

Pigu's Account in the Context of the Evangelization of Nueva Vizcaya (1591-1739)

INTRODUCTION

Before presenting to our readers this document, authored by a native Filipino of the 18th century, it is fitting and logical to introduce first the author himself. Unluckily, all that we know about him is so very little that it can be contained in a few lines. He was an Isinay, an infantry captain and an interpreter of the Augustinians. He was baptized by the Dominican Father Francisco de la Maza in 1702 or 1703, and buried in Aritao in 1777 by another Dominican, Father Francisco Antolin. He was undoubtedly a high ranking man in the incipient Isinay tribal society of the 18th century.

We also know that his manuscript, originally written in the Isinay dialect (spoken only in southern Nueva Vizcaya) and translated into Spanish by Father Antolin, must have been an extract or summary of a longer one, which has not survived the ravages of time. We may conclude this from the following words of the

same Father Antolin: "Continuation of the 'extract' of the *Report* of a chief of Burubur, named Pigu, which he wrote in Isinay in Caranglan in the year 1756 and that is preserved in Aritao."*

Father Julian Malumbres adds that Pigu was right-hand man of the Fathers, and also of the officers of the fort of Ajanas (near Aritao).**

The reason why we have selected this manuscript in preference to others of apparently greater historical significance is that Pigu was a "native" Filipino; and now that there is a movement to re-write the history of the Filipino people from a more "native" perspective, we feel happy to contribute to the snowballing of said movement with this untapped historical piece.

It is a well-known fact that the documents handed down to us until the second half of the 19th century are to a great extent the product of European pens, and it was in the days of the Propaganda Movement that the Filipinos began to work in earnest in accumulating materials for the use of future historians.

In view of these premises it appears to be a rather difficult task to write this history of the Philippines from a purely Filipino perspective, since the sources are mostly authored by foreigners, and the documents, as such, "speak for themselves" and cannot be altered. And altered they will be if one looks into them through the prism of his own mentality. Hence the need of digging deeper into the archives in search for more Pigus.

In addition to this brief presentation of Luis Beltran Pigu, let us also introduce our readers, for a better and clearer understanding of his *Report*, to the history of the Ituy Valley, where he was born, lived and died and about which he wrote.

* FRANCISCO ANTOLIN, O.P., *Compendio cronológico sobre el camino para Cagayán por la provincia y misión de Ituy, su descubrimiento, entradas y sucesos*, MS in the Dominican Archives, Philippines, Vol. 30, fol. 92v.

** JULIAN MALUMBRES, O.P., *Historia de Nueva Vizcaya y Provincia Montañosa*, Manila, Lynotipo del Col. de Sto. Tomás, 1919, pp. 19, 133-134, 152, 161-162.

ATTEMPTS AT THE EVANGELIZATION OF THE VALLEY OF ITUY

(South of Nueva Vizcaya)
1591-1703

In the early years, when the Spaniards were expanding their presence in the Philippines, the valley of Ituy soon called their attention not only for its physical worth, but principally for the fact that it was the indispensable overland route to Cagayan province. Hence, their various efforts to subdue and Christianize it.

At the beginning, due to the lack of geographical and ethnological knowledge, they called Ituy the area lying south and north of the Caraballos and northwest of Baler, that is, the Ituy of today with its surrounding mountains and the area inhabited by the Ilongots. From the beginning of the 18th century, we find the word "Ituy" already restricted to the territory of Aritao, Dupax, Bambang, and neighbouring mountains.¹

¹ "According to historical sources, we shall name Ituy the conglomerate of mountains and hills inhabited by various groups of native mountaineers who live in the center of the island of Luzon and are encircled by the provinces of Cagayan, Ilocos, Pangasinan and Pampanga. This is because at the start they called 'Ituy' the mountains of Baler and now, in our times, this name has been restricted to the towns of Dupax, Aritao and Bambang, which is a mission of the Dominicans; yet, as rule, it has been a common practice to name 'Ituy' and 'Ituys' those mountain ranges and the people dwelling therein,

During the incumbency of Governors Guido de Lavezares and Santiago de Vera, two expeditions were dispatched to "pacify" the Ituy region, but it appears that neither of them ever reached its destination.

In the year 1591, Don Luis Pérez Dasmariñas, following their footsteps and leading a force of some eighty Spaniards and many Filipino auxiliaries, finally reached the valley and, on July 15, took possession of a settlement named "Tuy."² Dasmariñas also visited several other settlements, making treaties with the natives. Then, following the course of the Magat and Ibanag rivers, he reached the city of Nueva Segovia (Lal-loc).

inasmuch as these mountains have remained undiscovered during so many years, and there is no other reason to call them so but that of their nearness and proximity to the first Ituy, situated towards the sea-shores of Baler and inhabited until now by the pagan Ilongots, more specifically known by the name of Italons; and the map of Father Murillo places them, with the name of Italons, between Pantabangan and Baler and Casiguran with rather bold letters." (FRANCISCO ANTOLIN, O.P., "Compendio cronológico sobre el camino para Cagayán y misión de Ituy; su descubrimiento; entradas y sucesos," MS in the Dominican Archives, Manila, Philippines Section "Cagayan," vol. 30, fol. 4a)."

According to Father Antolín, the Isinays identified themselves in regard to their name as follows: "No particular reason has been found to explain how the name 'Ituy' and 'Ituys' has been restricted to the Isinays. If asked, they reply that their proper and legitimate name is 'Inmees'; although they acknowledge that their Paniqui neighbours use to call them 'Malaat' and among the Pampangos they are known by the name 'Isinay'. On the other hand, they do not welcome being called 'Ituy' or 'Ituys' nor do they remember to have ever been called so. It is true, however, that here in Dupax there is a place near Apean called 'Tue' and in Aritao or Buhay there is another known as 'Tue', where, due to the good quality of the soil and sands of a rivulet, the cacao grow well. Yet, the fact that these places have been called so is no proof, as the natives aver, of ever having a village or a tribe recognized by this name but rather from a fairly corpulent and reddish tree, similar to the narra, which they call 'Tue' that grows well in these places. They do not remember that there has been among them a village or a tribe named 'Tuy' or 'Itui', inasmuch as they have always called themselves 'Inmees' or 'Isinays' (*Ibid*).

