabulated as documented and surveyed.⁷ Also, contemporary works such as the monumental *Historia de Cagayan*⁸ and *Historia de Nueva Vizcaya y provincia montañosa*⁹ was referred to to cross reference the data available, particularly technical descriptions and was repeatedly cited by Prof. Regalado Trota Jose in his writings on Cagayan Valley's Church history.¹⁰ Additional photos were also included during the field work process of this research.

Results and Discussion

The notebook is a compilation of three separate reports: (1) the property survey of the Spaniard Don Senen Palao, (2) notes of Fr. Julian Malumbres,¹¹ and (3) letters of three surviving friars who left the Philippines after the Philippine Revolution of 1898 that are Fr. Isidoro Rodriguez, Fr. Victoriano Martinez, and Fr. Pedro Vicandi. The design of the reports are based on the survey starting from the northwestern towns of Cagayan: Claveria, Sanchez Mira, Pamplona, Abulug, going southward following the Abulug river on the province of Apayao and going back eastward to Aparri and Buguey. Afterwards, the report goes southward from Camalaniugan

⁶ Additionally, online softwares like DEEPL and Google Translate were used in this translation.

⁷ See Appendix 1.

⁸ Op. cit. Malumbres. "Cagayan."

⁹ Op. cit. Malumbres. "Nueva Vizcaya."

¹⁰ Prof. Jose's works have been crucial as a reference in this work, especially his series of articles "A Visual Documentation of Fil-Hispanic Churches" published at Philippiniana Sacra of the University of Santo Tomas, Manila. See also the link <https://philsacra.ust.edu.ph/home> for his works.

¹¹ Fr. Malumbres stayed in Tuguegarao until his death in 1932.

to Lallo, Gattaran, Nassiping, Tabang,¹² Santo Niño, Alcalá, Amulung, Córdoba,¹³ Baggao, Iguig, Tuao, Malaueg,¹⁴ Mauanan,¹⁵ Piat, Solana, Enrile, Tuguegarao, and Peñablanca. As shown in Appendix 1, the properties of the Church can be read based on the notebook's content. In-text annotation was made on the translated version of the notebook.

Table 1. Properties of the Churches that the Dominicans administered in the Cagayan Valley, until the year 1898

Note:

MF – Materiales Fuertes; ML – Materiales Ligeros; (+) – Exceeds.

1 hectare = 10,000 square meters.

m = meters

km = kilometers

Pueblo/ Parish	Buildings	Cemetery	Real Estate and others	Total Area Mentioned	Furniture & Ornaments	Patron
Claveria	Church (MF) Convent (MF)	0.50 hectare	Remains of old mission of San Jose de Cabcungan Courtyard: 50m x 50m	Yet to be built in 1898	Ordinary	San Jose
Sanchez-Mira	Church (ML) Convent (ML)	50m x 50m, adjoins church	Ruins of Santa Magdalena de Pata in Pata	1.50 hectares	Ordinary	San Roque
Pamplona	Church (MF) Convent (MF)	50m x 50m, adjoins church	Owned some land for sowing palay. Ruins of old parish of San Juan Nepomuceno de Masi about 1 km away North	2 hectares	Ordinary. Some beautiful ornaments	Saint Peter the Martyr
Abulug	Church (ML) Convent (ML)	70m x 70m	With beautiful planting field. Ruins of old church and convent in Danili (Dana-ili)	2 hectares	Ordinary. Some ornaments, beautiful	Santo Tomas de Aquino
Apayao: Fotel (Pudtol)	Remains of Church, Convent, and Separate Buildings	Old cemetery adjoins church.				Nuestra Señora del Rosario de Fotel
Apayao: Capinatan	Remains of Church, Convent, and Separate Buildings	Old cemetery adjoins church.				San Lorenzo de Capinatan

¹² Now part of the town of Santo Niño, locally known as Fayre.

¹³ Or "Cordova."

¹⁴ Now the town of Rizal, Cagayan.

¹⁵ Still part of Rizal (formerly Malaueg), Cagayan.

Aparri	Church (MF) Convent (MF) Belltower (MF)	Old cemetery adjoins church. New cemetery: 100m x 100m at Santo Tomas built by Fr. Malumbres (1894)	Courtyard: 30m x 30m Wooden camarin rented until 1898 by Chinese Ignacio "Siu" Alvarado	Bounded by Alfonso, Pasion, Padre Malumbres, & Pon Streets	Good condition. Ornaments, ordinary	San Pedro Telmo
Buguey	Church: 30m x 50m (MF) Convent: 15m x 50m plus 15m x 27m (L-shaped) <i>Tambobo</i> : 10m x 10m (MF) Well in a 25sq.m. plot	Old cemetery: 10m x 10m, adjoins church. New cemetery: 90m x 90m, 2km away.	Southern courtyard: 60m x 60m Northern garden: 60m x 80m Eastern lot with kitchen: 6m x 50m Sacristy & garden: 12m x 20m	0.50 hectare	Ordinary	Santa Ana
Camalaniugan	Church Convent	Old cemetery adjoins church: 10m x 10m. New cemetery at a distance. Unclear dimensions.	Stone oven (horno)	(+) 2 hectares	Fair furnishings	San Jacinto
Laloc (former Nueva Segovia, now Lallo)	Church (MF) Convent (MF)	Old cemetery adjoins church. New cemetery has 50m x 50m.	Remains of church & convent in the old parish of San Vicente Ferrer de Tocolana	Convent, church, orchard, & old cemetery: 1 hectare Total of (+) 2 hectares	Fair furnishings Beautiful ornaments With silver racks on the main altar Old organ	Santo Domingo de Guzman
Gattaran	Church (MF) Convent (Wood)	adjoins church, unclear dimensions		2 hectares	Ordinary	Santa Catalina Virgen y Martir
Nassiping	Church and Convent in ruins	none indicated				Saint Michael the Archangel
Tabang	Church (MF) Convent (MF) Separate Buildings	Old cemetery adjoins church, dimensions unclear. New cemetery fenced with palisades			Ordinary	Santa Ines de Monte Policiano
Santo Niño	All buildings, provisional	adjoins church, unclear dimensions			Ordinary	Santo Niño
Alcala	Church, 3 naves (MF) Convent (MF) Separate Buildings	100m x 100m	Brick kiln (horno) with steam engine	Perimeter defined by roads	Ordinary	Santa Filomena Virgen y Martir

Amulung	Church (ML) Convent (MF) Belltower (ML) Separate Buildings	adjoins church, 70m x 70m		(+) 2 hectares Perimeter defined by roads	Ordinary	Nuestra Señora de las Victorias
Cordoba	Church (ML) Convent (ML)	adjoins church, unclear dimensions				San Vicente Ferrer
Baggao	Church (ML) Convent (ML)	adjoins church, unclear dimensions				Santo Domingo de Guzman
Iguig	Church (MF) Convent (MF)	adjoins church, unclear dimensions	Beautiful brick staircase (abaout 60 steps) to the Rio Grande	Defined by fences	Ordinary	James the Apostle
Tuao	Church (MF) Convent (MF) Separate Buildings Chapel	adjoins church, unclear dimensions	2 brick kilns (hornos)	2 hectares Perimeter defined by roads	3000 pesos worth of ornaments	Holy Guardian Angels
Malaueg	Church: 5m x 20m Convent: 6-8m x 15m (L-shaped)	adjoins church, unclear dimensions	Field: 20m x 80m, on the banks of Matalag river Atrium: 10m x 10m Planting field: (+) 2 hectares. Remains of old mission of Santa Cruz de los Mandayas about a league away.	(N-S) 500m x (E-W) 100m Perimeter defined by walls	Ordinary	San Raimundo de Peñafort
Mauanan	Church Convent (MF) Separate Buildings	adjoins church, unclear dimensions surrounded by palisades			Ordinary	San Francisco
Piat	Church (MF) Convent (MF) Separate Buildings <i>Ermita</i>	two cemeteries, unclear dimensions		Perimeter defined by roads	Good ornaments and sacred vessels, and white suit.	Santo Domingo de Guzman Nuestra Señora de la Visitacion (<i>Ermita</i>)
Solana	Convent, 1-storey (ML) Church (ML) Separate Buildings	Old cemetery: 60 sq.m. New cemetery: 90m x 90m		Church & convent lot: 60m x 140m Atrium & square: 80 sq.m. Surrounded by streets.	Ordinary	San Vicente Ferrer

Enrile	Church (ML) Convent (ML)	unclear dimensions, hedge fenced		2 hectares	Ordinary. With beautiful float for the Image of the Immaculate Conception	Nuestra Señora de las Caldas
Tuguegarao	Church (MF) Convent (MF) Chapel of San Jacinto	New cemetery: 200m x 200m		Defined by masonry and iron fence	Ordinary. With old organ like Lallocs'	San Pedro Apostol
Peñablanca	Church (ML) Convent (ML) Chapels (ML)	adjoins church, unclear dimensions		1 hectare surrounded by streets.	Loaned ornaments from Tuguegarao	San Jose

Table 1 shows the properties surveyed according to their geographical locations, that is, beginning from the (1) northwestern end of Cagayan to Buguey, (2) upstream the Abulug river are two ancient church sites Fotol and Capinatan, (3) from Camalaniugan down to Iguig, (4) the western Cagayan: Tuao, Mauanan, Malaueg, and Piat, (5) and Solana to Peñablanca (southern Cagayan).¹⁶

The key “field surveyor” or “assessor” of the properties as repeatedly mentioned was the Spaniard Sr. Senen Palao,¹⁷ a resident of Tuguegarao. An assessor checks the quality and conditions of buildings or lots, quantifying them, verifies the ownerships of these, and appraises their value. The salary during this extensive survey was 70 pesos per town¹⁸ visited around the years 1911 to 1912, however the actual span of time needed to assess the properties was not recorded. Among the properties Sr. Palao assessed to be submitted in the Tuguegarao registry of properties in the Cagayan province were Claveria, Pamplona, Sanchez-Mira, Abulug, Aparri, Buguey, Camalaniugan, Lallo, Gattaran, Nassiping, Tabang, Santo Niño, Alcalá, Amulung, Córdoba¹⁹, Baggao, Iguig, Tuao, Malaueg, Mauanan, Piat, Solana, Enrile, Tuguegarao, and Peñablanca and some in the province of Apayao.²⁰

¹⁶ Other scholars systematically arranged them by the date of their mission and architecture. Refer also to Fr. Pedro Salgado’s “*Cagayan Valley and the Eastern Cordillera Volume 1*” (2002) published by REX Commercial, Florentino Hornedo’s “*On the Trail of Dominican Engineers, Artists, and Saints in the Cagayan Valley & Batanes*” published by the University of Santo Tomas Publishing House, and Manuel Noche’s work on “*The Dominican Missionaries in the Cagayan Valley: Their Missions and Architecture*” (2004) published by Philippiniana Sacra. In this case, the arrangement of the tabulated data is based on the survey route.

¹⁷ Fr. Julian Malumbres, OP. *Propiedades de las iglesias que los Dominicos administraron en el valle de cagayan, hasta el año 1898* (Archival Collection. Cagayan Museum and Historical Research Center. Province of Cagayan), p.4.

¹⁸ Ibid. p. 11.

¹⁹ Now part of the present town of Amulung.

²⁰ The churches of Fotol (Pudtol) and Capinatan in barangay Mataguisi.

The assessment report was divided as follows: (a) Convent and Church; (b) Cemetery and Chapels, (c) Real Estate or Profitable Properties; and (d) Church Furniture, Ornaments, and Implements. Also, descriptions on the buildings' condition were included, whether it is beautiful, good, bad, or even rickety. Especially mentioned were the church implements that are unique in the Province.

The assessment also gives us a glimpse of what materials were used as per actual condition of the Church properties: (1) *materiales ligeros* (light materials) which was made largely of wood and cogon grass and (2) *materiales fuertes* (strong construction materials) which were made largely of masonry, wood, and roofed with iron sheets were repeatedly used to describe the buildings.

The estates' condition was also described. It included the profitable (for rent) buildings, planting fields and their crops, cemeteries, and even the kind of materials were used in fencing the field. Among the church estate being mentioned were the land into which the church itself stands, courtyards, and convent lot. One *camarin* (storehouse) was even recorded being rented by a Chinese businessman named Ignacio "Siu" Alvarado who paid the Church of Aparri 40 pesos per month and even financed the repairs of the *camarin*.²¹ *Tambo* was also a curious word used in the notebook but is the same with a storehouse.

The estates' conditions, especially the cemeteries, seem to be in proportion with the population of a town. The sizes of the cemeteries were also tabulated. The presence of these planned cemeteries in each town shows the good sanitation condition and practice of burying the dead during the Spanish Colonial Period. It is also noteworthy that the churches, convents, and rectories reflect the economic conditions of the parishes. One such case is the Capinatan church grounds which costed 6000 pesos. The record also showed that funding was possible with even at the Parish Priest's own pocket.²² Among the reports were the famous brick kilns (*hornos*). These *hornos*, as reported, can also be profitable – to be rented by the people. However, the record did not include an estimate on how much it would cost to rent a *horno*. An interesting discovery recorded in the notebook is a brick manufacturing machine installed by Fr. Casimiro Gonzales of Alcala.²³ Could this be the machine that manufactured the evenly sized bricks of the Tuguegarao Cemetery fence and portal?

²¹ Ibid. p. 6.

²² Ibid. p. 6.

²³ Ibid. p. 24. In careful inspection of the brick tiles, the dimensions are 230mm length, 110mm width, and 70mm thick, and includes a mark "VIGAN" and "FABRICA DE VICENTE LLOPIS" on both of their indents. Perhaps, the brick molds used available at the time were with these marks and were mass produced on site. The same brick tile is available for public view at the Cagayan Museum and Historical Research Center, in Tuguegarao City.

Architecturally, the technical nature of this notebook is one of the most important archival documents for Cagayan's ecclesiastical structures. For example, the church ground of Iguig is a candidate for being in an ideal site plan which is situated on a hill. A notable feature of the Iguig church grounds is an old well that was built of bricks which is a source of potable water and even used for the public to wash their clothes.²⁴ One interesting account is the detailed description of a typical Church grounds included in the near-end portion of the *Propiedades* notebook. It is the letter of Fr. Isidoro Rodriguez, O.P. who vividly described the Buguey church ground plan and even described the convents' shape of "7"²⁵, similar or an L-shaped building. Even interesting is Fr. Victoriano Martinez's letter that describes the Malaueg convent as "hammer" shaped, also an L-shaped building.²⁶

Conclusion

The abovementioned report on the data gives us a glimpse of the extent of interest of the Spanish Colonial Government, in this case the Dominican Missions, to the Province of Cagayan. Based on the information available only in the notebook, it provides crucial and intriguing details on the history of the Dominican Missions, the people involved, technologies, building typologies, and ruins. For example, the line *masonry ruins of San Juan de Masi on a hill, about a kilometer away*²⁷ of the old mission of Pata and other ruins for that matter provides archival evidence on the existence of such structures directing professionals such as archaeologists to verify and validate the said sites. With these said ruins, which are among the earliest missions to be founded, it could provide fresh insights on the early life of the Dominican Missions and probably even the response of the indigenous people in their message of Catholic faith.

Similarly, cemeteries have been described in the notebook in almost every town mentioned and can be confirmed based on existing archival records (e.g. the survey maps of Dons. Ardanaz and others) which can be resurveyed and revisited to as a basis for future historical and archaeological explorations.

While this paper has shown a plethora of information on the said Dominican properties, it cannot fully attach and include all photographs, floor plans, and lot surveys that can reinforce the same data shown. However, this provides baseline historical evidence on the ownership of these structures.

²⁴ Op. cit. Malumbres. "Propiedades." p. 24.

²⁵ Ibid. p. 27-28.

²⁶ Ibid. p. 29-30.

²⁷ Ibid. p. 23.

Other interesting points herein can be further enriched in the future, and the researcher intends to do so. For instance, contemporary land surveys referred here can be further analyzed and merit separate studies on its own. Finally, this encourages the reader to dig deeper (archival or literal) into the scale and magnitude of Spain's undertaking in the missionary as well as military expeditions in Cagayan. May this historical interpretation open the opportunities in research and historical appreciation of the writings of Fr. Julian Malumbres and other Spanish texts to gradually erode *La Leyenda Negra*.¹⁵

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Transcription of the Document

Propiedades de las iglesias que los Dominicos administraron en el valle de cagayan, hasta el año 1898²⁸ /1/

Propiedades de las iglesias que los Dominicos administraron en el valle de cagayan, hasta el año 1898.

Nota:

Como se indica en el encabezamiento de este cuaderno los datos en el contenidos son un suplemento a los contenidos en otro cuaderno sobre el particular. Se han sacado de las cartas que los ultimos [parrocos que regenterose los parroquias y misiones mandaron]

²⁸ This transcription is copied from a photocopy of the notebook in possession of the Cagayan Museum and Historical Research Center with a catalog number in its spine "D 850.713p c1998" and 706 in its cover. In an email, Prof. Regalado Trota Jose pointed out that the original source of Malumbres' report is in the Archivo de la Provincia del Santisimo Rosario (APSR) in the Monasterio de Santo Tomas, in Avila, Spain, and also microfilm copies in the archives of the University of Santo Tomas.

de España, America, China y otros puntos donde se encuentran y cuyos originales existen en el mismo archivo que el presente folleto.

Manila 22 de marzo de 1912.

Fr. Julian Malumbres

Por comision de N. P. Provincial y valiendonos de los datos administrados de palabra y por escrito, hicimos el adjunto trabajo del que se sacaron tres copias a maquina: una se dio al Sr. Delegado App. Msgr. Ambrosio Agius para uso de los respectivos Prelados a cuyos diócesis pertenecen los pueblos. Dos reservamos por lo que pudiera acontecer.

Este trabajo es efecto de una conferencia que tuvieron los Prelados Regulares con el Sr. Delegado, para que manifestaremos cuanto supieremos de la iglesias, conventos y accesorios a partir de 1898 en que nos arrojaron de los parroquias.

Manila 22 de agosto de 1911.

Fr. Julian Malumbres

Observacion General

Son propiedad de la iglesia en Filipinas

1.0 Todos los solares de las iglesias, patios y cementerios adjuntos, cercados o sin cercar, y los terrenos contiguos a las casas parroquiales, generalmente cercados con mampostería o seto. /2/

Sobre cuyos solares jamas se ha solido reclamar, ni han pagado canon de ninguno genero, salvos algunos casos particulares, como por ejemplo aquellos puntos en que de antemano el terreno era de algún propietario y solo cedio al uso del solar para levantar la iglesia y demas, como sucede en las provincias limítrofes a Manila.

2.0 Segun las leyes de Indias no se concedia la ereccion de pueblo alguno nuevo, o desmembracion de alguna matriz, si no tenían construidas, convento, iglesia, tribunal y sus adyacentes. En lo que el Estado concedia los solares que la iglesia necesitaba para los fines eclesiásticos de los ministros de la Religión Catolica.

3.0 Aun respecto de los particulares, los terrenos solían ser, *primi capientis*, no habiendo contradicción, como no solia haber la, por parte de los municipios. La iglesia, por consiguiente, no habia de ser de peor condición que los particulares.

Propiedades eclesiasticas de Cagayan de Luzon

Claveria

Pueblo de la provincia de Cagayan. Tiene un buen convento e iglesia de

materiales fuertes, y un patio para las procesiones de unos cincuenta metros por lado. Todo circumvalado por terrenos comunales, y cercado de seto.

Cementerio y Visitas. Un cementerio de una media hectarea cercado de seto. Cerca de rio Cabicungan o Claveria existen algunos restos de mamposteria de las antinguas mision de San Jose de Cabicungan.

Inmuebles redituarios. El solar del convento e iglesia, patio y otros adyacentes estaban por construir por ser pueblo de nueva fundación. Todo en terreno arenoso y cerca de la playa. No había construcciones de los particulares en sus inmediaciones 1898. /3/

Personas que pueden testificar. El español Don Senen Palao, residente actualmente en Tuguegarao, y jefe de la Insular en dicho pueblo, fue el que recorrió todos los pueblos de Cagayan y varios de la Isabela por comision del registrador de Cagayan, Don Facundo Soto, al hacer la inscripcion de todos y cada uno de los pueblos de las mencionadas provincias. Tal vez conserve algún borrador.

Muebles y alhajas. Tanto la Iglesia como el convento tenian muebles y ornamentos solamente ordinarios, como pueblo de reciente fundación.

Advocación. Tiene por patron a San Jose.

Sanchez – Mira

Convento e iglesia. Pueblo de la provincia de Cagayan de más reciente fundación que el de Claveria. Solo tenia un convento e iglesia de materiales ligeros y provisionales. El patio y demás adyacentes se hallaban en construcción y todo tendría como hectarea y medio de terreno. Rodeado de calles sin nombre y de casas particulares cuyos nombres ignoramos.

Cementerio y Visita. El cementerio estaba cercado de seto palizada, y tendría unos cincuenta metros por lado.

Persona que puedetestificar. El mencionado español que citamos en Claveria, y Don Miguel Arlos, principal del pueblo de Pamplona.

Muebles y alhajas. Los muebles del convento eran muy pocos y ordinarios, y lo mismo los ornamentos y alhajas de la iglesia.

Inmuebles redituarios. No poseía finca alguna de redito o sin el, fuera del local que los conventos usaban para una pequeña huerta, caballeriza y otros adyacentes.

Restos. En el barrio de Pata existen restos de mampostería de la antigua mision de Santa María Magdalena de Pata. El patrón de Sanchez-Mira en san Roque. /4/

Pamplona

Convento e iglesia. Pueblo de Cagayan bajo la advocación de San Pedro Martir.

Tiene convento e iglesia de materiales fuertes. Patio cercado de mampostería. El perímetro del solar con la caballeriza, terreno para huerta y otros adyacentes de pueblo a la antigua, tendrá, y con el patio más de dos hectáreas.

Cementerio y Visita. El cementerio se halla en la cúspide del cerro inmediato, tendrá unos cincuenta metros por lado, y se halla cercado, de estacada.

Como a un kilómetro hacia el Norte existen restos de mampostería de la antigua parroquia de San Juan Nepomuceno de Masi en una elevación.

Inmuebles redituarios. Tenemos entendido que al hacer la inscripción el mencionado Sr. Senen y Soto, poseía esta parroquia unos terrenos para sementera de palay. Pueden pedirse informes al Sr. Senen, y al indicado en Sanchez-Mira, Don Manuel Arlos.

Muebles y alhajas. Los muebles del Convento eran pocos y ordinarios. La iglesia tenía algunos ornamentos bastante buenos.

La banda de música era del párroco y gozaba de bastante fama en Cagayan.

Colindantes. Todo el perímetro estaba aislado del resto de la población menos por la parte Sur que había casas de particulares, cuyos nombres ignoramos.

Abulug

Convento e iglesia. Pueblo de Cagayan bajo la advocación de Santo Tomas de Aquino. El Convento es regular con martillo, La iglesia bastante capaz, pero de materiales ligeros; solo en el presbiterio hay algo de mampostería. Todo el perímetro incluyendo la caballeriza, huerta y otros accesorios tendra /5/ unas dos hectáreas. El patio en la plaza como ordinariamente lo estan todos en Filipinas tendrá unos cincuenta metros por lado.

Cementerio y Visitas. El cementerio tendrá unos setenta metros por lado y está cercado de seto. Hacia el Oeste se hallan repultadas en el rio Abulug las ruinas de la antigua iglesia y convento, que se hallaban en el barrio de Danili, o pueblo antiguo. A un kilometro hacia el barrio de Santa Cruz empezó el ultimo párroco dominico, Fr. Jose Bruges, la construcción de una nueva [igbria] iglesia.

Inmuebles redituarios. Cerca de la orilla del rio Abulug en su margen derecha y cerca del barrio de Santa Filomena, roturo una hermosa huerta el citado P. Bruges y sombro muchos cocos, cacao y cafetos. Preguntese al Sr. Senen.

Muebles y alhajas. Tenía pocos y ordinarios muebles. Algunos ornamentos eran bastante buenos. Pregúntese al citado Manuel Arlos de Pamplona. La buena banda de música también era de la parroquia.

Colindantes. Estaba completamente aislado al Convento e Iglesia; y lo mismo creemos de la mencionada huerta.

Apayaos

En la comandancia, denominada, Apayaos, en tiempo del gobierno español, se hallan enclavadas las antiguas misiones de Nuestra Sra. del Rosario de Fotel y San Lorenzo de Capinatan.

Fotel. Esta mision se halla entre Abulug y Capinatan en la margen izquierda del rio Abulug y junto al estero Fotel. Existen aun restos de su espacio antigua iglesia del convento y accesorios que en aquellos tiempos se usaban. Fue construida por el dominico Fr. Pedro Jimenez entre 1683 – 1687. /6/

Capinatan. A unas dos leguas y media mas arriba de Fotel y en la margen izquierda del rio Abulug o apayaos existen también los restos de mampostería de la antigua iglesia y convento de San Lorenzo de Capinatan. En 1895 a 1898 el dominico Fr. Alfredo Colina levanto un convento de tabla con concheria sobre las ruinas del antiguo. Les costo unos 6.000 pesos, de sus economía, y limosnas de su Corporacion y hermanos de habito que se hallaban en posición desahogada. Dicho convento estaba techado de hierro y quedó habitable pocos días, antes de llegar a Cagayan los tagalos revolucionarios. Por esta razón se hallaba sin amueblar y la iglesia sólo tenía algunos ornamentos viejos.

Aparri

Convento e Iglesia. Pueblo perteneciente a Cagayan, bajo la advocacion de San Pedro Telmo. Tiene hermosa iglesia y convento, campanario de madera forrado de hierro y separado de la iglesia. El perímetro de los edificios parroquiales se halla aislado por las calles Alfonso, Pasion y Padre Malumbres y confina por el Oeste con la calle Pon y la escuela de Niños. (Hoy tienen las calles otros nombres)

Cementerio y Visitas. Tiene un cementerio antiguo cercado de mampostería junto la iglesia y calle Alfonso y Campanario tiene un pedazo de terreno. Tiene ademas un cementerio nuevo cercado de seto en el barrio de Santo Tomas, cotuido por Fr. Julian Malumbres en 1896. Este tiene cien metros por lado. Se halla aislado por todas partes.

Inmuebles redituarios. En los muros de la antigua iglesia hay un Camarin de madera con tabiques de caña, alquilado hasta 1898 por el Chino Ignacio Alvarado o Siu. El se cuidaba de todos los desperfectos y daba menualmente a la iglesia 40 pesos como consta en el libro de cuentas de la iglesia.

Muebles y alhajas. Los muebles del convento eran bastante /7/ buenos y en proporcion con el grandor del convento. Las ropas y alhajas de la iglesia eran pocos y ordinarios.

Patio. Ademas de lo dicho en el primer parrafo tenia un patio de unos treinta metros en cuadro en frente de la iglesia, aislado por la plaza del pueblo y campanario. El via crucis rodeaba las calles Pon, Malumbres, Pasion y Alfonso, terminando junto al campanario.

Buguey

Convento e iglesia. Pueblo de Cagayan bajo la advocación de Santa Ana. Tiene un convento e iglesia de mampostería: patio cercado de lo mismo, un granero para palay al otro, hecho en las afueras del pueblo por el P. Juan Gomez hacia 1896, cercado de seto y que tendrá come media hectárea.

Inmuebles redituarios. No posee bienes algunos bajo este concepto.

Muebles y alhajas. Los muebles del convento y alhajas de la iglesia eran ordinarios y en proporción de la pobreza de dicho curato. La pequeña banda de musica era tambien del parroco.

Colindantes. Toda la propiedad de la iglesia se halla aislada de otros poseedores. Solo el granero se halla junto a un pozo donde se surte de agua el pueblo y lava sus ropas.

Informante. Como el Sr. Senen Palao dio los pasos para inscribirlo, debe recordar lo que petenece a la iglesia.

Camalaniugan

Convento e iglesia. Pueblo de Cagayan bajo la advocacion de San Jacinto. El convento antiguo se lo comió el rio Cagayan y está lamiendo los muros de la iglesia. Esta es de mampostería pero bastante mediana. Tiene un patio cercado de mampostería. El convento nuevo se halla al otro lado de la calzada de donde se halla la iglesia. Esta levantado sobre parte de los muros /8/ del antiguo con buenas maderas. Pasara de dos hectáreas el perímetro de todo y tiene un pedazo de terreno en el que casi siempre se han cultivado hortalizas. Al entrar en el pueblo hay un horno de piedra que parece un castillo. Debio construirse para hacer la iglesia y convento.

Cementerio y capillas. Si la memoria no nos es infiel, tiene un cementerio de mampostería junto a la iglesia, y otro a competente distancia, cercado de seto.

Muebles y alhajas. Los muebles del convento eran pocos pero bastante buenos. Los ornamentos de la iglesia eran regulares, pero había un buenternoblanco. La banda de musica era del párroco.

Colindantes. La iglesia y patio se hallan separados por el rio y una o dos calzadas. El convento también se halla aislado por varias calles sin nombres.

Inscripción. El español Sr. Senen dio los pasos para inscribir todo en el registro de la propiedad de Cagayan como dejamos indicado al principio.

Lalloc

Convento e iglesia. Pueblo de Cagayan bajo la advocacion de Santo Domingo de Guzman. Tiene iglesia, convento, patio y cementerio contiguo a la iglesia, todo de

mampostería. El convento se reedifico de madera sobre los muros antiguos. Debe pasar de dos hectáreas el perímetro de todo y también tiene un pedazo de huerta con algunos árboles. Esta aislado por calzadas sin nombre, en el tiempo a que nos referimos, es decir, en 1898 y tengarse esto presente en adelante, pues hoy se usa mas poner nombres a las calles.

Cementerio y Capillas. Además del antiguo que dejamos mencionado, tiene otro cercado de seto y hecho hacia el 1898 por el Padre Pedro Linacero en las inmediaciones del barrio de San Vicente. Aquí existen restos de mampostería del convento, /9/ iglesia, este, del antiguo pueblo y parroquia de San Vicente Ferrer de Tocolana.

Inmuebles redituarios. No tenemos conocimiento de que posea bienes semejantes.

Muebles y alhajas. Los muebles de la casa parroquial eran regulares. Y entre los ornamentos de la iglesia había algunos bastante buenos. La iglesia de Lalloc como la anterior de Camalaniugan y alguna otra de Cagayan tenía gradillas de plata en el altar mayor. Un organo viejo.

Colindantes. Dejamos indicado que toda la propiedad de la iglesia se halla bastante bien amojonada y aislada de otras propiedades. Recurrase al citado Sr. Senen.

Gattaran

Convento e iglesia. Pueblo de Cagayan bajo la advocación de Santa Catalina V. y M. La iglesia es de mampostería aunque mediana. El convento de madera sobre los muros del antiguo. Tendrá sus dos hectareas todo el perímetro con el cementerio junto a ala iglesia.

Cementerio y Capillas. Solo tiene el cementerio junto a la iglesia según la costumbre antigua. Y es bastante pequeño.

Inmuebles redituarios. No posee bienes inmuebles de ningun género en dicho sentido.

Muebles y alhajas. Los muebles del convento valian poca cosa y los ornamentos de la iglesia lo mismo.

Colindantes. Toda la propiedad de la iglesia se halla bastante bien determinada.

Nassiping

Pueblo de Cagayan que antiguamente fue matriz de Gattaran, pero más tarde fue visita del ultimo. Conserva restos de mamposteria de sus antiguos edificios sesmejantes a los de Gattaran. /10/ Se halla este pueblo junto a la confluencia del rio Chico con el Grande y en la margen izquierda del último. Tiene la advocación del Arcángel San Miguel y fue punto de sumo interes hasta la fundación de Fulay, hoy Alcalá.

Consultese con el Sr. Senen.

Alcala

Convento e iglesia. Pueblo de Cagayan bajo la advocación de Santa Filomena V. y M. Tiene un grandioso convento de ladrillo con un patio en el centro. La iglesia de tres naves también es grandiosa. Su perímetro está bastante definido por calzadas y por hallarse con todos sus accesorios en un cerro con su declive. También poseía un camarín y el terreno donde se hallaba enclavado, con un horno para ladrillos y una maquina de vapor con el mismo objeto de hacer ladrillos.

Cementerio y Capillas. El cementerio que debe tener, atendida la importancia comercial y demás de dicho pueblo unos cien metros por lado, se hallaba cercado de seto.

Inmuebles redituarios. No posee bienes algunos de dicha naturaleza, a no ser el mencionado horno de ladrillos exista utilizable y lo quisieran alquilar.

Muebles y alhajas. Tanto los muebles del convento como los ornamentos eran bastante ordinarios.

Colindantes. Dejamos dicho que las fincas de la iglesia se hallan amojonadas por calzadas que en 1898 creo que no tenían nombre, pero posteriormente se ha ocupado de ello el municipio poniendo nombres de revolucionarios filipinos, como han hecho otros pueblos de Cagayan.

Informante. El Sr. Senen y pueden preguntar a la familia de Doña Maximiana del Rosario, Camarera de la iglesia de Aparri y residente en este pueblo. Es persona de toda confianza y ferverosa catolica. /11/

Amulung

Convento e iglesia. Pueblo de Cagayan bajo la advocación Nuestra Señora de las Victorias. El convento tienemaderaenparte superior y lo demas es de mamposteria. Esta bastante destartalado. La iglesia es de madra con dos pequeños campanarios tambien de madra. Patio como el común de los pueblos que no lo tienen de mampostería. Pasa de dos hectares el perímetro de los edificios principales y accesorios.

Cementerio y Visitas. El cementerio es un cuadrado de unos setenta metros por lado y cercado de seto.

En 1897 se desmembró el barrio de Baggao, sito en la margen izquierda del [dicho rio Grande y el de Cordoba que deverra su la margen izquierda] del mismo. Estas nuevas parroquias solo tenían edificios provisionales de materiales lijeros.

Inmuebles redituarios. No tenemos noticia de que posea bienes de dicha especie.

Muebles y alhajas. Los muebles eran bastante ordinarios y lo mismo los ornamentos y va[s]os s[a]grados. Cordoba tenemos entendido que tenia unos pocos muebles muy buenos, llevados por su primer y ultimo párroco, P. Fr. Mariano Velasco.

Colindantes. Las fincas eclesiástica de Amulung como las de Alcala se hallan bastante bien definidas por calles y por hallarse en un cerro con su pendiente.

Informante. El ultimo párroco y Vic. Foraneo (q. e. d.) Fr. Dionisio Casas, es el que hizo el contrato de dar 70 pesos por cada pueblo de Cagayan al Sr. Soto, y este comisionó al Sr. Senen para tomar datos.