² "The village Tuy was located at the source of the Tuy river... (the river called 'Tuy' is the Magat river, which in its first portion is named Marang...) A probable location of the village of Tuy is east of the place where the Marang river changes its original eastern course and starts flowing towards the north (the place where rest-house *Camarin de Santa Clara* was established afterwards). The site, although not productive of rice, was of the greatest strategic and economic importance for the *Isinay* tribe as it commanded the Caraballo Pass and was thus the gate to the plains of Central Luzon" (P. FERNANDEZ, O.P. & J. DE JUAN, O.P. "The Social and Economic Development of Nueva Vizcaya, Philippines, 1571-1898", in *Acta Malilana*, Series B — Number 1 (8), December, 1969, pp. 73-74).

The Dasmariñas expedition was soon followed by two others under the leadership of Francisco de Mendoza and Pedro Cid. The latter returned to Manila by the same route, while the former, treading on the footsteps of Dasmariñas, reached, like him, the city of Nueva Segovia.³

Regarding their ethnic origins, the Isinays did not seem to have realized by mid-18th century that their ancestors had been immigrants in the valley, and Father Francisco Antolín, their foremost historian, bears testimony to this in his unpublished manuscript on Ituy and Paniqui. However, his testimony runs contrary to the statement of Father Pedro Luis de Sierra, who affirms that the Isinays had first inhabited the plains of Irraya (north of Isabela) and that later they had to migrate southwards due to the pressure of more warlike tribes, specially the Gaddans, their neighbours in the north.⁴

The Isinays were generally described by historians as a docile and peaceful people, in sharp contrast with their neighbours, the Gaddans, Igorots, and Ilongots who were more inclined to warring and plundering. The first missionaries found them living in clean and orderly villages of an average of fifty to one hundred houses each, and maintaining peaceful relations with other neighbouring ethnic groups.

³ Regarding the expeditions undertaken by the Spaniards for the "pacification" of the valley of Ituy, see: PABLO PASTELLS, S.J., *Historia General de Filipinas*, Vol. III, Barcelona, 1928, pp. CLIX-CLXII; and JUAN MANUEL DE LA VEGA, "Expeditions to the Province of Ituy," in BLAIR & ROBERTSON (Emma Helen and James Alexander), *The Philippine Islands, 1493-1898*, 55 Vols. Cleveland, A. H. Clark, 1903-1909, Vol. XIV, pp. 281-323). The description given by Pablo Pastells, based on documents extant in the Archives of the Indies, Seville, is particularly interesting and useful. For an exhaustive list of sources concerning the history of the Ituy valley, cfr.: FRs. PABLO FERNANDEZ & JACINTO DE JUAN, O.P., *Op. cit.*, pp. 159-234. This article was written by Father Jacinto de Juan with the assistance of Father Pablo Fernández, archivist of the province of Our Lady of the Rosary. Unluckily it was not finished due to the transfer of Father de Juan to the United States; Also JUAN FERRANDO, O.P., and JOAQUIN FONSECA, O.P., *Historia de los PP. Dominicos en las Islas Filipinas*, Madrid, 1870, Imprenta y Estereotipia de M. Rivadeneyra, Vol. II, pp. 184-196, The History of Frs. Ferrando and Fonseca is a creditable, sure and orderly guide in summarizing the presence of the Dominicans in Ituy, although incomplete and "nebulous" regarding the initial stages. Father Fonseca, in recasting the manuscript of Father Ferrando, spoiled it somehow by dressing it with the trappings of his bombastic style.

⁴ ANTOLIN, *Op. cit.*, fol. 5b.

Dasmariñas says this about them: "The Indians are robust, intelligent and energetic. All their houses are large and quite well-constructed. Their villages contain about five hundred or more inhabitants . . . The people display more politeness and good manners than the others. They have places, set apart, where they discuss public matters. They say that public affairs should not be discussed in houses with women."⁵

Father Aduarte describes them in the following manner: "They have their villages which are very clean and orderly, something unheard of among pagan natives. Besides, their villages maintain very friendly relations among themselves, a thing that is still more surprising, because, as a rule, these natives follow the policy that "strength makes right," even at the risk of losing their heads in the fray. As a result, [i.e. of this way of life] in their journeys, they go alone without being afraid that somebody may do them harm or grab what they carry, for in this regard, they feel perfectly at ease, to such an extent that they leave their rice, each one in his own field, which they harvest while still with the spike and gather it together in heaps covered with hay. From there they carry the rice to their houses to be pounded and consumed, without fear that anyone may take what is not his."⁶

Frustrated Evangelization Attempts. Before the end of the 16th century, the Franciscans had made two attempts to open a mission in or towards the valley of Ituy, and in both, they failed. As a matter of fact, four Franciscans had joined the expedition of 1594, commanded by Toribio de Miranda, but in the end soldiers and missionaries withdrew due to unfavorable circumstances.⁷

Meanwhile, the Augustinians, who later were to play a decisive role in the evangelization of Ituy, founded the out-mission stations of Manaoag in Pangasinan, and Gapan in Upper Pampanga, as the present province of Nueva Ecija was then called. The latter was to serve in succeeding years as a springboard for

⁵ "Expedition to Tuy," in Blair & Robertson, VIII, 251-252.

⁶ DIEGO ADUARTE, O.P., *Historia de la Provincia del Santísimo Rosario de Filipinas* (Zaragoza, 1693), p. 638, col. 2.

⁷ ADUARTE, *Op. cit.*, pp. 636-637.

the foundation of Bongabon, Pantabangan, and Caranglan, so often mentioned by historians in connection with the Ituy mission.⁸

In 1605, the Augustinians, finding that Manaoag was too far from Lingayen — their enclave in Pangasinan — gladly turned it over to the Dominicans, who, by this time, had already founded Mangaldan.

The first Dominican missionary of this town was Father Juan de San Jacinto, an indefatigable apostle who, within a short time, was able to expand his missionary influence to some as yet uncivilized ethnic groups inhabiting the slopes of the mountains that separate Pangasinan from Nueva Vizcaya. These people were, for the most part, Igorots and Alaguetes (Negritos).

Years later, Father Tomás Gutiérrez who had succeeded Father Juan de San Jacinto as Vicar of Manaoag, visited in one of his apostolic excursions the settlement of Ambayaban, then inhabited by Igorots, whose site may roughly correspond to the present San Manuel (formerly called San Bartolomé de Agno and also Malionglong).⁹

It was at this time that some Isinays, attracted by the kind treatment and affable manners of the Dominican missionary, requested Father Provincial in 1608 for Fathers of the Order. However, much to his regret, the Provincial Superior could not accede to their request due to the shortage of personnel. Some time later, the new Provincial, Father Baltasar Fort (1608-1612) was able to grant their request, after obtaining the required permission from the ecclesiastical and civil authorities, as shown in an original document still extant in the Dominican Archives, dated 26 October, 1609.¹⁰

Upon knowing all this, and even before the official license was granted, two veteran Dominican missionaries from Pangasinan had already volunteered to explore the region. They were

⁸ GASPAR DE SAN AGUSTIN, OSA., *Conquistas de las Islas Filipinas*, Madrid, 1698, p. 437. The first Catholic missionaries to enter Ituy were the Augustinians Diego Gutiérrez and Mateo de Peralta, who accompanied Dasmariñas in his expedition of 1591 (Blair & Robertson, XIV, p. 309).

⁹ ANTOLIN, *Op. cit.*, fol. 11a.

¹⁰ Section "Cagayan," Vol. 28, document 1.

the already mentioned Fr. Tomás Gutiérrez and Fr. Juan Luis de Huete.

As a result, a few days later, they were already among the Ituys, but their achievements were limited to erecting a cross in several hamlets, as a sign that they were taking possession of the place in the name of Christianity.

They taught the Isinays some ceremonies of the Catholic cult and the principal prayers in the Pangasinan dialect which, although fluently spoken by the priests, was hardly understood by the Isinays, since it was a dialect different from theirs.

Then they went back to Pangasinan to make their report about the good results of their exploration to the Father Provincial.

In view of the good results of this visit, Fr. Fort decided to send permanent missionaries to Ituy. But the planned undertaking failed to gain ground due to the complaint presented by the Franciscans to the Royal Vice-Patron that Ituy fell within their area of responsibility and that, as a consequence, it was their privilege, not the Dominicans, to evangelize it.¹¹

In fact, about the year 1611, Father Blas de la Madre de Dios, the Franciscan Provincial, accompanied by eight priests of his Order, took the road of Baler, in the Pacific coast, with the end in mind of making an exploratory trip before founding a mission. Then starting from Casiguran and followed by his secretary, he began to explore the land by travelling towards the west, and once well inside the mountains, he found that the inhabitants of

¹¹ The reasons alleged by the Franciscans were the proximity of Ituy to their mission of Baler, and the fact that they had been already in the valley. About the initial presence of the Franciscans in Ituy Father Francisco Antolin, following the manuscript of the Franciscan de la Llave says: "The fifth Governor of Manila, Dasmariñas, commissioned his son Don Luis, to explore the hinterlands of this island of Luzon, with armed men, who, crossing the Ituy river and other provinces not yet discovered or seen by the Spaniards, finally reached Cagayan. (This is too brief and very confused). With him went four religious of our Father St. Francis: Fr. Diego Villar as Superior, and Fr. Hernando de San Buenaventura, and the brothers Fray Pedro de la Piedad and Fray Juan Cortaza (Llave, p. 317)." We know from other sources that the Franciscans accompanied not Dasmariñas but Toribio de Miranda in 1594 (Cfr. *Compendio Cronológico sobre el camino para Cagayán por la provincia y misión de Ituy, su descubrimiento., entradas y sucesos*, MS in the Dominican Archives, Manila, Philippines, Vol. 30, fol. 40a).

the place were a rude, unruly, and aggressive people, with little or no interest in embracing our religion or becoming vassals of the Spanish King.¹²

In spite of all this, he and his Franciscans founded a mission, which did not last long due to the infidels' resistance to accept the Faith, and above all, to the climatic conditions of the place which claimed the lives of some and brought the Provincial himself to the point of death.¹³

It is, therefore, very likely that the Franciscans, instead of evangelizing the pleasant valley of Ituy, must have erroneously worked among the Ilongots who occupied the eastern spurs of the Sierra Madre. The latter have always proved inimical to colonization and antagonistic to the teachings of the Gospel. On the contrary, the Isinays were docile and, as a rule, easy to deal with. And so, the Isinays remained without spiritual pasture until 1619, when the Dominicans established the mission station of Santo Domingo, which was probably located on the southwestern slopes of the Caraballo mountains and close to the borders of Pangasinan.¹⁴ In the year 1624 they founded another out-mission station, also southwest of the Caraballos, which they placed under the patronage of San José. Unluckily, this latter foundation disappeared soon for reasons unknown to us.

Meanwhile, the King of Spain had ordered his Excellency, Miguel Garcia Serrano, the Archbishop of Manila, by a document dated 13 October, 1620, to entrust the Ituy mission to the Dominicans. And even before the Royal decree arrived, Governor Alonso Fajardo had already requested them to take charge of it.¹⁵

In December 1632, when Fr. Francisco Herrera was on a visit to Pangasinan, around twenty-four natives of Ituy went to see him to express their desire to have a priest of the Order minister to them. Touched by their insistence, the Fr. Provincial gave them Fr. Gutiérrez and Fr. Juan de Arjona, who had already visited their land.

¹² HILARIO MA. OCIO, O.P., *Monumento Dominicano, o sea, Casas que ha adquirido la provincia del Santísimo Rosario de Filipinas*. Desde 1587 a 1898, MS in the Archives of the University of Santo Tomás, pp. 259-268.

¹³ ANTOLIN, *Op. cit.*, fol. 11b.

¹⁴ ADUARTE, *Loc. cit.*

¹⁵ OCIO, *Op. cit.*, p. 260.

Both left Pangasinan for the valley of Ituy on December 6, 1632. On foot, Ituy was a four-day journey. The trails were narrow, the terrain stony and often covered with thick underbrush and, to make matters worse, full of leeches which made them bleed profusely with their prickings. In the end, they reached the town of Tuy where they found some already Christianized people.