Propiedad Eclesiástica

Adiciones segun los datos reministrados por los últimos curas españoles supervivientes. La página que se citan cada pueblo corresponde a la del cuaderno a maquinilla que se entregó a Mgr. Aguis, Delegado de su Santidad en estar Islas Filipinas. /12/

Provincia de Cagayan

Alcala, pag. 11, tiene un terreno para huerta detrás del convento que mide 100 x 100 metros, cercado con el seto de arbustos que se acostumbra en Cagayan. (b) El atrio de la iglesia y convento forma un cuadrado delante de los mismos. (c) Los indicados terrenos se hallan perfectamente deslindados, al Sur por la carretera general de la provincia; al Este por la calzada llamada Escolta; al Norte por un jurado; y al Poniente con varios solares particulares, cuyos nombres ignora el informante. (d) sobre lo que antecede, alhajas y demás puede preguntarse a Doña Ana Ponce y Doña Barbara Catral, personas muy dignas.

Peñablanca, pag. 20

(a) El solar destinado a edificios eclesiásticos tenía una hectárea, sito en una meseta que mira al Oriente. Lo cedio el pueblo con dicho objeto. (b) En los barrios de Do[d] an y Peñablanca tenía capillas de materiales lijeros, cuyos solares eran de los respectivos barrios pero cedian el usufruto y cuasi posesión al Parroco. (c) Las ropas y ornamentos eran prestados por su matriz Tuguegarao. (d) Sobre cuanto concierne a este pueblo, pueden informar Don Jacinto Turingan y Don Agustin Saquing y sus familias, quienes trabajaron mucho por separarlo de su matriz.

Tuao, pag. 17

Limites. La casa, iglesia y accesorios se hallan circuidos por la calle, Escolta; otra del tribunal, que los divide cerca de la iglesia por el lado del patio; una transversal al Sur; otra al Este y Oeste hasta el cementerio. Las primeras son de uso comunal; la última es propiedad de la iglesia y solo se hizo /13/ para comunicarla con el cementerio. En este hizo una capilla Fr. Ildefonso Barba.

Inmuebles. Una sementera para maíz, cercada con caña y sita al Oeste otra para lo mismo más pequeña al Este. En la habia una casa para los músicos.

Otra sementera desmontada hace unos años con anuencia del pueblo, al Oeste, y terminado el camino del tribunal al iglesia.

Colindantes. Al Este con la propiedad de Don Doroteo Canapi; al Sur con la de Don Fernando Magalet. Al oeste con un barrio y campos incultos hasta donde llege el cementerio. Al Norte con el tribunal y sitios destinados para escuelas.

Informantes. Pueden serlo Don Jacinto, Capitan pasado, Don Fernando Daquiel, Don Alejo Magalat, Don Doroteo Canapi y otros.

Ornamentos. Valdrian unos 3000 pesos, incluyen dotres cálices ordinarios, uno de la, de plata y la custodia de lo mismo.

Atrio. El atrio de la iglesia se halla fuera del cuadrilongo de los demás edificios, con calles transversales; al Oeste la calle, Escolta; de Norte a Sur otras dos que comunican la iglesia con el tribunal y son de uso comunal.

Buguey, pag. 7

Huerta. A la parte Norte de la iglesia y convento esta la huerta, que tiene por limites al Norte, una calle; al Sur la misma iglesia y convento; al Este otra calle; y al Oeste, un terreno comunal, con cerco de cañas.

Al Oeste de la iglesia y contiguo a la misma, hay un terreno, propiedad de la iglesia, de unos diez metros de ancho por el largo de la misma. Fue cementerio en tiempos antiguos.

La iglesia, convento, atrio y huerta forman un cuadrilongo, que tiene por limites calles al Norte, Sur y Este al Oeste terrenos comunales. /14/

Al Este del convento, enfrente del mismo y al otro lado de la calzada hay un solar de unos 25 metros en cuadro y en él existen un pozo y un edificio pequeño de mampostería que servía de tambobo. Todo pertenecia al convento.

Solana pag. 19

El solar de la iglesia y convento tendrá unos 140 metros de largo por unos sesenta de ancho. El atrio y plazoleta de la iglesia tendrá unos ochenta metros en cuadro.

Los edificios anteriores se hallan amojonados por cuatro calles. Se hallaban cercados con caña entretejida y amarrada a árboles vivos. Se toleraba al paso de vehículos por la plazoleta entre la iglesia y el convento. Y lo mismo por la calzada del Oriente y Poniente.

Hay dos cementerios, uno antiguo de unos sesenta metros cuadrados, cercado con caña entretijida en los árboles vivos. Otro moderno de unos noventa metros por lado cercado de estacas y caña entretejida.

Puede comultarre al Capitan Jacobo Caronan.

Lalloc, pag. 9

Solar. El solar en que se hallan emplazados el convento, iglesia, huerta y cementerio antiguo, tendrá como una hectarea de terreno. Y colinda al Norte con solar y casa de particulares; al Este y Sur con calles del pueblo; al Oeste con la calzada general.

Atrio. No lo tiene en rigor porque, habiendose aproximado el rio, pasa la calzada general a pocos metros de la iglesia. Casi todo el solar se halla cercado de mampostería, si bien en la parte Norte y Este se hallaba deteriorado.

Cementerio. El antiguo se halla en el solar de la iglesia. El nuevo esta a unos dos kilometros del pueblo en el antiguo solar de la parroquia de San Vicente de Tocolana. /15/

Tendrá unos cincuenta metros por lado. Su cerco como el de los antiguos edificios estaban convertidos en matorrales entre la mampostería. Linda al Oeste con la calzada general; al Norte, Este y Sur con terrenos de particulares.

Inmuebles. Tenia una sementera de arroz al Este de la iglesia que mide como una hectarea. Unos años se cultivaba y otros no pagando el párroco a los jornaleros. Linda al Oeste con la calle que le separa de la iglesia; al Norte, Este y Sur con fincas de particulares.

Cordoba, pag. 12

Solar. Tendra unas dos hectáreas para el convento, iglesia, patio, huerta y dependencias: lo cual todo se hallaba en construcción en 1898. Todo se hallaba aislado del caserío del pueblo aunque bastante inmediato a el.

Baggao, pag. 12

Lo propio debe decirse de Baggao, pueblo desmembrado de Amulung como el anterior, Cordoba.

Iguig

Convento e iglesia. Pueblo de Cagayan bajo la advocación de Santiago Apostol. Tiene buen convento e iglesia de mampostería. Un hermoso patio de lo mismo con una escalinata de ladrillo de unos sesenta peldaños para bajar al rio Grande y subir los que viven en sus márgenes a las funciones de iglesia.

Cementerio y capillas. El cementerio es regular y cercado de empalizada. /16/

Inmuebles redituarios. No posee fincas urbanas ni rústicas ni de clase alguna de dicho generoso.

Muebles y alhajas. Los muebles de la casa parroquial eran bastante ordinarios y lo mismo debe decirse de los ornamentos y vasos sagrados de iglesia.

Colindantes. Hallandose en un alto el pueblo y cercados los edificios parroquiales por calles públicas es fácil determinar todo lo que pertenece a la iglesia como sucede en Amulung y Alcalá. Solo que Iguig tiene edificios más sólidos y mejor cercados.

Informantes. El mencionado Sr. Senen, que vivió bastantes años en este pueblo dedicado a la faenas del tabaco.

Tuguegarao

Convento e iglesia. Cabecera de Cagayan, bajo la advocación de San Pedro Apóstol. Iglesia y convento, magníficos. Lo mismo lo caballeri[za] y otros accesorios. Todo muy bien amojonado con cerco de piedra y el hermoso atrio de la iglesia con barandillas de hierro.

Cementerio y Capillas. Tiene un hermoso cementerio de 200 metros de lado o sea de dos hectáreas, cercado de ladrillo a bastante distancia del pueblo. Tiene la ermita o capilla de San Jacinto, de mampostería en las inmediaciones del colegio de los Padres Dominicos.

Inmuebles redituarios. Tiene un casa construida por su último parroco, Fr. Bonifacio Coruj[e]do, en contrata con el español Sr. Castillo. Esta casa la tuvo alquilada, creo que la estación telegráfica. Ignoramos lo que redituía mensual o anualmente. El P. Párroco actual debe estar enterado.

Muebles y alhajas. El convento tenía bastantes muebles ordinarios. No hemos oído ponderar los ornamentos de la iglesia. Esta tenía un órgano viejo como la de Lalloc. /17/

Colindantes. Como queda dicho se halla muy bien mojonada toda su propiedad eclesiástica por sus muros de piedra y verjas de hierro.

Informante. Aquí residía el malogrado [Sr.] D. Facundo Soto que inscribió toda la propiedad de las iglesias de Cagayan, cobrando 70 pesos por cada inscripción. Y aquí reside el español Don Senen Palao, que recorrió todos los pueblos de Cagayan y varios de la Isabela con dicho objeto.

Malaueg

Convento e iglesia. Pueblo de Cagayan bajo la advocación de San Raimundo de Peñafort. La iglesia y convento son de mampostería y de construcción antigua. Lo mismo el atrio de la iglesia y los accesorios de cocina, etc. No bajará de dos hectáreas con el pedazo de terreno que tales pueblos antiguos tenían para huerta.

Cementerio y Capillas. El cementerio está junto a la iglesia [y está cercado de mampostería. Siguiendo hacia los montes] el río Matala como a una legua se hallan los restos de mampostería de la antigua misión de Santa Cruz de los Mandayas.

Inmuebles redituarios. No tenemos noticia de que posea finca alguna rústica o urbana en este sentido.

Muebles y alhajas. Los muebles del convento eran bastante ordinarios; y los ornamentos y vasos sagrados bastante regulares.

Colindantes. Hallandose en un alto y bien cercado de mampostería es fácil discernir la propiedad eclesiástica de este pueblo.

Informantes. El mencionado Sr. Senen.

Mauanan

Convento e iglesia. Pueblo de Cagayan bajo la advocación de San Francisco. Se halla junto y en la margen derecha del río Matala. El convento es pequeño y la iglesia también pequeña y de /18/ materiales lijeros. Tiene los accesorios para cocina, huerta, caballeriza y patio como en los pueblos antiguos y restaurados en la última década del siglo XIX. El convento es bastante sólido. No tiene tanto terreno en su perímetro como otros pueblos por la escasez de planicie en el sitio en que se halla en clavado el pueblo.

Cementerio y Visitas. Sucementerio se halla cercado de palizada y es proporcionado a lo insignificante del mencionado Mauanan.

Inmuebles redituarios. No tiene fincas rusticas ni urbanas que redituen cosa alguna.

Muebles y alhajas. Unos y otras eran muy ordinarios y proporcionados a tan pequeña parroquia.

Informantes. El mencionado Sr. Palao que tomó los datos para inscribirlo en Tuguegarao en el registro de propiedad de dicha cabecera.

Tuao

Convento e iglesia. Pueblo de Cagayan, sito en la orilla izquierda del río Chico. Tiene buena casa parroquial e iglesia ambos de mampostería y reconstruidas con buen gusto por los PP. dominicos, Fr. Deogracias Garcia e Ildefonso Barba. Además de un buen patio tiene esta parroquia los accesorios de cocina, caballeriza, etc. y dos hornos, uno para cal y otro para ladrillos construidos por el mencionado P. Deogracias. No bajara de dos hectáreas el perímetro del solar de la iglesia, convento y demás accesorios.

Cementerio y Capillas. El cementerio es regular y proporcionado al pueblo, cercado de seto.

Inmuebles redituarios. Si los mencionados hornos se conservan utilizables, serian los unicos inmuebles que podrían redituar algo, siendicho pueblo se construyen edificios de cal y canto. /19/

Muebles, y alhajas. Los muebles del convento eran bastante regulares y lo mismo los ornamentos de la iglesia y vasos sagrados.

Informantes. Recurrase al tantas veces citado Sr. Senen Palau, residente en Tuguegarao.

Patronos. Se halla bajo la advocación de los Santos Angeles Custodios.

Enrile

Convento e iglesia. Pueblo de Cagayan bajo la advocación de Nuestra Señora de las Caldas, en la izquierda del río Grande. Tiene buen convento e iglesia con sus convenientes accesorios de patio, cocina, terreno para huerta, etc. Y no bajará de dos hectáreas el terreno que ocupan.

Cementerio y Capillas. El cementerio tiene un cuadrado regular proporcionado a la importancia del pueblo y cercado de seto.

Inmuebles redituarios. No posee finca urbana o rústica de este género.

Muebles y alhajas. Los muebles del convento eran bastante ordinarios. Lo propio debe decirse de las alhajas y vasos sagrados de la iglesia. Tenía una preciosa imagen de la Inmaculada y una hermosa carroza para la misma, adquiridas siendo párroco, Fr. Francisco Bueno.

Colindantes. La propiedad eclesiastica se halla amojonada por las innominadas calles que la rodean.

Informantes. El mencionado Sr. Senen, el Rector y algún otro Padre del Colegio de Tuguegarao, que han estado destinados en Cagayan y tal vez lo hayan visto después de los trastornos de la revolución, Dichos PP. puedan ponerse de acuerdo con el Sr. Palao para dar más luz en las propiedades de Cagayan y aun de la Isabela. /20/

Solana

Convento e iglesia. Pueblo de Cagayan, sito en la margen izquierda del río Grande, con la advocación de San Vicente Ferrer. Tiene un convento de planta bajo y una iglesia regular, provisional de madera. Los accesorios de patio, cocina y demás son proporcionados a la importancia del pueblo y atendido a su reciente fundación como desmembramiento de Tuguegarao, del que se halla separado por el río Cagayan o Grande. El perímetro no bajará de dos hectáreas como en los pueblos de alguna consideración.

Cementerio y Capillas. El Cementerio es un cuadrado regular Cercado de empalizada.

Inmuebles redituarios. No tiene finca alguno rústica o urbana frugifera en este sentido.

Muebles y alhajas. Los muebles eran bastante ordinarios y lo mismo los ornamentos y vasos eclesiásticos.

Colindantes. Las calles que le rodean amojonan la propiedad de la iglesia de este pueblo.

Informantes. Pueden dar detalles minuciosos los PP. Dominicos del Colegio de Tuguegarao, que se hallan tan cerca, y lo mismo el citado español, Sr. Palao.

Peñablanca

Convento e iglesia. Pueblo de Cagayan bajo la advocación de San Jose. Se demembro de Tuguegarao y se halla al Este de su matriz en la margen del rio Pinacanauan. Su convento, iglesia y demás eran pequeños, provisionales y de materiales lijeros.

Cementerio y Capillas. El Cementerio era tambien provisional cercado de seto.

Inmuebles redituarios. No poseia bien alguno de dicha naturales.

Muebles y alhajas. Poseia muy pocos muebles el convento y muy pocos ornamentos la iglesia. /21/

Colindantes. Sobre esta punto podrán informar los PP. Dominicos de Tuguegarao aunque supemenos estuarian amojonados los bienes de la iglesia por las calles y plaza del pueblo como sucede en casi todos los pueblos del Archipiélago.

Lo propio decimos de la nueva parroquia de Cordoba, bajo la advocación de San Vicente Ferrer, y de la de Baggao, bajo la advocación de Santo Domingo de Guzman, cuyo detalle dejamos de consignar al hablar de su matriz "Amulung."

Informantes. Los mencionados religiosos y el Sr. Senen.

Piat

Convento e iglesia. Pueblo de Cagayan bajo la advocación de Santo Domingo de Guzman, sito junto a la margen izquierda del rio Chico. Suconvento e iglesia son regulares y de mampostería, y lo mismo los accesorios, como pueblo antiguo.

Cementerio y Capillas. Además del Cementerio antiguo adosado a la iglesia, tiene otro Cercado de seto. Tiene la ermita del célebre Santuario de Nuestra Señora de la Visitación de Piat. Este Santuario tiene buenos ornamentos y vasos sagrados y sobretodo un ternoblanco, adquirido en tiempo del dominico Fr. Santiago Capdevila y entrenado a principios de julio de 1898, un mes antes de la revolución de Cagayan.

Inmuebles redituarios. Con ser tan celebrado dicho santuario no sabemos que tenga finca alguna, o donación o legado fructífero en el sentido de la pregunta.

Muebles y alhajas. Los muebles de la casa parroquial nada tenía de especial; y lo mismo los ornamentos y vasos de la iglesia. En cuanto al Santuario ya hemos indicado su especialidad.

Colindantes. Siendo pueblo Antigua con edificios y accesorios de mampostería y rodeado de calles y la plaza del pueblo es fácil distinguir cuanto pertenece a la iglesia.

Informantes. El tan repetido Sr. Palao y PP. de Tuguegarao. /22/

Tabang

Convento e iglesia. Pueblo de Cagayan bajo la advocación de Santa Ines de Monte Policiano. Su convento, iglesia, atrio y demás son de idéntica construcción y materiales que los del pueblo de Piat. Se halla como aquel junto al río Chico.

Cementerio y Capillas. Además del cementerio Cercado de mampostería y adosado a la iglesia, tiene otro cercado de estacas o empalizada.

Inmuebles redituarios. No posee bienes inmuebles que dituen cosa alguna.

Muebles y alhajas. Los muebles de la casa parroquial y ornamentos y vasos sagrados eran comunes, como en la generalidad de las parroquias de Cagayan.

Colindantes. Decimos lo que en el anterior pueblo de Piat; y lo mismo en cuanto a los informantes.