They passed through other settlements which, like Tuy, were located in the northern slopes of the Caraballos, in the Marang valley.¹⁶

They also contacted the Negritos, who were a nomadic ethnic group, more abounding then than they are now in the Philippines, according to the various reports of the missionaries. They were also referred to as Alaguetes and Zambals, and lived on both sides of the Caraballos, often without fixed abodes and roaming aimlessly in the forests. One particular group, according to Father Francisco Antolin, lived in a place named Nono, between Aritao and Dupax. They also lived in the southern watersheds of the said mountains, as far as Puncan and Santa Rita.¹⁷

Aside from this, we do not have much information about the Ituy missions during the years 1633-1652. Very likely, they were abandoned again around 1639.¹⁸

The Provincial Chapter of 1652 tried to revive once more the mission of Ituy by appointing Fr. Teodoro Quirós as its Vicar, and giving him four other companions.

They left for the Mission with an escort of Spanish soldiers who were sent by order of the Governor to maintain order among the mountain tribes. Unfortunately, illness, malnutrition, the hostility of the people in the neighboring towns, and the misconduct of the garrison killed what hopes the Dominicans entertained regarding the restoration of the Ituy mission.

¹⁶ *Ibid.*

¹⁷ ANTOLIN, *Op. cit.*, fol. 19v.

¹⁸ As the Acts of the Provincial Chapters of 1619 and 1625 had accepted the foundations of Santo Domingo and San Jose, so those of 1633 accepted San Miguel Arcangel, and later, in 1637 mention is made of Dongla (Dingla), Tucay (Tuhay) and Basaba (Baxabax). (Cfr. *Acta Capitulorum Provinciae Sanctissimi Rosarii Philippinarum* Tomus Primus, Manilae, Typis Collegii Sancti Thomae, 1874, pp. 108-109, 135, 165, 181.)

In addition to the above enumerated causes, we may add the hostility of the Ilongots who seldom stopped molesting the Isinays for having accepted the Spanish domination and embraced the Christian Faith.¹⁹

Fifty years were to pass before the Dominicans would make another attempt to restore the Ituy mission. At the close of the 17th century, and owing to the missionary zeal of some Dominicans of Pangasinan, two missions were opened southwest of the Caraballos, which were to serve in succeeding years as bases for

¹⁹ Father Ocio summarizes the restoration and loss of the Ituy mission in the fifties of the 17th century with the following words: "In the year 1652, after we had lost the missions of Japan, Formosa and the Moluccas, Governor Fajardo saw it fit that we should return to Ituy with an escort of soldiers. In fact, the mission of San Miguel Arcangel having been accepted by the Chapter of that year, with voice (i.e. power of vote) in the Chapter, it also appointed Father Teodoro (Quirós) de la Madre de Dios, Vicar and Superior of both the Vicariate and the mission station, and gave him as companions Frs. Bernardo Cejudo and Pedro de la Quintana and the lay-brother Alonso Villegas. In the year 1654 the mission personnel was reenforced with the Frs. José de Madrid and Manuel Rincón. Frs. Cejudo and Rincón soon died and the rest had to leave, thanking God for having spared their lives, while the Spaniards of the fort—who had survived a pestilence—lost theirs i.e. at the hands of the natives. The cause of this revolt was none other than the outrages committed by the soldiers, who had not felt ashamed to grab the women in order to give vent to their lust; and this is so true that if the Fathers whom the insurrectionists escorted in their withdrawal, had put off their trip for a little longer, the Mission would have gone on, as Father de la Maza was later told by the boys who had served Father Teodoro, and is further corroborated by the fact that our Fathers continued attending to the spiritual needs of the mission from Pangasinan, as attested to by Part Two of our History" (*Monumento Dominicano*, p. 265).

To the aforesaid historical note Father Ocio adds the following pastoral observations: "There was not lacking on this occasion someone who objected to our return to Ituy, alleging to the effect: First, the hostile reception accorded by the said natives to our missionaries, although it was not so inimical as that shown by them to those of other Religious orders . . . ; Second, the privations that had perforce to be endured in that land; Third, the danger that they might kill one or another religious, when these are so needed in the Province (i.e. of Our Lady of the Rosary). — To the objection, the V. Father Fray Domingo González answers as follows: "that they are now repentant for what they have done and that, even though they were left to their fate by other Religious families, still the duty of evangelizing them reverts to ours, and this even at the risk of our lives; to the second that is, to the privations that had to be endured due to the poverty of the place and wretchedness of its people, he replies that if they (the missionaries) have a farm with cows and hens to provide them with eggs and milk, added to the Mass wine and one or another fish sent from Manila, they could consider themselves as more than sufficiently regaled; and he finds insufficient the third reason, since the 'reduction' of the Paniquis and Gaddans will bring about, as a result, the elimination of that place of refuge of so many apostates" (*Ibid.*, p. 666).

the reopening and maintenance of the missions in the valley. One was San Bartolomé, which was situated along the banks of the Agno river and about ten leagues distant from Manaoag. It mainly consisted of some nomadic or seminomadic people who made a living by panning gold in the sands of the Agno river.

It was soon found out, however, that San Bartolomé was too distant from Manaoag and, as a result, the Dominicans founded another town, which was then called San Luis Beltran and today is known as Asingan. This latter settlement was regarded as a place of refuge in case something untoward happened to San Bartolomé in case of an attack of the Igorots, as what actually happened in the year 1713 when church, convent, and houses and all that they contained were put to the torch by a hostile band of said mountaineers. The priest and the townspeople withdrew to San Luis, which also disappeared soon after. Both were restored in later times, under different names.²⁰

Another Restoration, and Subsequent Loss, of the Ituy Mission. This time it was Fr. Francisco de la Maza, a veteran missionary from Pangasinan who, spurred by his ardent zeal for the salvation of souls, made a fresh attempt to bring back to life the apparently dead mission of Ituy. With the approval of his Superiors he crossed, in spite of his somewhat advanced age, the Caraballo mountains in order to preach the Good News to the Isinays, by whom he was received among the discordant sounds of their rustic musical instruments. Let us say in passing that Father de la Maza was a lover of music and a man who knew how to take full advantage of his musical talents to win the good will of those primitive people.