Santo Niño

Pueblo nuevo de Cagayan, compuesto de ilocanos inmigrantes. Habiendo sido declarado parroquia en 1896 todos sus edificios eran provisionales, como queda dicho de Peñablanca y otras desmembraciones modernas.

Lo mismo debe decirse de los muebles de la casa parroquial y ornamentos y vasos sagrados.

Sobre todo ello remitimos al Sr. Senen y PP. de Tuguegarao.

Fr. Julian Malumbres

_____/23/

Propiedad de las iglesias de Cagayan

Claveria

Casa parroquial, iglesia, patio de la misma, solares de ambos y cementerio.

Sanchez-Mira

Lo mismo, si bien los edificios eran provisionales.

Pamplona

Casa, iglesia, patio, cementerio y solares de iglesia y convento. Al Norte existen las ruinas de mampostería de San Juan de Masi en un cerro, distante como un kilómetro.

Apayaos

Aquí gasto la Corporación dominicana en restaurar el convento antiguo, 6000 pesos, según cuentas hechas por el último misionero Fr. Alfredo Colinas. En este territorio existen las ruinas de convento, iglesia, patio, cementerio y adyacentes, según uso antiguo, tanto en Fotel, a unas cuatro leguas de Abulug, como en Capinatan, a unas seis. En este punto restaura el P. Colinas el Convento.

Abulug

Como Claveria, y además una hermosa huerta en la que planto muchos cocos, café, y cacao su último parroco, Fr. Jose Bragues entre 1894-1898. /24/

Aparri

Como Claveria, pero tiene un cementerio antiguo junto a la iglesia y otro hecho por Fr. Julian Malumbres en 1894 en el barrio de Santo Tomas. Tiene además el solar de la iglesia Antigua con un camarín alquilado hasta 1898 por un Chino que daba 40 pesos mensuales a la iglesia.

Buguey

Casa, iglesia, patio, cementerio junto a la iglesia y otro hecho por Fr. Juan Gomez hacia 1895.

Lalloc

Casa, iglesia, patio, cementerio junto a la iglesia y otro hecho por Fr. Pedro Linacero en 1896 hacia el barrio de San Vicente.

Gattaran

Casa, iglesia, cementerio, patio y adyacentes que suelen tener los pueblos antiguos, más o menos cercados de mampostería.

Alcala

Casa, iglesia, patio, cementerio, horno de ladrillos y solar donde tenía el P. Casimiro Gonzales instalada la máquina para hacer ladrillos.

Amulung

Casa, iglesia, patio, cementerio y adyacentes como acostumbran todas las poblaciones del país.

Iguig

Casa, iglesia, patio, cementerio y un hermoso pozo de agua potable hecho por el P. Fr. Pedro de San Pedro en el último tercio del siglo XVIII. Sirve para todo el pueblo y aun tiene ni su lavadero.

Malaueg

Casa, iglesia, patio, cementerio y adyacente, mas o menos cercados de mampostería como en los pueblos de antigua fundación.

Tuao

Casa, iglesia, patio, cementerio y adyacentes de los pueblos antiguos, más hornos para cal y ladrillo construidos por el P. Desgracias Garcia.

Piat

Casa, iglesia, patio, cementerio y adyacentes de los pueblos antiguos, más el Santuario del mismo nombre.

Tabang

Casa, iglesia, patio, cementerio y demás adyacentes de los pueblos antiguos.

Santo Niño

Casa, iglesia, patio, cementerio y adyacentes de los pueblos modernos. /26/

Solana

Casa, iglesia, patio, cementerio y adyacentes de los pueblos modernos.

Cordoba

Casa, iglesia, patio, cementerio y adyacentes de los pueblos de nueva creación, pues lo fue en 1897, y lo mismo debe decirse de Peñablanca y Baggao, creados en el mismo año.

Tuguegarao

Casa, iglesia, patio, cementerio y adyacentes espaciosos según los grandes planes del célebre P. Fr. Antonio Lobato, que también hizo calles largas y anchas en el pueblo. El P. Corujedo construyó también una casa regular perteneciente a la parroquia, aunque tengo entendido la costeó con fondos de la Vicaría, y no de la iglesia.

Observacion

Existen aún restos de los antiguos edificios de San José de Cabcungan, cerca de Claveria; de Sta. María Magdalena de Pata, cerca de Sánchez-Mira; de San Vicente Ferrer, en Lallo, llamado, San Vicente de Tocolana; de San Miguel de Nassiping, que se restableció como parroquia independiente de Gattaran en 1896, de Santa Cruz de Gumpat cerca de Malaueg.

Nota:

Nos hemos dejado los dos siguientes pueblos

Mauanan

Casa, iglesia, patio, cementerio y adyacentes de un /27/ pueblo antiguo, restaurado en 1896.

Enrile

Casa, iglesia, patio, cementerio y adyacentes de los pueblos modernos.

Tuguegarao

Tiene además de lo dicho una ermita dedicada a San Jacinto, de materiales fuertes junto al colegio de los PP. Dominicos. (Es una cosa que debía gestionarse para el colegio, en compensación de la cesión de Conventos en 1890 y los gastos de Apayaos hechos por el P. Colinas), Y el Santuario de Piat en compensación de lo que pertenece a la orden en valle de Cagayan, y si lo dan con la parroquia de Piat, mejor.

Yo, Fr. Isidro Rodríguez O.P. párroco que fui desde Agosto de 1897 hasta de 1898 de la parroquia de Santa Ana de Buguey, del pueblo de Buguey, provincial de Cagayan, obispado de Nueva Segovia: en virtud de la atenta comunicación de VR, fecha 2 de setiembre del presente año de 1911, pasó a manifestar a Norte lo siguiente:

En el pueblo de Buguey había pertenecientes, a la iglesia las fincas siguientes: 1.0 Una iglesia de mampostería, sus dimensiones calculo que serán unos 50 metros de larga por 30 de ancha.

2.0 Al Oriente de la iglesia una casa parroquial o convento también de mampostería en parte hasta el techo y en parte hasta el primer piso; es en forma de 7; tiene la misma longitud que la iglesia; de ancho, por la parte más estrecha tendrá 15 metros, y donde forma el 7 que es por donde se une a la iglesia /28/ tendrá 27 metros de ancha. En el espacio que deja el 7 entre la iglesia y el convento está la sacristía y una huertacita de unos 20 metros de larga por 12 de ancha.

3.0 Al Sur de la Iglesia y convento y contiguo a las mismas hay un patio que tendrá 60 metros de ancho por otro 60 de largo está Cercado de pared, pero destruida. Entre este patio y la iglesia no se permitía el paso de caballerías ni de carabaos.

4.0 Detrás de la iglesia y convento, o sea, al Norte de dichos edificios y contiguo a los mismos hay un terreno destinado para huerto, Cercado con cañas partidas y estacas vivas de tuba: tendrá 80 metros de largo por 60 de ancho. A todo lo largo del convento al Oriente y contiguo al mismo hay un pedacito de tierra donde estaba la cocina, un huertecito y la entrada al convento: tendrá 6 metros de ancho.

Todas estas fincas tienen los límites siguientes: Al oriente el camino para el mar, al Sur una calle, al Occidente una calle, y al Norte otras calles, todas innominadas, o ignoro sus nombres.

5.0 Al Oriente del convento hay un edificio de mampostería de unos 10 metros largo por otros 10 de ancho destinado para guardar el palay y el maíz. Y al Norte de este tambobo hay un pozo con paredes de Piedra y techo de cogon: entre estos dos solares y el convento pasa el camino que va al mar.

6.0 Al Occidente de la iglesia y pueblo y a unos dos kilómetros de distancia hay un terreno cuadrado de unos 90 metros cada lado destinado para cementerio, este cercado con estacas de madara. Todos sus alrededores era terreno inculto.

De alhajas no se leas que habria; solamente recuerdo que había cálices, copones, ropas y demás recados necesarios para la celebración de la Santa Misa y de todos colores.

Es todo cuanto puedo informar á V. sobre el particular.

Dies guarde a V. muchos años. Ocaña a 29 de noviembre de 1911.

Fr. Isidoro Rodriguez

/29/

Sr. Secretario de la Provincia del Santisimo Rosario de la Orden de Predicadores en Filipinas

M.R.P. Provincial

Ocaña 16 de Octubre de 1911

Estimado P.V. Con gusto le remito la siguiente relación de los antecedentes que desea conocer y que, al presente me acuerdo, como Cura Párroco de Malaueg al estallar la revolución.

I

(a) Pueblo de Malaueg, Provincia de Cagayan.

(b) La extensión del solar donde están levantados los edificios de la iglesia y Convento vendría a ocupar aproximadamente unos quinientos metros de Norte o Sur, y unos ciento de Este o Oeste. La iglesia que está erigida en dicho terreno es de forma rectangular y tendrá unos veinte metros de larga por unos cinco de ancha. El convento tambien enclavado en dicho solar y contiguo a la iglesia tiene la forma de martillo y vendrá a tener unos 15 metros de largo por la parte del Este y por la parte Sur otros tantos poco más o menos, y de ancho por ambos lados de seis o ocho metros.

En la parte a que corresponde la entreda de la iglesia, se encuentra el atrio de la misma y viene a tener la forma de un cuadrado y viene a medir unos diez metros por lado próximamente. (c) Los límites del terreno, lo mismo que los de la iglesia y convento son; por el Norte la escuela de niños, por el Oeste bosque y por el Sur con una sementera de unos ochenta metros de /30/ largo por unos veinte de ancha a orillas del río de nominado Matalag y perteneciente a la iglesia.

(d) El terreno citado carece de cerco si se exceptúa el atrio de la Iglesia que es de mampostería y la sementera cuyo cerco era de caña.

La Iglesia y convento eran de mampostería.

II

(1) Hacia la parte Norte de la iglesia a la salida del pueblo y como a un kilómetro de distancia de la misma poco más o menos se encuentra el cementerio que tiene casi la figura de un cuadrado y media de unos ochenta e cien metros por lado. El cerco de todo el era de materiales ligeros que se renovaban, de vez en cuando.

III

La Iglesia poseía una sementera, de que se hace mención anterioremente en la letra.

(e) y que el informante sembraba de maíz.

Los vasos sagrados de plata pertenecientes a la iglesia y que recuerdo son: dos cálices sin copon, una custodia, unas crismeras, y unas vinageras, todo lo cual estaba dorado tambien.

Estos son los antecedentes que puede darle el menor de sus súbditos.

Fr. Victoriano Martinez

/31/

M.R.P. Gabriel Matin

Prosesetario de la Provincia

Ocaña 30 Octubre 1911

Estimado P. En contestación a su atento oficio debo manifestarle, queda Parroquia Misión de Baggao, tenía un Cementerio cercado de caña y una ermita. Después pareció mal al pueblo, el sitio de la ermita, y quemaron un cañaberal y allí levantaron la Iglesia y estaba un servidor levantado el convento con maderas cedidas por el Estado. La iglesia tenía un cerco de caña o palma brava, según creo. Tenía una custodia y varias casullas y algunas ropas y enseres propias. No se de fijo, si la propiedad del suelo, es precaria, imperfecta, o completa. Para enterarse perfectamente y tener informes veridicos, puede acudir a Don Agustin Catolico y a Don Rafael Catolico.

Fr. Pedro Vicandi

[Tomado del archivo de Provincia, Seccion "Cagayan" (pueblos), 1898. Fols. 1-22, to 1-4 I-DC]

Translation of the Document (with Annotations)

Properties of the churches that the Dominicans administered in the Cagayan Valley, until the year 1898

Properties of the churches that the Dominicans administered in the Cagayan Valley, until 1898.²⁹

Note:

As indicated in the heading of this notebook, the data in the contents are a supplement to the contents in another notebook on the subject. They have been taken from the letters that the last [parish priests who regent the parishes and missions sent] from Spain, America, China and other places where they are found and whose originals exist in the same file as this brochure.

²⁹ This year marked the end of *Patronato Real* in the Philippines.

Manila March 22, 1912.

Fr. Julian Malumbres

By commission of N. P. Provincial and using the data administered by word of mouth and in writing, we made the attached work of which three copies were made by typewriter: one was given to Sr. Delegate App. Msgr. Ambrosio Agius for the use of the respective Prelates to whose dioceses the towns belong. We reserve two in case something might happen.

This work is the effect of a conference that the Regular Prelates had with the Sr. Delegate, so that we will reveal what we know about the churches, convents and accessories from 1898 on when they expelled us from the parishes.

Manila August 22, 1911.

Fr. Julian Malumbres

General Observation

These are owned by the church in the Philippines:

1.0 All adjoining church lots, courtyards and cemeteries, fenced or unfenced, and the grounds adjoining the convent, usually fenced with masonry or hedge.

On whose plots it has never been used to claim, nor have they paid a fee of any kind, except for some particular cases, such as those points in which the land belonged to some owner beforehand and I only give in to the use of the plot to build the church and others, as what happens in the provinces bordering Manila.

2.0 According to the Laws of the Indies, the erection of any new town, or the separation of any, was not granted if they did not have a convent, church, court and its adjacent buildings. In what the State granted the lots that the church needed for the ecclesiastical purposes of the ministers of the Catholic Religion.³⁰

3.0 Even with respect to individuals, the lands used to be, *primi capientis*,³¹ there being no contradiction, as there used to be no contradiction, on the part of the municipalities. The church, therefore, was not to be of a worse condition than the private individuals.

³⁰ See Gerard Lico and Lorelei de Viana. "Regulating Colonial Spaces (1565-1944). A Collection of Laws, Decrees, Proclamations, Ordinances, Orders and Directives on Architecture and the Built Environment During the Colonial Eras in the Philippines." National Commission for Culture and the Arts, Philippines. (2017) Pages 21-24 presents a translated version of *Las Leyes de las Indias* that codified the foundation of towns in Spanish colonies originally written by Philip II in 1573.

³¹ Based from the Latin expression *res nullius est primi capientis* or "the thing that belongs to no one belongs to the first who takes it" often referred to in the principle of property rights. See also <https://www.infopedia.pt/dicionarios/locucoes-expressoes>.

Ecclesiastical properties of Cagayan of Luzon

Claveria

Town of the province of Cagayan. It has a good convent and church of strong materials, and a courtyard for processions of about fifty meters per side. All surrounded by communal lands, and fenced with hedge.

Cemetery and *Visitas*. A half-hectare cemetery surrounded by hedgerows. Near the Cabicungan River or Claveria there are some remains of masonry from the old mission of San Jose de Cabicungan.

Real estate properties. The site of the convent and church, patio and other adjacent areas were yet to be built as a newly founded town. All on sandy terrain and close to the beach. There were no private constructions in its vicinity in 1898.

People who can testify. The Spaniard Don Senen Palao, currently a resident in Tuguegarao, and head of the Insular in said town, was the one who toured all the towns of Cagayan and several of Isabela on the commission of the Cagayan registrar, Don Facundo Soto, when registering each and every one of the towns of the mentioned provinces. Maybe I will keep a draft.

Furniture and ornaments. Both the Church and the convent had only ordinary furniture and ornaments, as a recently founded town.

Patronage. Its patron is San Jose.

Sanchez - Mira

Convent and church. Town of the province of Cagayan of more recent foundation than that of Claveria. It only had a convent and church of light and temporary materials. The patio and other adjacent areas were under construction and everything would have about a hectare and a half of land. Surrounded by nameless streets and private houses whose names we do not know.

Cemetery and *Visita*. The cemetery was fenced in with a palisade hedge, and would have about fifty meters on a side.

Person who can testify. The aforementioned Spanish that we cited in Claveria, and Don Miguel Arlos, a *principalia*³² of the town of Pamplona.

Furniture and ornaments. The furnishings of the convent were very few and ordinary, and so were the ornaments and jewelry of the church.

Real estate properties. It did not have any farm of income or without it, outside of the premises that the convents used for a small garden, stables and other adjacent ones.

³² See also "*Principales*" in the Glossary of Terms.

Remains. In the neighborhood of Pata there are remains of masonry from the old mission of *Santa María Magdalena de Pata*.³³ The patron saint of Sanchez-Mira is San Roque.

Pamplona

Convent and church. Town of Cagayan under the patronage of Saint Peter the Martyr. It has a convent and church of strong materials. Masonry fenced yard. The perimeter of the site with the stables, garden land and other adjacent old-fashioned town houses, and with the patio, will have over two hectares.

Cemetery and Visita. The cemetery is on the cusp of the immediate hill, it will have about fifty meters per side, and it is fenced off.

About a kilometer to the north there are remains of masonry from the old parish of San Juan Nepomuceno de Masi in an elevated area.

Real estate properties. We understand that when registering the aforementioned Sr. Senen and Sr. Soto, this parish owned some land for sowing *palay*. Reports can be requested from Sr. Senen, and the one indicated in Sanchez-Mira, Don Manuel Arlos.

Furniture and ornaments. The furnishings of the Convent were few and ordinary. The church had some beautiful ornaments.

The music band belonged to the parish priest and was quite famous in Cagayan.

Adjacent. The entire perimeter was isolated from the rest of the population except for the southern part that had private houses, whose owners we do not know.

Abulug

Convent and church. Town of Cagayan under the patronage of *Santo Tomas de Aquino*. The Convent is regular and hammer-like.³⁴ The church is quite capable, but of light materials; only in the chancel there is some masonry. The entire perimeter including the stable, orchard and other accessories will have about two hectares. The courtyard in the plaza, like the others is common in the Philippines, will have about fifty meters per side.

Cemetery and Visitas. The cemetery will have about seventy meters per side and is fenced with hedge. Towards the west, the ruins of the old church and convent, which were

³³ See the detailed survey of D. Genaro Ruiz Gimenez y Novella & D. Julio Ardanaz y Crespo. *Itinerario de Aparri á Claveria... En la Campaña Topográfica de 1891.* Biblioteca Virtual de Defensa. Gobierno de España. (1891) In this survey, the ruins of Pata was identified as “Ruinas de la Iglesia de Pata.” (see Appendix 1) This is the ruins along the boundary between the present town of Sanchez Mira and Claveria. It is locally known as “Nagsimbaanan” (literally, “where there was once a church”) at barangay Namuac, Sanchez Mira.

³⁴ Or “hammer-shaped,” referring to its floor plan.

in the neighborhood of Danili,³⁵ or old town, are found pushed back in the Abulug river. One kilometer towards the neighborhood of Santa Cruz, the last Dominican priest, Fr. Jose Bruges, began the construction of a new church.

Real estate properties. Near the bank of the Abulug river on its right bank and near the neighborhood of Santa Filomena, the aforementioned Fr. Bruges plowed a beautiful orchard and covered many coconuts, cocoa and coffee trees. Inquire Sr. Senen.

Furniture and ornaments. It had little ordinary furniture. Some ornaments were beautiful. Ask the aforementioned Manuel Arlos from Pamplona. The good brass band was also from the parish.

Adjacent. It was completely isolated to the Convent and Church; and we believe the same of the aforementioned garden.

Apayao³⁶

In the militarized territory, called Apayaos, in the time of the Spanish government, the old missions of *Nuestra Señora del Rosario de Fotel* and *San Lorenzo de Capinatan* are located.

Fotel. This mission is located between Abulug and Capinatan on the left bank of the Abulug river and next to the Fotel estuary. There are still remains of the old convent church space and accessories that were used in those times. It was built by the Dominican Fr. Pedro Jimenez between 1683 and 1687.³⁷

Capinatan. About two and a half leagues above Fotel and on the left bank of the Abulug or Apayaos river there are also the remains of masonry from the old church and convent of San Lorenzo de Capinatan. In 1895 to 1898 the Dominican Friar Alfredo Colinas³⁸ built a convent made of wood with shells on the ruins of the old one. It cost them about 6,000 pesos, from his own money, and alms from the Corporation of brothers who were in a comfortable position. This convent was roofed with iron and was occupied for a few days, before the revolutionary Tagalogs arrived in Cagayan. For this reason it was unfurnished and the church only had some old ornaments.

³⁵ Locally known as “Dana-ili” in today’s town of Abulug. Literally, in Ibanag (which is the main language of Abulug) it means “old town.” See also Bugarin’s *Diccionario de la Lengua Ibanag* 1854 for the word entry “DANA” and “ILI.”

³⁶ See Regalado Trota Jose. “A Visual Documentation of Fil-Hispanic Churches Part XVII: Churches in Fottol and Capinatan, Apayao.” *PHILIPPINIANA SACRA*, Vol. LIII, No. 159 (May-August, 2018) pp. 325-362. (2018)

³⁷ Ibid. p. 326-328.

³⁸ Ibid. p. 331.

Aparri³⁹

Convent and Church. Town belonging to Cagayan, under the patronage of San Pedro Telmo. It has a beautiful church and convent, a wooden bell tower lined with iron and separated from the church.⁴⁰ The perimeter of the parish buildings is isolated by the streets Alfonso, Pasion and Malumbres and is bordered by the west by the Pon street and the school for children. (Today the streets have other names)

Cemetery and Visitas. It has an old cemetery surrounded by masonry next to the church and Alfonso street and the campanile has its own piece of land. It also has a new hedge-fenced cemetery in the *barrio* of Santo Tomas, built by Fr. Julian Malumbres in 1896. This one has a hundred meters per side. It is isolated in all of its sides.

Real estate properties. In the walls of the old church there is a wooden Camarin with cane partitions, rented until 1898 by the Chinese Ignacio Alvarado or Siu. He took care of all the repairs due to damages and gave the church 40 pesos each month as recorded in the church's account book.

Furniture and ornaments. The furnishings of the convent were quite good and in proportion to the grandeur of the convent. The clothes and jewelry of the church were few and ordinary.

Courtyard. In addition to what was said in the first paragraph, it had a patio of about thirty meters in square in front of the church, isolated by the town square and bell tower. The *via crucis* is surrounded by Pon, Malumbres, Pasion and Alfonso streets, ending next to the bell tower.

Buguey⁴¹

Convent and church. Town of Cagayan under the patronage of Santa Ana. It has a convent and masonry church:⁴² a fenced courtyard of the same, a barn to store *palay* the others, made on the outskirts of the town by Father Juan Gomez around 1896, surrounded by hedge and it will have half a hectare.

Real estate properties. It does not have any known assets under this.

³⁹ See Regalado Trota Jose. "A Visual Documentation of Fil-Hispanic Churches Part XXIII: The Church of San Pedro Telmo, Aparri, Cagayan." PHILIPPINIANA SACRA, Vol. LV, No. 164 (January-April, 2020) pp. 125-160. (2020)

⁴⁰ Ibid. p. 147. Jose shows archival photos of the masonry façade of Aparri church, including the wood belltower built by Fr. Malumbres.

⁴¹ See Regalado Trota Jose, "A Visual Documentation of Fil-Hispanic Churches Part XXIV: The Church of Santa Ana, Buguey, Cagayan." PHILIPPINIANA SACRA, Vol. LV, No. 165 (May-August, 2020) pp. 307-356. (2020)

⁴² Ibid. 339. Jose presents an architectural plan by Ar. Javier Galvan Guijo of the Buguey church.

Furniture and ornaments. The furniture of the convent and jewelry of the church were ordinary and in proportion to the poverty of said parish. The little band was also from the parish priest.

Adjacent. All church property is isolated from other owners. Only the barn is next to a well where the people are supplied with water and washed their clothes.

Informant. As Sr. Senen Palao took the steps to register it, he must have known what belongs to the church.

Camalaniuigan⁴³

Convent and church. Town of Cagayan under the patronage of San Jacinto. The old convent was covered by the Cagayan River and is directly by the walls of the church.⁴⁴ This is masonry but not massive. It has a fenced masonry patio. The new convent is on the other side of the road from where the church is. It is built on part of the old walls with good timber. The perimeter of everything will exceed two hectares and it has a piece of land in which vegetables have almost always been grown. As you enter the town there is a stone oven that looks like a castle.⁴⁵ It must have been built to make the church and convent.

Cemetery and chapels. If memory do not fail us, it has a masonry cemetery next to the church, and another at a distance, surrounded by hedges.

Furniture and ornaments. The furnishings of the convent were few but quite good. The church ornaments were regular, but there was a good white lantern. The music band belonged to the priest.

Adjacent. The church and patio are separated by the river and one or two roads. The convent is also isolated by several unnamed streets.

Inscription. The Spaniard Sr. Senen took the steps to register everything in the Cagayan property registry as indicated at the beginning.

⁴³ See Regalado Trota Jose, "A Visual Documentation of Fil-Hispanic Churches, Part XXI: The Church of San Jacinto de Polonia in Camalaniuigan, Cagayan." PHILIPPINIANA SACRA, Vol. LIV, No. 162 (May-August, 2019) pp. 317-350. (2019)

⁴⁴ See D. Genaro Ruiz Gimenez y Novelle y D. Julio de Ardanaz. "Itinerario de Ilagan a Aparri.... En la Campaña Topográfica de 1891." Biblioteca Virtual de Defensa. Gobierno de España. (1891) Interestingly, the survey of Gimenez and Ardanaz on the church grounds of Camalanuigan shows that the apse was in the south due to the shape of the crossing. (see Appendix 1) The present condition of the church is in ruins, unroofed, and a portion of the southern wall is removed, probably even before the concreting of the slope protection structure was made.

⁴⁵ The present visible dimension of this *horno* 9.00 meters by 8.60 meters, with a height of 8.30 meters. The thickness of the base of the wall is 2.23 meters.

Lalloc⁴⁶

Convent and church. Town of Cagayan under the patronage of Santo Domingo de Guzman. It has a church, convent, courtyard and cemetery adjoining the church, all made of masonry.⁴⁷ The convent was rebuilt in wood on the old walls. The perimeter of everything must exceed two hectares and also has a piece of orchard with some trees. It is isolated by unnamed roads, in the time to which we refer, that is, in 1898 and keep this in mind from now on, because today it is more used to name streets.

Cemetery and Chapels. In addition to the old one that we have mentioned, it has another hedge fence made around 1898 by Father Pedro Linacero in the vicinity of the San Vicente neighborhood. Here there are remains of masonry from the convent, church, east of the old town and parish of San Vicente Ferrer de Tocolana.

Real estate properties. We are not aware that it owns similar assets.

Furniture and ornaments. The furnishings in the parish were fair. And among the church ornaments there were some beautiful ones. The church of Lalloc like the previous one of Camalaniugan and some other of Cagayan had silver racks on the main altar. Also an old organ.

Adjacent. We indicate that all the property of the church is quite well marked and isolated from other properties. Inquire of the aforementioned Sr. Senen.

Gattaran⁴⁸

Convent and church. Town of Cagayan under the patronage of Santa Catalina Virgen y Martir. The church is of masonry although not massive. The wooden convent is built on the walls of the old one. It will have two hectares from the entire perimeter including the cemetery next to the church.⁴⁹

Cemetery and Chapels. It only has the cemetery next to the church according to old custom. And it is quite small.

Real estate properties. It does not own real estate of any kind in that sense.

⁴⁶ See Regalado Trota Jose. "A Visual Documentation of Fil-Hispanic Churches Part XX: The Churches of Lallo and Tocolana in Cagayan." PHILIPPINIANA SACRA, Vol. LIV, No. 161 (January-April, 2019) pp. 69-124. (2019)

⁴⁷ Ibid. p. 98. Jose presents a sample of the architectural plan of Lallo church from Ar. Javier Galvan Guijo.

⁴⁸ See Regalado Trota Jose. "A Visual Documentation of Fil-Hispanic Churches, Part XXV: The Church of Santa Catalina de Alejandria, Gattaran, Cagayan." PHILIPPINIANA SACRA, Vol. LV, No. 166 (September-December, 2020) pp. 499-532. (2020)

⁴⁹ Ibid. p. 522-523 shows architectural plans, albeit minute, and archival photos of this church. The map showing the church estimates the location of the cemetery along the apse side of the church, which would make sense since the church is oriented parallel to the Cagayan River.

Furniture and jewelry. The furnishings of the convent were worth little and the ornaments of the church the same.

Adjacent. All church property is fairly well determined.

Nassiping⁵⁰

A town in Cagayan that was formerly the mother of Gattaran, but was later became a *visita* by the latter. It preserves remains of masonry from its old buildings similar to those of Gattaran. This town is located next to the confluence of the Chico river and with the Great river (Rio Grande de Cagayan) and on the left bank of the latter. It is dedicated to Saint Michael the Archangel and was a point of great interest until the foundation of Fulay, today Alcala.

Consult with Sr. Senen.

Alcala

Convent and church. Town of Cagayan under the patronage of Santa Filomena Virgen y Martir. It has a grandiose brick convent with a courtyard in the center. The church with three naves is also great. Its perimeter is quite defined by roads and by being with all its accessories on a hill and below.⁵¹ It also had a dressing room and the land where it was located, with a brick kiln and a steam engine⁵² for the same purpose of making bricks.

Cemetery and Chapels. The cemetery that it must have, given the commercial importance and others of said town about a hundred meters per side, was surrounded by hedge.

Real estate properties. It does not have any assets of this nature, unless the aforementioned brick kiln is usable and they would like to rent it.

Furniture and jewelry. Both the convent furniture and ornaments were quite ordinary.

Adjacent. We have said that the church farms are marked out by unnamed roads that in 1898, but later the municipality has dealt with it, named with Filipino revolutionaries, as other towns in Cagayan have done.

⁵⁰ See Regalado Trota Jose. "A Visual Documentation of Fil-Hispanic Churches, Part XXII: The Church of San Miguel Arcángel, Nassiping, Cagayan." PHILIPPINIANA SACRA, Vol. LIV, No. 163 (September-December, 2019) pp. 537-580. (2019)

⁵¹ See D. Genaro Ruiz Gimenez y Novelle y D. Julio de Ardanaz. "Itinerario de Ilagan a Aparri... En la Campaña Topográfica de 1891." *Biblioteca Virtual de Defensa. Gobierno de España.* (1891). This survey shows the positioning of the church and the convent with reference with the rectilinear roads (See Appendix 1).

⁵² Perhaps, this is the only instance where a steam engine machine for brick-making was mentioned in the history of brick masonry tradition in Cagayan.

Informant. Sr. Senen could ask the family of Doña Maximiana del Rosario, Stewardess of the church of Aparri and resident in this town. She is a trustworthy person and a fervent Catholic.

Amulung

Convent and church. Town of Cagayan under the patronage of *Nuestra Señora de las Victorias*. The upper part of the convent is of wood and the rest is masonry.⁵³ It's rickety. The church is made of wood with two small bell towers also made of wood. The courtyard unlike other towns is not made of masonry. The perimeter of the main buildings and accessories exceeds two hectares.

Cemetery and Visitas. The cemetery is square about seventy meters per side and fenced with hedge.

In 1897 the neighborhood of Baggao, located on the left bank of the said Great river (Rio Grande de Cagayan) and the Cordoba river, which is the left bank of it, was separated. These new parishes only had temporary buildings made of light materials.

Real estate properties. We are not aware that it owns any such property.

Furniture and jewelry. The furnishings were rather ordinary, and so were the ornaments and sacred vessels. We understand that Cordoba had a few very good pieces of furniture, brought by its first and last parish priest, Fr. Mariano Velasco.

Adjacent. The ecclesiastical estates of Amulung like those of Alcala are quite well defined by streets and by being on a hill with its slope.

Informant. The last parish priest and Vicar Forane (Q. E. D.) Fr. Dionisio Casas,⁵⁴ is the one who made the contract to give 70 pesos for each town of Cagayan to Sr. Soto, and he commissioned Sr. Senen to collect data.

Ecclesiastical Property

Additions according to the data re-administered by the last surviving Spanish priests. The page that each town is cited corresponds to that of the typewriter notebook that was given to Mgr. Aguis, Delegate of His Holiness in the Philippine Islands.

⁵³ Op. cit. Gimenez & Ardanaz. "*Ilagan a Aparri*." This survey also showed the positioning of the church and the convent with reference with the rectilinear roads (See Appendix 1).

⁵⁴ See Bartolome Alvarez del Manzano. "*Compendio de la reseña biografica de los religiosos de la provincia del Santisimo Rosario de Filipinas desde su fundación hasta nuestros dias*." Manila: Real Colegio de Sto. Tomas. (1895) pp. 981-982.

Cagayan Province

Alcala, p. 11, has a plot of land behind the convent that measures 100 x 100 meters, fenced with the hedge of shrubs that is customary in Cagayan. (b) The atrium of the church and convent forms a square in front of them. (c) The indicated lands are perfectly demarcated, to the south by the general highway of the province; to the East by the causeway called *Escolta*; to the North by a *tribunal*; and to the West with several private lots, whose names the informant does not know. (d) About the foregoing, jewelry and others, you can ask Doña Ana Ponce and Doña Barbara Catral, very respectable people.

Peñablanca, p. 20

(a) The site for ecclesiastical buildings had one hectare, located on a plateau facing the East. The people gave it for this purpose. (b) In the neighborhoods of Dodan and Peñablanca it had chapels made of light materials, whose plots belonged to the respective neighborhoods but they ceded usufruct and quasi possession to the Parish Priest. (c) The clothes and ornaments were loaned by its parent-town Tuguegarao. (d) Regarding what concerns this town, Don Jacinto Turingan and Don Agustin Saquing and their families can report, who worked hard to separate it from its parent-town.⁵⁵

Tuao, p. 17

Limits. The house, church and accessories are bounded by streets, Escolta; another of the court, which divides them near the church on the side of the courtyard; a transversal street to the South; another east and west to the cemetery.⁵⁶ The first are for communal use; the latter is owned by the church and was only made to access the cemetery. In this, Fr. Ildefonso Barba⁵⁷ built a chapel.

Estate. A field for corn, fenced with cane and located to the West another for the same smaller to the East. In it there was a house for musicians.

Another field was disused a few years ago with the consent of the town, to the west, to complete the road from the trial court to the church.

Adjacent. To the East with the property of Don Doroteo Canapi; to the South with that of Don Fernando Magalet. To the west with a neighborhood and uncultivated fields as far as the cemetery reaches. To the North with the court and sites reserved for schools.

Informants. They can be Don Jacinto, former Captain, Don Fernando Daquiel, Don Alejo Magalat, Don Doroteo Canapi and others.

⁵⁵ That is, Tuguegarao.

⁵⁶ See D. Julio de Ardanaz, D. Luis Fontana, and D. Felino Aguilar. "*Itinerario de Tuguegarad a Malaveg (Cagayan) ... en la campaña topografica de 1892.*" *Biblioteca Virtual de Defensa. Gobierno de España.* (1892) This detailed map shows the church grounds of Tuao and with reference to the rectilinear road of the town center.

⁵⁷ Op. cit. del Manzano. "*Biografica.*" p. 1140.

Ornaments. They are worth about 3000 pesos, they include ordinary chalices, one of silver and the custody of the same.