Soon after, using Burubur, or Bagtar, as the center of his apostolic excursions, he announced his intention of visiting other settlements, whose exact location is hard to determine but which must have probably fallen within or near the triangle described by the

²⁰ PABLO FERNANDEZ, O.P., "*Dominican Towns in Pangasinan*" (Asingan and San Bartolome de Agno), in *Boletín Eclesiástico de Filipinas*, January-February, 1985, pp. 91-98.

actual towns of Aritao, Dupax and Bambang. They were all willing, save for one or another settlement or person, to welcome the missionary.

The news of Fr. de la Maza's initial success encouraged the Provincial Superior of Manila to assign three more religious to the undertaking: Frs. Domingo de la Escalera and Diego Ortiz and the lay-brother Domingo Maza. All arrived in Burubur at the end of 1702. However, the unhealthy climate of the region soon brought Fr. Escalera to the grave, while Fr. Ortiz, who had also become seriously ill, was forced to abandon the mission for good. Thus, once again was Fr. de la Maza left alone with the only company of the lay-brother. But this setback did not diminish his courage; on the contrary, willing to spread the Gospel to the nearby ranches of Dingla, Marian, Canan and Apalan, he decided to send a messenger to the chief Magalipto in order to obtain his approval to set foot in their midst.

De la Maza's intent was partially thwarted by some Christians of Caranglan, who by crafty means tried to dissuade him from the undertaking, lest they lose their profitable trade with those "uneducated" pagans of Ituy. And so, they began to spread rumors about a possible hostile reception by the natives if he went ahead with his journey. In spite of all this, Fr. de la Maza, armed only with a cane, decided to evangelize said towns. Those from Marian and Canan welcomed him with the usual native hospitality; the people of Apalan, on the other hand, abetted by some of their chiefs, put up some objections to the preaching of the Gospel, such as: that soldiers would not come to their land; that personal services and taxes would not be demanded of them; and that they were to be paid a just salary for their share in communal projects.

However, if until then all had gone fairly well due to the charismatic endowments and strong personality of Fr. de la Maza, his death, that unexpectedly occurred in Burubur on February 11 of 1703, marked the beginning of the end of the mission. Some attributed it to poison — and Pigu may well be one of them — but

most probably it was the effect of so many labors, lack of appropriate housing and nourishing food and also to the intense humidity of the area, especially of Burubur.

A few days after the passing of Fr. de la Maza, an armed band of Ilongots attacked the settlement of Burubur, putting the makeshift church buildings to the torch and killing a household servant, while Brother Maza — the only Religious left in the mission — after hiding in the thicket during the assault, took almost immediately the road of the Caraballos with the hope of finding a place of safety among the Augustinians of Caranglan.

There he met Frs. Juan Mateos and Joaquín de la Torre who were being sent to Ituy from Manila to fill the place of Fr. de la Maza. Both heard from the lips of the Brother the distressing news of the burning of the mission buildings in Burubur, and yet they did not feel discouraged; on the contrary, gathering fresh courage they proceeded to the valley, where soon after they were visited by Father Provincial, then on a visitation in Pangasinan who, on learning the news of the disaster, decided to go to Ituy to animate missionaries and neophytes with his presence.

But, as it happened, it seems that he went there to witness a new and worse disaster, for on one of the following days Burubur was attacked again and reduced to ashes by a band of about a thousand warriors, composed of Ilongots, Ibilaos, Ibalibones (that is, Gaddans of Bayombong who were notorious for their fierceness), and Isinays.

In view of such an unexpected assault, the missionaries, headed by Father Provincial and his few escorts, did what had been done numberless times by the natives in similar circumstances when there was not room for defense: *In monte salvum te fac* — “look for your safety in the mountain.” And from the forest, having no place to go within mission, the Religious took the trails leading to Caranglan, from where they proceeded to Manila, not however without leaving among the Augustinians Fr. de la Torre to keep from there a close watch on the affairs of the mission. Before leaving Ituy, the Provincial promised the converts, who by

the time numbered one hundred and eighteen, to seek redress in Manila for the insults and damages inflicted on the mission and its people.

And the redress came in the form of a punitive expedition, consisting of twenty Spaniards, three hundred Pangasinanes, one hundred and fifty Pampangos and fifty Mardicas (i.e. natives of Ternate in the Moluccas, residing in Maragondon since the time of Governor Manrique de Lara), under the command of Captain Pedro de Avilés.

After punishing the perpetrators of the destruction of Burubur by burning Apalan and some other settlements, Avilés returned to Manila with most of his men, leaving in Ituy a small force to keep the infidels at bay and the land for the Castilian Crown. The remaining garrison, first quartered in a fort that it speedily built in Burubur, transferred soon after to a healthier site, near the plain of Santo Rosario at the foot of Mt. Biribir. Such a transfer, however, was not welcomed by the Christian Isinays, some of whom preferred to migrate to the missions of Santa Rita and Puncan, south of the Caraballos.

In spite of this unwelcome news, the Provincial Chapter of 1704 assigned Fr. Jacinto Luna to Ituy as *socius* of Fr. de la Torre. Both set up their quarters in Burubur but not for long because, both having fallen sick, were compelled to go to Manila to regain there their lost strength. Father de la Torre died on the way and was buried in Apalit and his companion, having reached Manila, recovered completely.²¹

²¹ The Nueva Vizcaya missions, as the reader may have easily concluded from the forgoing facts, was a costly affair for the Dominicans in the Philippines. Something similar happened during the several attempts made to open and stabilize the Batanes mission (1686-1783). Let us hear the following comment of Father Juan Peguero in regard to the Batanes islands, a sister mission of that of Ituy in time, deaths and privations: "These deaths are ordinarily the consequence of unfavorable climatic conditions which in these Islands are so many that for each league there is a change of climate; but also it proceeds from the bad treatment that the Religious give their bodies [i.e. in matters of food] for all that the native can afford to give them is a little rice cooked with water, and there is no other nor do they [the natives] know any other." (*Historia en Compendio de la Provincia del Santísimo Rosario de Filipinas*, MS in AUST (Archives of the University of Santo Tomas, section "Provincia", uncatalogued, p. 36).