Atrium. The atrium of the church is outside the square of the other buildings, with transversal streets; to the West street, Escolta; from North to South another two that connect the church with the trial court and are for communal use.

Buguey, p. 7⁵⁸

Vegetable plot. To the northern part of the church and convent is the garden, which is bordered to the north by a street; to the south the same church and convent; to the East another street: and to the West, a communal land, with a fence of reeds.

To the West of the church and adjacent to it, there is a piece of land, owned by the church, about ten meters by its width and length. It was a cemetery in the olden times.

The church, convent, atrium and orchard form a square, which is bordered by streets to the North, South and East to the West, communal lands.

To the East of the convent, in front of it and on the other side of the road there is a plot of about 25 meters square and in it there is a well and a small masonry building that served as a *tambobo* (or granary). Everything belonged to the convent.

Solana p. 19

The site of the church and convent will be about 140 meters long by about 60 meters wide.⁵⁹ The atrium and square of the church will have about eighty meters square.⁶⁰

The previous buildings are marked out by four streets. They were enclosed with woven reed and tied to living trees. Vehicles passing through the square between the church and the convent were allowed. And the same for the Eastern and Western road.

There are two cemeteries, an old one measuring about sixty square meters, fenced off with reed woven into living trees. Another modern one of about ninety meters per side fenced with stakes and woven cane.

Consult with Captain Jacobo Caronan.

⁵⁸ Op. cit., Jose, "Buguey" (2020).

⁵⁹ See D. Julio de Ardanaz, D. Luis Fontana, & D. Felino Aguilar. "Itinerario de Tuguegarad a Malaveg (Cagayan)... en la campaña topografica de 1892." *Biblioteca Virtual de Defensa. Gobierno de España.* (1892) This map shows the Solana church and its grounds with reference to the rectilinear plan of the town center.

⁶⁰ Or, 80 meters by 80 meters.

Lalloc, p. 9⁶¹

Site. The site where the convent, church, orchard and old cemetery are located, will have about one hectare of land. And it borders to the North with a lot and a private house; to the East and South with streets of the town; to the West with the general road.

Atrium. It does not have it in some rigor because, being near the river, the general road passes a few meters from the church. Almost the entire site is surrounded by masonry, although in the northern and eastern part it has deteriorated.

Cemetery. The old one is on the church site. The new one is about two kilometers from the town on the old site of the parish of San Vicente de Tocolana.⁶²

It will have about fifty meters per side.⁶³ Its fence is like that of the old buildings that were turned into hedges between the masonry. It adjoins the West with the general road; to the North, East and South with private land.

Estate. He had a rice field to the east of the church that measures about one hectare. Some years it was cultivated and others not paying the parish priest to the laborers. It adjoins the west with the street that separates it from the church; to the North, East and South with private farms.

Cordoba, p. 12

Site. It would have about two hectares for the convent, church, patio, orchard and outbuildings: all of which were under construction in 1898. Everything was isolated from the village farmhouse, although quite close to it.

Baggao, p. 12

The same must be said of Baggao, a separated town of Amulung like the previous one, Cordoba.

Iguig

Convent and church. Town of Cagayan under the patronage of James the Apostle. It has a good convent and a masonry church. A beautiful courtyard of the same with a brick

⁶¹ Op. cit., Jose, "Lallo" (2019).

⁶² See D. Genaro Ruiz Gimenez y Novelle y D. Julio de Ardanaz. "Itinerario de Ilagan a Aparri... . En la Campaña Topográfica de 1891." *Biblioteca Virtual de Defensa. Gobierno de España.* (1891). Shown in this map (see Appendix 1) are the reference for the Tocolana church and the cemetery marked as a square with a cross at its center. When scaled carefully, the dimensions appears about 50 meters by 50 meters.

⁶³ Ibid.

staircase of about sixty steps to go down to the Rio Grande and those who live on its banks go up to church functions.⁶⁴

Cemetery and chapels. The cemetery is regular and fenced with palisades.

Real estate properties. It does not have urban or rustic farms or any kind of generous saying.

Furniture and jewelry. The furnishings of the convent were quite ordinary and the same must be said of the ornaments and sacred church vessels.

Adjacent. Being in a high place in the town and surrounded by the parish buildings by public streets it is easy to determine everything that belongs to the church as it happens in Amulung and Alcala. Only that Iguig has stronger and better fenced buildings.

Informants. The aforementioned Sr. Senen, who lived many years in this town dedicated to the tobacco industry.

Tuguegarao⁶⁵

Convent and church. Capital of Cagayan, dedicated to Saint Peter the Apostle. Magnificent church and convent.⁶⁶ The same stables and other accessories. All very well marked with a stone fence and the beautiful atrium of the church with iron railings.

Cemetery and Chapels. It has a beautiful cemetery of 200 meters⁶⁷ on each side, that is, of two hectares,⁶⁸ fenced with brick at a considerable distance from the town. It has the *ermita* or chapel of San Jacinto, made of masonry in the vicinity of the Dominican Fathers' school.⁶⁹

Real estate properties. It has a house built by his last parish priest, Fr. Bonifacio

⁶⁴ Op. cit. Malumbres. "Cagayan." p. 385. These are the works of Fr. Pedro de San Pedro in the late 18th-century.

⁶⁵ See Prince Wilson Macarubbo. "Tuguegarao's Saint Peter's Cathedral: Its History and Conservation." PHILIPPINIANA SACRA, Vol. LIV, No. 163, pp. 499-534. September-December, 2019. (2019)

⁶⁶ Op. cit. Malumbres. "Cagayan." p. 378, 383.

⁶⁷ See Ed de Rivera Castillet. "Cagayan Province and her People." (Manila) (1960). In this book, Castillet serendipidously transcribed the former marker that read "En dos de Enero de 1894 se empezó el trabajo de este Cementerio y se finalizó en 29 de Septiembre de 1895, siendo Vicario y Cura Párroco de este pueblo el M.R.P. Fr. Bonifacio Corujedo y el Maestro director de esta obra Domingo Tamayao y Paccalagan." The same marker is now lost, but the rectangular outline of it can still be seen at the top of the archways of the Tuguegarao Cemetery portal.

⁶⁸ An error with the calculation of land. The actual 1895 fence built is 200 meters in length and width, hence totals into four hectares. See also Michael T. Tabao's "Necropolis: The History and Architecture of the Tuguegarao Cementerio Moderno as a Basis in its Conservation." (2022). Tabao showed a detailed architectural reimagining of the Tuguegarao City Catholic cemetery's brick portal and fence.

⁶⁹ Op. cit. Malumbres. "Cagayan." p. 379, 382.

Corujedo,⁷⁰ with a contract with the Spaniard Sr. Castillo. He had rented a house, I think the telegraph station. We do not know its payment monthly or annually. The current priest must be aware.

Furniture and ornaments. The convent had quite a lot of ordinary furniture. We have not heard any pondering ornaments of the church. It had an old organ like Lallo's.

Adjacent. As has been said, all its ecclesiastical property is very well marked by its stone walls and iron railings.

Informant. Here resided the unfortunate Sr. Don Facundo Soto who registered all the property of the churches of Cagayan, charging 70 pesos for each registration. And here resides the Spaniard Don Senen Palao, who toured all the towns of Cagayan and several of Isabela for this purpose.

Malaueg⁷¹

Convent and church. Town of Cagayan under the patronage of San Raimundo de Peñafort. The church and convent are of masonry and old construction. The same is the atrium of the church and separate kitchen, etc. It will not go less than two hectares with the piece of land that such ancient towns had for a planting field.^{72,73}

Cemetery and Chapels. The cemetery is next to the church and is surrounded by masonry. Following the Matala river towards the mountains, about a league away, we find the remains of masonry⁷⁴ from the old mission of *Santa Cruz de los Mandayas*.

Real estate properties. We do not have news that it owns any rustic or urban farm in this sense.

Furniture and ornaments. The furnishings in the convent were quite ordinary; and the fairly regular sacred vessels and ornaments.

Adjacent. Standing on a high and well-fenced masonry it is easy to discern the ecclesiastical property of this town.

⁷⁰ Op. cit. del Manzano. "Biografica." pp. 963-964.

⁷¹ See Regalado Trota Jose. "A Visual Documentation of Fil-Hispanic Churches Part IV: Parish Church of San Raymundo de Peñafort, Rizal (formerly Malaueg), Cagayan (PHILIPPINIANA RECORDS)." Vol. XLVI - No. 138 : September-December 2011. Philippiniana Sacra. University of Santo Tomas. (2011)

⁷² Ibid. p. 699. Jose presented the architectural plan of the Malaueg church. The church ground matches the description of Malumbres as shown above.

⁷³ See also D. Julio de Ardanaz, D. Luis Fontana, and D. Felino Aguilar. "Itinerario de Tuguegarad a Malaveg (Cagayan) ... en la campaña topografica de 1892." *Biblioteca Virtual de Defensa. Gobierno de España.* (1892) This detailed map shows the church grounds of Malaueg and with reference to the rectilinear road along the town's vicinity.

⁷⁴ This information on the old masonry ruins of Santa Cruz mission needs to be verified and explored.

Informants. The aforementioned Sr. Senen.

Mauanan

Convent and church. Town of Cagayan under the patronage of San Francisco. It is located next to and on the right bank of the Matala River. The convent is small and the church is also small and made of light materials. It has separate buildings for the kitchen, planting field, stables and patio as in the old towns and restored in the last decade of the 19th century. The convent is quite solid. It does not have as much land in its perimeter as other towns due to the scarcity of plains where the town is located.⁷⁵

Cemetery and Visitas. Its cemetery is surrounded by palisades and is proportionate to the smallness of the aforementioned Mauanan.

Real estate properties. It does not have rustic or urban farms that is profitable.

Furniture and ornaments. Both were very ordinary and proportionate to such a small parish.

Informants. The aforementioned Sr. Palao who took the data to register it in Tuguegarao in the property registry of said capital.

Tuao

Convent and church. Cagayan town, located on the left bank of the Chico river. It has a good parish house and church, both of masonry and beautifully rebuilt by the Dominicans Fathers, Fr. Deogracias Garcia⁷⁶ and Ildefonso Barba.⁷⁷ In addition to a good courtyard, this parish has separate buildings for the kitchen, stables, etc. and two kilns, one for lime and the other for bricks, built by the aforementioned Fr. Deogracias. The perimeter of the site of the church, convent and other separate buildings will not drop below two hectares.

Cemetery and Chapels. The cemetery is regular and proportionate to the town, surrounded by hedge.

Real estate properties. If the aforementioned ovens are still usable, they would be the only buildings that could make a profit, since that town builds lime and stone buildings.

Furniture and ornaments. The furnishings of the convent were quite regular, as were the ornaments of the church and sacred vessels.

Informants. Refer to the mentioned many times Sr. Senen Palau, a resident of Tuguegarao.

⁷⁵ Ibid. Another portion of the map shows the church grounds of Mauanan and with reference to the rectilinear road along the area.

⁷⁶ Op. cit. del Manzano. "Biografica." p. 1024.

⁷⁷ Ibid. p. 1140.

Patrons. It is under the advocacy of the Holy Guardian Angels.

Enrile

Convent and church. Town of Cagayan under the patronage of Nuestra Señora de las Caldas, on the left of the Grande river (Rio Grande de Cagayan). It has a good convent and church with its convenient separate buildings for the patio, kitchen, planting field, etc. And the land they occupy will not drop below two hectares.⁷⁸

Cemetery and Chapels. The cemetery is a regular square proportionate to the importance of the town and with a hedge fencing.

Real state properties. It has no urban or rustic farm of this kind.

Furniture and jewelry. The furnishings in the convent were quite ordinary. The same must be said of the jewels and sacred vessels of the church. It had a beautiful image of the Immaculate Conception and a beautiful float for her, acquired when Fr. Francisco Bueno⁷⁹ was the parish priest.

Adjacent. The ecclesiastical property is marked by the nameless streets that surround it.

Informants. The aforementioned Sr. Senen, the Rector and some other Fathers of the *Colegio de Tuguegarao*, who have been posted in Cagayan and may have seen him after the upheavals of the revolution, the Fathers said they can reach an agreement with Sr. Palao to shed more light on the properties of Cagayan and even of Isabela.

Solana

Convent and church. Town of Cagayan, located on the left bank of the *Rio Grande*, with the patronage of San Vicente Ferrer. It has a single-storey convent and a regular, provisional wooden church. The patio, kitchen and other separate buildings are proportionate to the importance of the town and attended to its recent foundation as it separated from Tuguegarao, from which it is separated by the Cagayan or Grande river. The perimeter will not be lower than two hectares as in the towns of any consideration.

Cemetery and Chapels. The cemetery is a regular square fenced palisade.

Real estate properties. It does not have any rustic or urban farm that is frugal in this sense.

⁷⁸ See also D. Julio de Ardanaz, D. Luis Fontana, and D. Felino Aguilar. “*Itinerario de Tuguegarad a Enrile... en la campaña topografica de 1892.*” *Biblioteca Virtual de Defensa. Gobierno de España.* (1892) This detailed map shows the church grounds of Enrile and with reference to the rectilinear road along the town’s vicinity.

⁷⁹ Op. cit. del Manzano. “Biografica.” p. 1075-1076.

Furniture and jewelry. The furnishings were rather ordinary, and so were the church ornaments and sacred vessels.

Adjacent. The streets that surround it mark the property of the church of this town.

Informants. Dominican Fathers from the *Colegio de Tuguegarao* can give minute details, who are near, and the same to the aforementioned Spaniard, Sr. Palao.

Peñablanca

Convent and church. Town of Cagayan under the patronage of San Jose. It was once a part of Tuguegarao and is located to the East on the bank of the Pinacanauan River. Its convent, church and others were small, temporary and made of light materials.

Cemetery and Chapels. The cemetery also had a provisional hedge fence.

Profitable properties. It did not possess anything interesting.

Furniture and jewelry. The convent had very little furniture and very few ornaments in the church.

Adjacent. On this point they will be able to inform the Dominicans Fathers from Tuguegarao, although at least they were marked by church assets in the streets and town square, as happens in almost all the towns of the Archipelago.

We say the same about the new parish of Cordoba, under the patronage of San Vicente Ferrer, and of Baggao, under the patronage of Santo Domingo de Guzman, whose detail we stopped recording when speaking of its parent "Amulung."

Informants. The mentioned religious and Sr. Senen.

Piat

Convent and church. Town of Cagayan under the patronage of Santo Domingo de Guzman, located next to the left bank of the Chico river. Its convent and church are regular and made of masonry, and the separate buildings are the same, as an old town.

Cemetery and Chapels. In addition to the old Cemetery attached to the church, it has another hedge fence. It has the *ermita* of the famous *Nuestra Señora de la Visitación de Piat*.⁸⁰ This Sanctuary has good ornaments and sacred vessels and above all a white suit, acquired in the time of the Dominican Fr. Santiago Capdevila⁸¹ and trained in early July 1898, a month before the Cagayan revolution.

⁸⁰ See Fr. Julian Malumbres, OP. "*Historia de la Nuestra Señora de Piat.*" Manila: Tip. Linotype de Sto. Tomas. (1918)

⁸¹ Op. cit. Malumbres. "Cagayan." p.424.

Real estate properties. With this sanctuary being so celebrated, we do not know that it has any estate, or fruitful donation or legacy in the sense of the question.

Furniture and jewelry. There was nothing special about the furniture in the convent; and the same for the ornaments and vessels of the church. As for the Sanctuary, we have already indicated its specialty.

Adjacent. Being an old town with separate masonry buildings and surrounded by streets and the town square, it is easy to distinguish how much belongs to the church.

Informants. The often repeated Sr. Palao and Fathers of Tuguegarao.

Tabang

Convent and church. Town of Cagayan under the patronage of Santa Ines de Monte Policiano. Its convent, church, atrium and others are of the same construction and materials as those of the town of Piat. It is like the one next to the Chico river.

Cemetery and Chapels. In addition to the cemetery enclosed with masonry and attached to the church, it has another fenced with stakes or palisade.

Real estate properties. It does not own real estate that denotes anything.

Furniture and jewelry. The furniture of the parish house and ornaments and sacred vessels were common, as in the generality of the parishes of Cagayan.

Adjacent. We say what in the former town of Piat; and the same as for the informants.

Santo Niño

New town of Cagayan, made up of immigrant Ilocanos. Having been declared a parish in 1896, all its buildings were provisional, as has been said about Peñablanca and other new separations.

The same should be said of the furnishings of the convent and sacred ornaments and vessels.

Above all, we refer to Sr. Senen and Fathers of Tuguegarao.

Fr. Julian Malumbres

Property of the churches of Cagayan

Claveria

Convent, church, courtyard of the same, lots of both and cemetery.

Sanchez-Mira

The same, although the buildings were temporary.

Pamplona

Convent, church, patio, cemetery and church and convent grounds. To the North there are the masonry ruins of San Juan de Masi on a hill,⁸² about a kilometer away.

Apayao⁸³

The Dominican Corporation succeeded in restoring the old convent, 6000 pesos, according to accounts made by the last missionary Fr. Alfredo Colinas. In this territory there are the ruins of a convent, church, patio, and adjacent cemetery, according to its old use, both in Fotol, about four leagues from Abulug, and in Capinatan, about six. At this point, Father Colinas restored the Convent.⁸⁴

Abulug

Like Claveria, and also a beautiful planting field in which there were many coconuts, coffee trees, and cocoa, by its last parish priest, Fr. Jose Brugues between 1894 and 1898.