The loss of so many religious, added to the hostility of some Isinays and all of the neighbouring tribes convinced Father Provincial of the futility of making further sacrifices for such a costly mission and, as a result, he requested the Governor General to release him from all his commitments, and so it was done.²²

²² DOMINGO COLLANTES, *Historia de la Provincia del Santísimo Rosario de Filipinas*, Manila, 1783, pp. 15-69; FERRANDO FONSECA, *Op. cit.*, pp. 723-742, 780-786; OCIO, *Monumento Dominicano*, pp. 267-269. Cfr. also: No. 5, "Consulta del M.R.P. Provincial, Fr. Francisco Jiménez, en la que pide al Superior Gobierno se sirva dar eficaces providencias para que los nuevos cristianos del pueblo de Burubur tengan la defensa necesaria, etc., y lo dispuesto por el Superior Gobierno, etc."; No. 6, "Consulta que dicho M.R.P. Provincial hizo al Superior Gobierno a fin de que se diesen providencias para la defensa necesaria de los del pueblo de Burubur, y las demás diligencias que en orden a esto y a otros puntos concernientes a la Misión se practicaron en el Superior Gobierno, etc."; "Tanto simple del decreto del Superior Gobierno en virtud de haberse experimentado la intemperie en que se implantó la fortificación del pueblo de Burubur"; "Tanto simple de la dejación que hizo esta Provincia de la misión de Ituy por inopia de religiosos, etc." (Cfr. Archives of the Province of Our Lady of the Rosary, Manila, Philippines, Section "Cagayan," Vol. 29, *Index*). For a more modern insight into the Ituy mission, see also: FELIX M. KEESING, *The Ethnology of Northern Luzon*, Stanford University Press, Stanford, California, 1962, pp. 271-283.

Relación de Pigu

(Relación que en lengua Isinay hizo un indio bautizado en Burubur por el P. Maza, llamado Luis Beltrán Pigu, capitán de infantería e intérprete de los agustinos, a quien enterré yo en Aritao el año 1777)

Siendo gobernador Zabalburu y Provincial el P. Jiménez, llegó a Caranglán el P. Francisco Maza, Misionero de Calasiao, y desde allí envió recado a los de Burubur participándoles su llegada y ánimo de ir a ser su Padre, por un antiguo cristiano de Caranglan llamado Marcos Manalbung, maestre de campo.

Juntáronse en Burubur todos los vecinos y naciones vecinas a conferenciar, mataron su puerco, y su respuesta salió favorable a la venida del P. Maza, y fueron los de Burubur a acompañar y traer al Padre, y vinieron de otros pueblos de adentro a darle la bienvenida y recibir los regalos que les dio el Padre. Al tercer día se volvieron a sus pueblos, diciendo que el Padre se estuviera quieto en Burubur, mientras que ellos daban aviso a las naciones yumanguí, ibalibón, ilongot e ibilao, que eran infieles.

No tardó el Padre a enviar despacho a Manila o aviso, y lo llevaron dos cristianos antiguos y cuatro muchachos, y, para enseñarles el camino, fueron dos más, Don Marcos Manalbung y Don José de la Cruz. En Manila les vistieron y ragalaron con dones y títulos.

Pigu's Narrative

(A Report written in the Isinay dialect by a Filipino native, named Luis Beltran Pigu, an Infantry Captain and an interpreter of the Augustinians, whom Father de la Maza baptized in Burubur [1702 or 1703] and Father Francisco Antolin buried in Aritao in 1777).

In the time of Governor Zabalburu and the Provincial Fr. Jiménez,¹ Fr. Francisco Maza, missionary from Calasiao, arrived at Caranglan,² and from there sent word to the people of Burubur³ of his arrival and desire to be their Father, through the kindness of an old Christian of Caranglan called Don Marcos Manalbung,⁴ "master-of-the-camp".

People from the neighboring provinces gathered at Burubur, and through much feasting, showed their pleasure for the coming of Fr. Maza; from Burubur they went forth to bring and accompany the Father. On the third day they returned to their homes, telling the priest to remain in Burubur while they notify the Yumangui,⁵ Ibalibon,⁶ Ilongot⁷ and Ibilao,⁸ who were infidels.

Soon after, the Father sent a letter to Manila by means of two old Christians and four boys and two others to show them the way, Don Marcos Manalbung and Don José de la Cruz. In Manila they were conferred titles and given presents.

Después de su llegada, fue el Padre con los de Burubur a buscar sitio bueno para poner iglesia y convento, y les pareció ponerlo en Bininong, que es lugar de sementera de gabe (cerca de Burubur está este sitio, y lo llama el P. Maza en una de sus cartas Bactar), y se comenzó a fabricar la iglesia.

Un día el Padre llamó y dijo a todos los hombres: "vamos a pasar a las sementeras." Pero luego vieron que su intención era de ir a visitar e ir a Dongue (es la llanada del Apean). Luego que bajaron a la llanada de Pahipahi (Peajipaj o Santo Rosario), le dijeron los más viejos: "Qué cosa, Padre, ¿cómo vamos a Marian sin haberles antes avisado, y más siendo estos infieles? Si nos lo hubieras dicho, hubiéramos traído lanzas y corazas."

La respuesta del Padre fue decir: "Vamos adelante." Al lego (Fr. Domingo Maza) que había salido con él, le hizo volver para que cuidase de la iglesia y convento que se estaban haciendo. Venía allí el padre de un criado, o muchacho suyo, llamado Juan Roque y le dijo:

"Padre, me vuelvo yo con mi hijo; que tengo mi pie herido, y, si se moja en los ríos, será preciso quedarme detenido en Dongue (o Apean)."

Le respondió el Padre:

"Vuélvete tú, y no lles a tu hijo, sino déjalo venir conmigo."

Cogió el Padre Maza a su muchacho y lo puso en el mismo banco en que llevaban al Padre, y lo cargaron desde Biribir hasta el paso del río en el lugar Pota. Estaban ya en el paso y lugar de Pota, abajaron el muchacho y dijo el Padre a sus criados lo pasaran a cuestras. Pero fue su padre, se lo quitó, cargó con él, y, sin pasar a la otra banda, se fue con él río arriba a esconderlo. Luego llamó el Padre al muchacho, y, viendo que no respondía, los mandó buscar; y no pudieron dar con ellos ni sus pisadas.

Habiendo marchado el Padre, salieron y se volvieron a Burubur, a fin de que este muchacho no fuera a Apean por el peligro de los infieles.

Después de haber ido el Padre a Marian, a los dos días de estar allí se fue para el Apean. De su llegada a Apean tuvieron noticia los de Ibalibon, y luego un principal ibalibon le envió de regalo una ropa (como paño de manos) y dijo al portador:

"Darás el paño, como está, al Padre, y cuando reciba esto, lo olerá."

One day the Father gathered the men and told them, they were going to the rice-fields. But soon the people saw that the intention was to go and visit Dongue (the plain of Apean). Reaching the plains of Pahipahi⁹ (Peajipaj or Santo Rosario) the older ones said to him: "What is this, Father? How come we are going to Marian without first informing the inhabitants there, considering that they are non-Christians? If you had told us, we would have brought spears and shields."

The Father simply answered: "Let us go on." He, however, told the laybrother (Fr. Domingo Maza)¹⁰ who had gone with him, to go back and take care of the church and convent that were in the process of construction.

The father of a houseboy of his, by the name of Juan Roque, was with the group, and told him: "Father, I am going back with my son, for there is a wound in my foot, and if it gets wet in the river, I would perforce have to remain in Dongue (or Apean)."

The Father answered, you may, but don't bring your son, leave him with me. Father Maza took the boy, placed him in the seat reserved for himself, then commanded that the boy be carried from Biribir to the river pass near Pota. Here they brought down the boy, lifted the Father, and carried him over the river in the seat. The Father then commanded that the servants carry the boy on their shoulders to the other side of the river, but his father came, took the boy away, and without crossing the river, carried him upstream to hide him. The Father called the boy, and receiving no answer, bid everyone to search for him. It was fruitless, they could not find even his footprints.

After the Father had gone, the boy and his father returned to Burubur, for fear of the non-Christians, should the boy reach Apean.

Arriving at Marian, the Father after two days of stay proceeded to Apean. The people of Ibalibon knew of his arrival to Apean; a chief of Ibalibon then sent a hand-woven cloth as gift, saying to the bearer: "You shall give this cloth, as is, to the Father. When he receives it, he will smell it."

Y a los dos días comenzó la enfermedad del Padre.

Después que entró en dos pueblos, no quiso bautizar; solamente hizo sus regalos de algunas cosillas, y envió recado a los de Burubur para que vinieran a llevarlo en talabón. Y lo llevaron a Burubur, y lo dejaron en un apartado de la nueva iglesia.

A los tres días de su llegada fueron a Caranglan a llamar al Padre agustino Isasinaga de Sta. María. Lo confesó y dio el Viático, y se volvió a Caranglán. Y antes de diez días murió el P. enfermo. Y, después de un mes desde su muerte, quemaron los infieles la iglesia, mataron a un criado, y dos semaneros los malhirieron. El Lego con dos criados, Andrés y Ramón, se volvieron o se fueron a Caranglán.

No tardó dos meses a volver el Provincial a Burubur, y venían en su compañía hasta seis religiosos con acompañamiento de escoltas con armas. Llegaron por la tarde y al mismo tiempo llegaron las gentes vecinas, y amigas al parecer, de otros pueblos. Aquella noche no durmieron. De los que vinieron al recibimiento, dos hombres, que estuvieron acechándolo todo, pusieron agua en las escopetas del Provincial.

Y por la mañana acometieron al pueblo, sin hacer resistencia las escoltas del Provincial, por estar cansados. Los dos hombres dichos fueron enviados por delante de la multitud de gentes que venían a pelear y acometer a los del pueblo. Y, siendo pocos en el pueblo, fueron vencidos. Cuatro fueron heridos, porque las flechas llovían como agua. Mataron a un escolta, y entraron el pueblo, y cogieron las cosas del convento e iglesia. También se llevaron mucha plata.

Mientras tanto se fue el Padre a arrodillar a una imagen de Santa María que estaba en un camarincito, y, a no haber sido por cuatro principales de Burubur que lo cogieron y escaparon, lo hubieran muerto. Pudieron los de Burubur esconder cuatro tinajuelas de azúcar, y bizcocho, y después las entregaron al Provin-

In two days time the Father got sick.

After he had entered two towns, he did not wish to baptize, but only gave gifts. He also sent a message to those of Burubur to carry him back in a hammock. After they had brought him to Burubur they left him in one room of the new church.

Three days after his arrival, they went to Caranglan to call the Augustinian Father Isasigana of Santa María.¹¹ The latter heard his confession, gave the Viaticum, then returned to Caranglan. The Father died ten days after. One month after his death, the non-Christians burned the church, killed a servant, and badly wounded two week-end helpers. The laybrother with two house-boys Andrés and Ramón, went and returned to Caranglan.

The Father Provincial tarried no more than two months in paying a visit to Burubur. With him came six religious accompanied by a few armed escorts. They arrived in the afternoon, and at the same time the neighboring people, who apparently were friends of the other towns, arrived to welcome him. That time they did not sleep. Two of those who came to welcome, were observing everything, and put water in the muskets of the Provincial.

In the morning they attacked the town, the escorts of the Provincial not offering resistance for being tired. The two mentioned above were sent ahead of those who came to fight. The townspeople were few, and were consequently defeated. The arrows rained like water, hurting four and killing one escort. The attackers entered the town, took things from the church and convent, including much silver.

In the meanwhile, the Father had gone to kneel in a small room before the image of the Blessed Virgin. Were it not for the four chiefs of Burubur who carried him off, they would have killed him. The people of Burubur were able to hide four jars of sugar and biscuits, which they later handed over to the Provincial. The Provincial went home without leaving any priest in Buru-

cial, el cual se volvió sin dejar Padre alguno en Burubur. Estos de Burubur no se alzaron, sino que estuvieron allí quietos.