Aparri⁸⁵

Like Claveria, but it has an old cemetery next to the church and another built by Fr. Julian Malumbres in 1894 in the barrio of Santo Tomas. It also has the site of the old church with a camarin rented until 1898 by a Chinese who gave 40 pesos a month to the church.

Buguey⁸⁶

Convent, church, courtyard, and cemetery next to the church and another made by Fr. Juan Gomez around 1895.

Lalloc⁸⁷

Convent, church, patio, cemetery next to the church and another made by Fr. Pedro Linacero in 1896 towards the barrio of San Vicente.

⁸² This ruined church needs to be confirmed and re-surveyed.

⁸³ Op. cit., Jose. "Apayao" (2018).

⁸⁴ Ibid. pp. 331, 333.

⁸⁵ Op. cit. Jose. "Aparri."

⁸⁶ Op. cit. Jose. "Buguey."

⁸⁷ Op. cit. Jose. "Lallo."

Gattaran⁸⁸

Convent, church, cemetery, patio and adjacent areas that old towns usually have, more or less surrounded by masonry.

Alcala

Convent, church, patio, cemetery, brick kiln and lot where Fr. Casimiro Gonzales⁸⁹ had installed the brick making machine.

Amulung

Convent, church, patio, cemetery and adjacent areas, as all the towns used to have.

Iguig

Convent, church, patio, cemetery and a beautiful well for drinking water made by Fr. Pedro de San Pedro⁹⁰ in the last third of the 18th century. It serves the whole town and is even used for laundry.

Malaueg⁹¹

Convent, church, patio, and adjacent cemetery, more or less fenced with masonry as in the towns of ancient foundation.

Tuao

Convent, church, patio, cemetery and adjacent areas of the old town, plus kilns for lime and brick built by Father Deogracias Garcia.

Piat

Convent, church, patio, cemetery and adjacent to the old towns, plus the Sanctuary of the same name.

Tabang

Convent, church, patio, cemetery and other adjacent old towns.

⁸⁸ Op. cit. Jose. "Gattaran."

⁸⁹ Op. cit. Manzano, "Biografica." pp. 1079-1080.

⁹⁰ Ibid. p. 414.

⁹¹ Op. cit. Jose. "Malaueg."

Santo Niño

Convent, church, courtyard, cemetery and adjoining modern towns.

Solana

Convent, church, courtyard, cemetery and adjoining modern towns.

Cordoba

Convent, church, patio, cemetery and adjacent towns of the newly created towns, as it was in 1897, and the same must be said of Peñablanca and Baggao, created in the same year.

Tuguegarao

Convent, church, patio, cemetery and spacious adjacent areas according to the great plans of the famous Fr. Antonio Lobato,⁹² who also made long and wide streets in the town. Father Corujedo also built a regular house belonging to the parish, although I understand that he paid for it with funds from the Vicariate, and not from the church.

Observation

There are still remains of the old buildings of San Jose de Cabicungan, near Claveria; from Sta. Maria Magdalena de Pata, near Sanchez-Mira; of San Vicente Ferrer, in Lalloc, called, San Vicente de Tocolana; from San Miguel de Nassiping, which was reestablished as an independent parish from Gattaran in 1896, from Santa Cruz de Gumpat near Malaueg.

Note:

We have left the following two towns.

Mauanan

Old convent, church, courtyard, cemetery and adjoining sites, restored in 1896.

Enrile

Convent, church, courtyard, cemetery and adjoining of modern towns.

Tuguegarao

In addition to what has been said, it has an *ermita* dedicated to San Jacinto, made

⁹² Op. cit. Manzano. "Biografica." pp. 431, 432.

of strong materials next to the school of the Dominican Fathers.⁹³ (It is something that had to be managed for the school, in compensation for the transfer of Convents in 1890 and the Apayaos' expenses made by Fr. Colinas), and the Sanctuary of Piat in compensation for what belongs to the order in the Cagayan Valley, and if they find it with the Piat parish, the better.

I, Fr. Isidro Rodriguez O.P. parish priest who went from August 1897 to 1898 of the parish of *Santa Ana de Buguey*, of the town of Buguey,⁹⁴ province of Cagayan, bishopric of Nueva Segovia: by virtue of the careful communication of yours, dated September 2 of the present year of 1911, I went on to the North to express the following:

In the town of Buguey, the following properties belonged to the church: 1.0 A masonry church, I estimate its dimensions to be about 50 meters long by 30 meters wide.

2.0 To the East of the church a convent or convent also made of masonry partly up to the roof and partly up to the first floor; it is in the form of 7; it is the same length as the church; wide, the narrowest part will be 15 meters, and where it forms the 7 which is where it joins the church will have 27 meters in length. In the space left by the 7 between the church and the convent is the sacristy and a little garden about 20 meters long by 12 meters wide.

3.0 To the south of the Church and convent and adjacent to them there is a courtyard that will be 60 meters wide by another 60 meters long. It is surrounded by a wall, but destroyed. Between this courtyard and the church, the passage of cavalry or carabaos was not allowed.

4.0 Behind the church and convent, that is, to the north of said buildings and adjacent to them there is a plot of land reserved for a garden, enclosed with split reeds and live tuba stakes: it will be 80 meters long by 60 wide. Throughout the entire length of the convent to the East and adjacent to it there is a little piece of land where the kitchen was, a little garden and the entrance to the convent: it will be 6 meters wide.

All these farms have the following limits: To the east the road to the sea, to the South a street, to the West a street, and to the North other streets, all unnamed, or I do not know their names.

5.0 To the east of the convent there is a masonry building about 10 meters long by another 10 meters wide reserved to store palay and corn. And to the north of this tambobo (or granary) there is a well with stone walls and a cogon roof: between these two lots and the convent passes the road that goes to the sea.

⁹³ This former school beside the *ermita* of San Jacinto was destroyed in World War II and the former site is now part of the Saint Paul University of the Philippines (SPUP) along Mabini St., Tuguegarao City, Cagayan.

⁹⁴ Op. cit. Jose. "Buguey."

6.0 To the West of the church and town and about two kilometers away there is a square area of about 90 meters each side dedicated for a cemetery, this is fenced with wooden stakes. All its surroundings were uncultivated terrain.⁹⁵

Of jewels, I do not have any knowledge; I only remember that there were chalices, goblets, clothes and other messages necessary for the celebration of Holy Mass and in all of its colors.

It is all that I can inform you on the matter.

May God take care of you for many years. Ocaña on November 29, 1911.

Fr. Isidoro Rodriguez

Sr. Secretary of the Province of the Most Holy Rosary of the Order of Preachers in the Philippines

M.R.P. Provincial

Ocaña October 16, 1911

Dear Father. I am happy to send you the following list of the antecedents that you wish to know and that, at present, I remember, as Parish Priest of Malaueg at the outbreak of the revolution.⁹⁶

I

(a) Town of Malaueg, Province of Cagayan.

(b) The extension of the site where the church and convent buildings are built would occupy approximately five hundred meters of North or South, and a hundred of East or West. The church that is erected on said land is rectangular in shape and will be about twenty meters long by five wide. The convent, also located on said site and adjacent to the church, has the shape of a hammer and will be about 15 meters long on the eastern part and on the southern part a little more or less, and wide on both sides of six or eight meters.

In the part to which the entrance of the church corresponds, there is the atrium of the same and it comes to have the shape of a square and it will be or measure about ten meters per side. (c) The boundaries of the land, the same as those of the church and convent are: to the North, the children's school, to the West, the forest, and to the South, with a field of about eighty meters long by about twenty wide on the banks of the river named Matalag and belonging to the church.

⁹⁵ Ibid. p. 337. Jose presented in his paper a sketch of the church compound of Buguey from Father Juan Gomez to Fr. Julian Malumbres in 1898.

⁹⁶ Op. cit. Jose. "Malaueg."

(d) The aforementioned land lacks a fence except for the atrium of the Church, which is made of masonry and the planting area whose fence was made of cane.

The Church and convent were made of masonry.

II

(1) Towards the northern part of the church at the exit of the town and about a kilometer away from it a little more or less is the cemetery that has almost the figure of a square and a half of about eighty and one hundred meters per side. The fence around it was made of light materials that were renewed, from time to time.

III

The Church had a sowing plant, which is mentioned earlier in the letter.

(e) and that the informant planted corn.

The sacred silver vessels belonging to the church and that I remember are: two chalices without a ciborium, a monstrance, some chrysmes, and some vineyards, all of which were also gilded.

These are the antecedents that the least of his subjects can give him.

Fr. Victoriano Martinez

M.R.P. Gabriel Matin

Prosetee of the Province

Ocaña, October 30, 1911

Dear Father. In response to his attentive office, I must tell you, there is the Mission Parish of Baggao, it has a cemetery surrounded by cane and an *ermita*. Later, the town seemed bad, the site of the *ermita*, and they burned a cane field and there they built the Church and a servant built the convent with wood ceded by the State. The church had a fence made of cane or *palma brava*, I believe. It had a monstrance and several chasubles and some clothes and belongings of its own. I do not know for sure, if the property of the land is precarious, imperfect, or complete. To find out perfectly and have truthful reports, you can go to Don Agustin Catolico and Don Rafael Catolico.

Fr. Pedro Vicandi

[Taken from the Provincial archive, Section "Cagayan" (town), 1898. Files. 1-22, to 1-4 I-DC]



Appendix 1. Collection of Maps

The following is the collection of maps from the Spanish Colonial Period mostly from online archives noted as the source.

Note for sources of images used:

AGI:1690 = *Mapa de la Vega del Río Grande llamado Cagayán, hasta las provincias de Sifún, Yoga, Paniqui, Itui, etc., en el que se señalan misiones y pueblos*. ES.41091.AGI//MP-FILIPINAS,140. *Archivo General de Indias (Sevilla, España)*. License: see <https://pares.culturaydeporte.gob.es/comunes/aviso-legal.html>.

AGI:1719 = *Mapa del Río y Provincia de Cagayán, en el que se identifica mediante letras la iglesia y fuerza que se construyó en la nueva entrada de dicha provincia (Nordeste de la isla de Luzón, Filipinas)*. ES.41091.AGI//MP-FILIPINAS,22QUATER. *Archivo General de Indias (Sevilla, España)*. License: see <https://pares.culturaydeporte.gob.es/comunes/aviso-legal.html>.

BVD:1800 = *Provincia de Cagayan. Biblioteca Virtual de Defensa. Gobierno de España*. License: CC BY 4.0.

BVD:1891a = *Itinerario de Aparri á Claveria / Reconocido por los Comandantes del Cuerpo de E.M. del Ejército D. Genaro Ruiz Gimenez y Novella y D. Julio Ardanaz y Crespo. En la Campaña Topográfica de 1891. Biblioteca Virtual de Defensa. Gobierno de España*. License: CC BY 4.0.

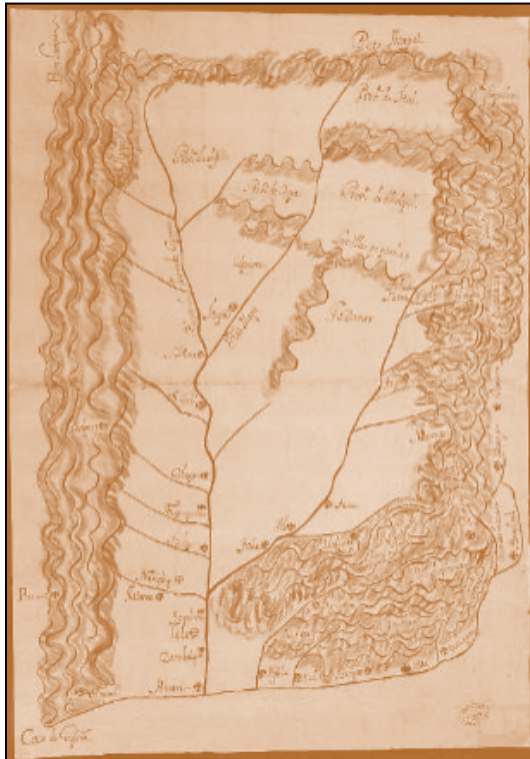
BVD:1891b = *Itinerario de Aparri a Buguey / Reconocido por los Comandantes del Cuerpo de E.M. del Ejército D. Genaro Ruiz Gimenez y Novella y D. Julio de Ardanaz y Crespo. En la Campaña Topográfica de 1891. Biblioteca Virtual de Defensa. Gobierno de España*. License: CC BY 4.0.

BVD:1891c = *Itinerario de Ilagan a Aparri / por los Comandantes del Cuerpo de E.M. del Ejército D. Genaro Ruiz Gimenez y Novelle y D. Julio de Ardanaz y Crespo. En la Campaña Topográfica de 1891. Biblioteca Virtual de Defensa. Gobierno de España*. License: CC BY 4.0.

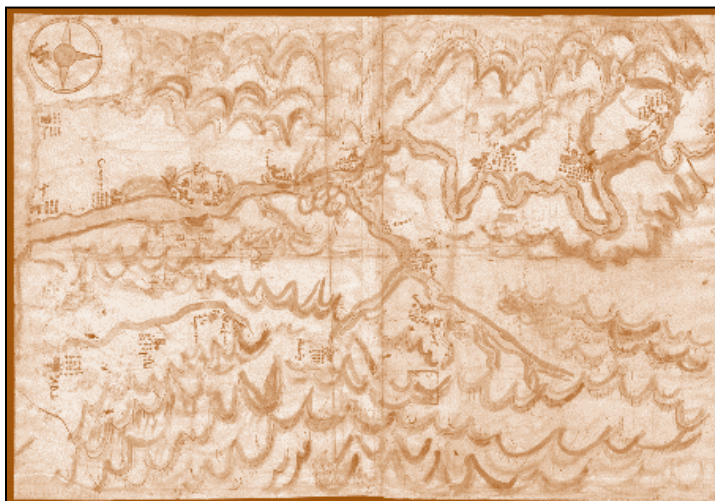
BVD:1892a = *Itinerario de Tuguegarao a Enrile (Cagayan) / Reconocido por los Comandantes del Cuerpo de E. M. del Ejército D. Julio de Ardanaz y Crespo, y D. Luis Fontana y Esteve, y el Capitan del mismo Cuerpo D. Felino Aguilar é Hipólito. En la Campaña Topografica de 1892. Biblioteca Virtual de Defensa. Gobierno de España*. License: CC BY 4.0.

BVD:1892b = *Itinerario de Tuguegarad a Malaveg (Cagayan) / Reconocido Por los Comandantes del Cuerpo de E.M. del Ejército D. Julio de Ardanaz y Crespo, y D. Luis Fontanay Esteve, y el Capitan del mismo Cuerpo D. Felino Aguilar e Hipólito en la campaña topografica de 1892. Biblioteca Virtual de Defensa. Gobierno de España*. License: CC BY 4.0.

BVD:1892c = “Itinerario de Nassiping (Cagayan) á la Rancheria de Tabog (Itaves) / Reconocido por los Comandantes del Cuerpo de E.M. del Ejército D. Julio de Ardanaz y Crespo y D. Luis Fontana y Esteve y el Capitan del mismo Cuerpo D. Felino Aguilar e hipólito en la Campaña Topográfica de 1892.” *Biblioteca Virtual de Defensa. Gobierno de España.* License: CC BY 4.0.



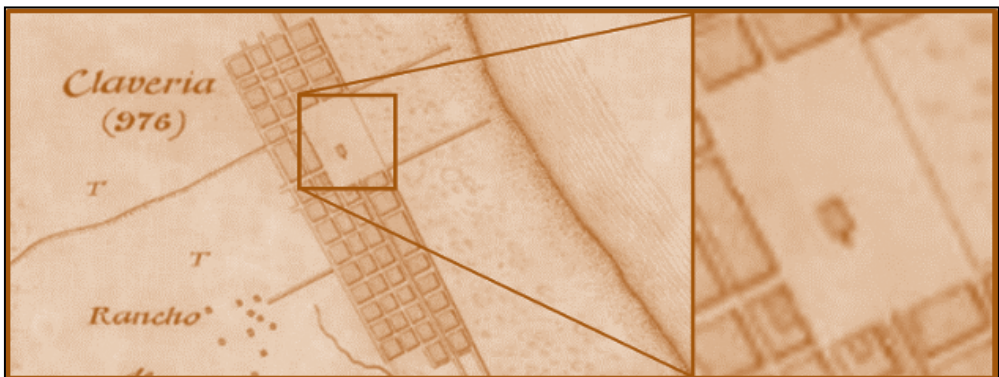
Map showing the Cagayan Valley mission centers in the late 17th-century.
Source: AGI:1690.



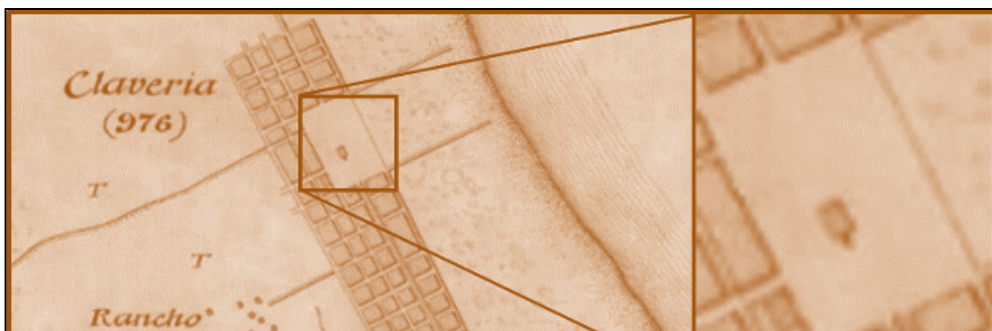
Map showing the Cagayan Valley mission centers and fortifications in the early 18th-century.
Source: AGI:1719.



Map showing the Cagayan Valley mission centers in the 18th-century. Source: BVD:1800.



Claveria Town Center. Cropped portion (page 2) including a magnified view of the church grounds and immediate vicinity on the right side of the image. Not presented to scale. Source: BVD:1891a.



Rancho de Sanchez Mira. Cropped portion (page 4) including a magnified view of the church grounds and immediate vicinity on the lower left corner of the image. Not presented to scale. Source: BVD:1891a.



Pamplona Town Center. Cropped portion (page 5) including a magnified view of the church grounds and immediate vicinity on the lower left corner of the image. Source: BVD:1891a page 5.



Ruinas de la Iglesia de Pata. Cropped portion (page 3) including a magnified view of the church ruins and vicinity on the upper left corner of the image. Not presented to scale. Source: BVD:1891a.



Abulug Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity on the lower left corner of the image. Not presented to be scaled. Source: BVD:1891a page 6.



Mission centers along the Abulug River. From left to right, this cropped portion of a 1719 map presents (1) Abulu[g], (2) Fotel (Pudtol, Apayao), and (3) Capinatan (now in Mataguisi, Apayao). Source: AGI:1719 page 1.



Aparri Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity on the upper left corner of the image. Not presented to be scaled. Source: BVD:1891a page 8.



Buguey Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity on the upper right corner of the image. Not presented to be scaled. Source: BVD:1891b page 2.



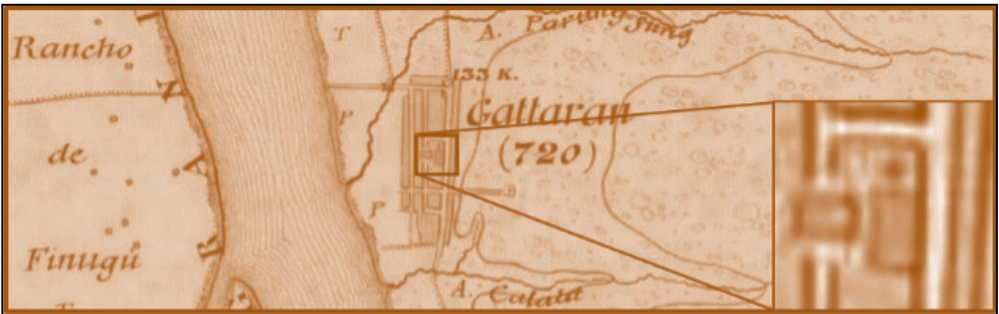
Camalaniugan Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity (lower left) and the cemetery (lower right). Not presented to be scaled. Source: BVD:1891c page 3.



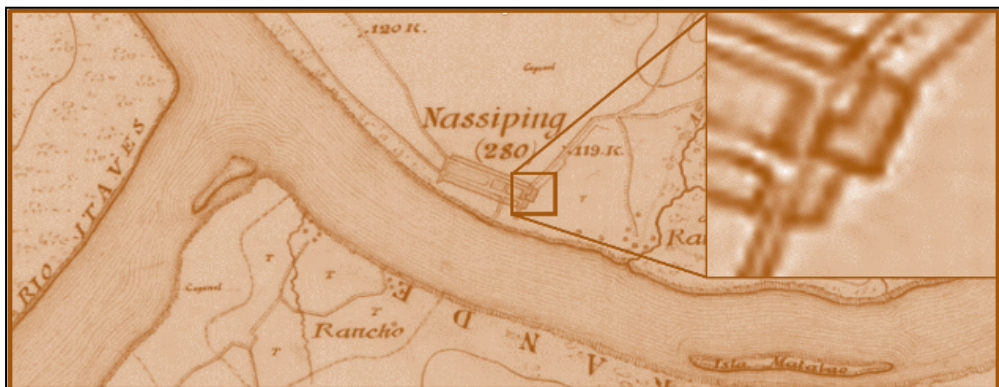
Lallo Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity on the lower right corner of the image. Source: BVD:1891c page 4.



Rancho de Tocalana. Cropped portion including a magnified view of the church grounds and immediate vicinity on the lower right corner of the image. Source: BVD:1891c page 4.



Gattaran Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity on the lower right corner of the image. Source: BVD:1891c page 5.



Nassiping Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity on the lower right corner of the image. Source: BVD:1891c page 6.



Alcala Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity on the right side of the image.
Source: BVD:1891c page 7.



Amulung Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity on the right side of the image.
Source: BVD:1891c page 8.



Iguig Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity on the left side of the image.
Source: BVD:1891c page 9.



Tuguegarao Town Center. Cropped portion including a magnified view of the San Jacinto *ermita* with the adjacent *Colegio* grounds (upper center, rotated) and St. Peter the Apostle Cathedral with its grounds (center). On the far upper right is the new cemetery away from the town proper and subsequently expounded by Fr. Corujedo in 1894-1895. Source: BVD:1891c page 10.



Enrile Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity on the left side of the image. Source: BVD:1892a page 2.



Solana Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity on the right side of the image. Source: BVD:1892b page 6.



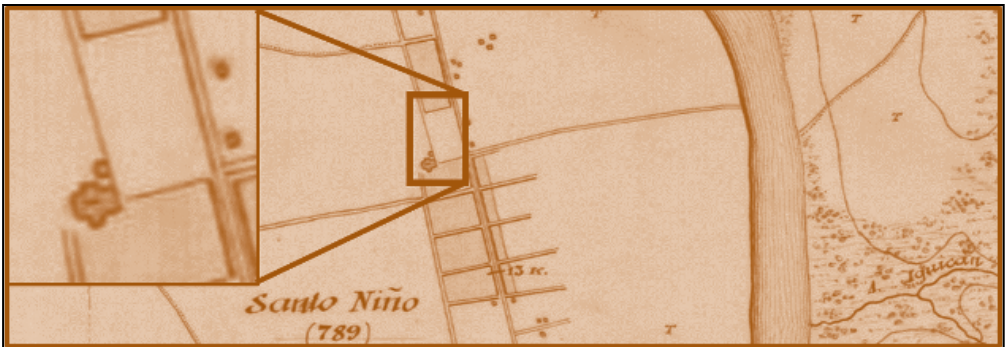
Tuao Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity shown at the upper left of the image. Source: BVD:1892b page 4.



Rancho de Mauanang. Cropped portion including a magnified view of the church grounds and immediate vicinity shown at the upper center of the image. Source: BVD:1892b page 3.



Malaueg (Rizal) Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity shown at the upper center of the image. Source: BVD:1892b page 2.



Santo Niño Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity shown at the upper center of the image.
Source: BVD:1892b page 10.



Rancho de Tabang. Cropped portion including a magnified view of the church grounds and immediate vicinity shown at the upper left of the image.
Source: BVD:1892b page 10.



Piat Town Center. Cropped portion including a magnified view of the church grounds and immediate vicinity shown at the upper left of the image.
Source: BVD:1892b page 10.

Appendix 2. Notable People Mentioned in the Notebook

Don Agustin Saquing & Don Jacinto Turingan. Both worked hard in the separation of Peñablanca from Tuguegarao.

Don Facundo Soto. Cagayan Registrar based in Tuguegarao, possibly for the registry of estates and properties.

Don Miguel Arlos. The Principal of Pamplona during the time of the survey of properties, into which he was also a key informant.

Don Senen Palao. A Spaniard and is also a resident of Tuguegarao at the time. He was also the head of Insulars in Tuguegarao at the time. He once lived in Iguig for a time probably to work for the tobacco industry. Commissioned by Don Facundo Soto to assess the properties of the Churches the Dominicans administered until 1898 in Cagayan.

Fr. Alfredo Colinas. Dominican Priest who built a convent made of wood with shells on the ruins of the old convent in Fotel, Apayao between the years 1895 to 1898.

Fr. Antonio Lobato. The famed Dominican Father who planned and built the Tuguegarao convent, church, patio, cemetery and spacious adjacent areas who also made long and wide streets in the town.

Fr. Bonifacio Corujedo. The parish priest of Tuguegarao who built the parish house of Tuguegarao beside the church about the year 1898 in contract with the Spaniard Sr. Castillo.

Fr. Casimiro Gonzales. He installed a steam engine machine for manufacturing bricks in Alcala, probably adjacent with the Alcala horno.

Fr. Deogracias Garcia. Beautifully rebuilt the Tuao church and convent along with Fr. Ildefonso Barba. Constructed two brick kilns, one for lime and the other for bricks.

Fr. Dionisio Casas. The one that made the contract to give 70 pesos for each town of Cagayan to Don Facundo Soto for the inventory of Church properties.

Fr. Francisco Bueno. The parish priest of Enrile who acquired a beautiful float for the Immaculate Conception.

Fr. Ildefonso Barba. Beautifully rebuilt the Tuao church and convent along with Fr. Deogracias Garcia. He also constructed the Tuao chapel.

Fr. Isidro Rodriguez, O.P. Parish Priest of Buguey from 1897 to 1898.

Fr. Jose Brugues. He constructed the church of Abulug in Santa Cruz during his time as parish priest.

Fr. Juan Gomez. Dominican Priest who built the new storehouse of Buguey in the year 1896.

Fr. Julian Malumbres. Dominican Priest who built the new cemetery of Santo Tomas, Aparri in the year 1896.

Fr. Mariano Velasco. The first and last parish priest of Cordoba who brought few very good pieces of its furnitures at the time.

Fr. Pedro Jimenez. Dominican Priest who built the old convent, church, and other accessory buildings in Fotel, Apayao between the years 1683 to 1687.

Fr. Pedro Linacero. Dominican Priest who built the new cemetery fence towards the barrio of San Vicente, Lallo in the year 1898.

Fr. Pedro de San Pedro. The priest who built the Iguig convent, church, patio, cemetery and a beautiful well for drinking water in the last third of the 18th century.

Fr. Santiago Capdevila. The parish priest of Piat before the Tagalog Revolution.

Fr. Victoriano Martinez. Parish Priest of Malaueg at the outbreak of the revolution.

Ignacio “Siu” Alvarado. A Chinese, probably a businessman, who rented the church *camarin* of Aparri for 40 pesos monthly until 1898. He also took care of all the repairs of the *camarin* due to damages.

Mgr. Ambrocio Aguis. The Delegate of His Holiness in the Philippine Islands at the time of the inventory of church properties of the Dominicans.

Appendix 3. Glossary of Terms

Accesoria. Independent buildings reserved for their own specific usage.

Braza. A Spanish measurement based on arm’s length or equal to 1.67 meters

Camarin. A local term used for “storehouse” or “granary.”

Chapel. A small building, sometimes attached to a Church to accommodate a small number of people reserved to the worship God, especially in the Catholic religion.

Church. A large building to accommodate a large number of people reserved to the worship God, especially in the Catholic religion.

Convento. A building usually adjoins the Church that houses its religious support and vessels.

Escolta. A road usually runs on commercial areas of a place.

Fr. Fray, friar. The abbreviation when found before a friar’s name mean’s he’s a priest or a brother.

Horno. Brick kiln used to fire clay and lime.

Materiales fuertes. Term used to describe buildings of heavy construction materials such as stone, timber, and iron sheets. Not prone to fire due to good to high quality materials.

Materiales ligeros. Term used to describe buildings of light materials such as cogon,

nipa, wood, bamboo, and others. These buildings are prone to fire due to inferior quality of materials.

M.R.P. *Muy Reverendo Padre* (Spanish). Most Reverend Father.

Primi capientis. Based from the Latin expression *res nullius est primi capientis* or “the thing that belongs to no one belongs to the first who takes it” often referred to in the principle of property rights. See also <https://www.infopedia.pt/dicionarios/locucoes-expressoes>.

Visita. A known chapel used to be visited by travelers as a place of prayer and worship.

Poblacion. Spanish term for “town center,” hence the term *Centro*.

Pueblo. Spanish term for “town.”

Rancho. Spanish term for “ranch” and later became *barangay*.

Real Estate. Properties usually land and buildings which can be rented or sold for profit.

Tabacalera. Spanish term for used for “cigar factory” or tobacco industry.

Tambobo. Variant term used for “granary.”

Via crucis. Spanish term for the “Station of the Cross.” A space dedicated to depict the 14 stations featuring Jesus Christ carrying the Cross.

V. y M. *Virgen y Martir* (Spanish). Virgin and Martyr.

Appendix 4. Supplemental Illustrations

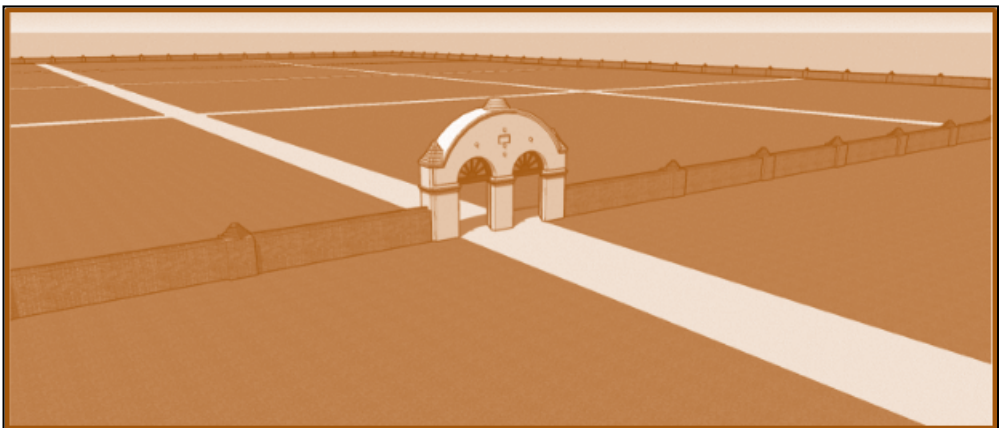
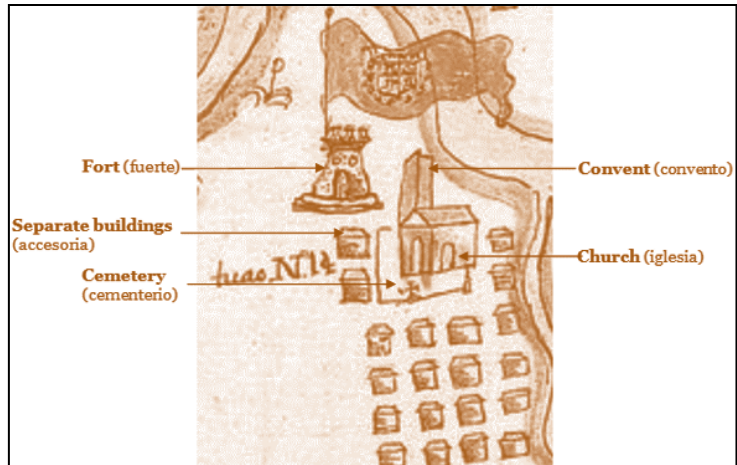
AGI:1719 = *Hesta demostración y mapa es del Río y Provincia de Cagayán. Hecho por el capitán Don Juan Luis de Acosta, piloto maior en sueldo de Su Magestad, donde se demuestra por guarismo la nueva iglesia y fuerza que se hizo en la nueva entrada de la dicha provincial.* MP-FILIPINAS,22TER. *Archivo General de Indias (Sevilla, España).* *Portal de Archivos Españoles.* (1719) License: see <https://pares.culturaydeporte.gob.es/comunes/aviso-legal.html>

AGI:1847 = *Plano que representa, en planta, alzado y perfiles, el proyecto de un almacén para fardos de tabaco que intenta construirse por la Renta en el pueblo de Lallo, provincia de Cagayán, arreglado a las instrucciones dadas por el señor Don Juan Ignacio Bériz, Director General del ramo.* ES.41091.AGI//MP-FILIPINAS,139. *Archivo General de Indias (Sevilla, España).* *Portal de Archivos Españoles.* (1847). License: see <https://pares.culturaydeporte.gob.es/comunes/aviso-legal.html>

BNE:1918 = *Historia de Cagayán / por el R. P. Fr. Julian Malumbres, O. P.* *Biblioteca Digital Hispanica. Biblioteca Nacional de España.* (1918). License: CC BY 4.0.

BNE:1847 = *Álbum: Vistas de las Yslas Filipinas y Trages de sus Abitantes.* *Biblioteca Digital Hispanica. Biblioteca Nacional de España.* (1847) License: CC BY 4.0.

Typical arrangements of Church grounds. Town of Tuao.
Source: AGI:1719, portion.



Tuguegarao Catholic Cemetery. A reimagining of the cemetery grounds as of 1895 rendered by Ar. Michael T. Tabao.

The church, convent, bell tower, and courtyard of Tuguegarao. Example of “*materiales fuertes*” in Cagayan.
Source: BNE:1918.





View of house of Pueblo in Cagayan. The house is an example of “*materiales ligeros*” in Cagayan. Source: BNE:1847.



Camalaniugan horno. Due to its intact condition, albeit partially buried, this *horno* can be considered as the best preserved of its type in Cagayan Valley. Photo by Ar. Michael T. Tabao (taken, August 10, 2022).



Typical Front Elevation of a Tabacalera (Lallo Tabacalera). Source: AGI:1847, cropped portion.