Después volvió a Burubur el P. Joaquín de la Torre, y también el cabo Don José / i.e. Pedro de Avilés /, acompañado de soldados castilas, pampangos, tagalos, mardicas (de Ternate), y pangasinanes. Hicieron allí su cuta cerca de Burubur, en un sitio llamado Llense, y mudaron allí el pueblo. Y, después de haber formado cuta, convento e iglesia, marcharon los soldados a registrar la tierra, y llegaron al pueblo de Apean y lo quemaron. Y, a la vuelta, descansaron en donde está ahora Dupax. Y a su vuelta formaron cuta en Biribir, más abajo de Pahipahi (o Santo Rosario).

Quiso el Cabo que los de Burubur se mudasen a Biribir, en donde estaba la cuta, pero ellos quisieron más irse a Puncan. Los otros isinayes alzados se fueron a esconder y juntar en las barrancas de Buhay, y allí los encontraron los agustinos cuando entraron el año 1711.

Tuvieron miedo los principales de Burubur a la mudanza que el Cabo de la fuerza de Biribir quería junto a la fuerza en la llanada del Santo Rosario, y determinaron ausentarse de Burubur, a irse a Puncan, que era jurisdicción de los agustinos. Esto fue el año 1706. Por la misma razón los otros isinayes fueron a esconderse en las barrancas de Buhay; juntándose allí los indios de siete rancherías; y con esto se fueron los soldados y dominicos.

En el año 1707 se fue a la Pampanga el P. Baltasar Isasigana, que fue Prior de Caranglan, y se quedó solo el P. Alejandro Cacho, cuidando de los pueblos de Santo Tomás, Santo Cristo, San Miguel, San Pablo y Puncan. Este Padre fue el que envió a los principales isinayes de Puncan para que hablasen a sus parientes isinayes; los que, olvidados ya sus temores y sustos pasados, consintieron gustosos a la propuesta.

bur. The inhabitants of Burubur did not rebel, but remained quiet and peaceful.

Fr. Joaquín de la Torre¹² returned later to Burubur. Captain Joseph (i.e. Pedro de Avilés), also came, accompanied by Spanish, Pampango, Tagalog, Mardicans (from Ternate) and Pangasinan soldiers. They made their fort near Burubur, in a place called Llense, transferring the town there. With the fort, convent and church built, the soldiers went to see the land, reaching up to the town of Apean, which they burned. In their return they rested in what is now Dupax and built a fort in Biribir, a place below Pahipahi (or Santo Rosario).

The Captain wanted the inhabitants of Burubur to transfer to Biribir, where the fort was. But they preferred to go to Puncan¹³ instead. The other Isinays who objected went to hide and live in the ravines of Buhay.¹⁴ There the Augustinians found them when they entered in the year 1711.

The chiefs of Burubur did not like to live near the fort in the plain of Santo Rosario, as the captain of the fort of Biribir wanted. So they decided to absent themselves from Burubur, and go to Puncan, which was under the jurisdiction of the Augustinians. This was in the year 1706. The other Isinays on the other hand, went to hide in the ravines of Buhay, forming there seven hamlets. With these developments the soldiers and the Dominicans left.

In the year 1707 Fr. Baltasar Isasigana, who was Prior of Caranglan, went to Pampang, leaving Fr. Alejandro Cacho¹⁵ alone to take care of the towns of Santo Tomás, Santo Cristo,¹⁶ San Miguel, San Pablo and Puncan. This father sent some Isinay chiefs of Puncan to speak with their relative Isinays for the purpose of convincing them to go down from the mountains. The latter, forgetting their old fears and frights, consented willingly to the proposal.

Es verdad que al principio se resistían, y no querían dejarlos subir a sus casas de Buhay. La segunda vez se alborotaron y gritaron, clavando sus lanzas en los dindines de sus casas. Y a la tercera dijeron:

¿“Cómo queréis que consintamos al P. Cacho, si con esto nos hacemos malquistos de ibilaos e ilongotes?”

Todo esto se lo contraron al P. Cacho, quien se valió de un principal de Abaca del pueblo de Mandanohdoh, que había hurtado a una mujer isinay, y se la hizo restituir a su marido isinay; y de este modo pudo hacer las paces entre ibilaos, ilongotes e isinayes; y puso esta mujer, sus parientes y algunas otras familias en el lugar de Managepsop, llamando al pueblo Santa Rita, en el año 1712. A este pueblo fue el P. Cacho a hablar de paces con los ibilaos; y para esto hizo un gasto sin igual, y también los de Burubur, de puercos, vacas, cuchillos, ropas y arroz.

En 1716 convocó por bandos el P. Cacho toda la gente de catorce pueblos o rancherías de su cargo, para que le acompañasen como escoltas para ir a la conquista o reducción de Isinay. Habiendo llegado ya a un lugar llamado Buiti, cerca de Buhay, cogieron sus lanzas y las enarbolaron por la orilla del pueblo.

Luego que el P. Cacho lo supo, dijo:

“¡Ola! Parece que no quieren dejarlos.”

Hizo venir a su presencia a la gente que le acompañaba, y con su bendición se volvieron a la arboleda de Caraballo; pero antes dijo el Padre: “Si no fuera porque yo había de ser el primero que metiera mis zapatos en el agua, ya verían.”

Al otro día pasaron a la otra banda (del monte), y se volvieron a Caranglan.

Luego que el Padre y la gente se ausentaron, comenzó a secarse y agostarse el arroz de los de Buhay. Lo cual, visto por ellos, se juntaron y determinaron ir a Pantabangan a decir al P. Cacho, prometiendo bautizarse y recibirle para cuando volviese

In the beginning, it is true, they resisted, and did not want to let the envoys enter their houses in Buhay. The next time they shouted and made noise, fastening their spears in the walls of their houses. On the third they answered: "Why do you want us to consent to Fr. Cacho's proposal, if through it we will be hated by the Ibilaos and Ilongots?"

All this they narrated to Fr. Cacho, who, to obtain peace, made use of a principal of Abaca,¹⁷ of the town of Mandanohdoh, who had stolen an Isinay woman. By making him return the woman to her Isinay husband, he was able to make peace among Ibilaos, Ilongots and Isinays. The Father then placed this woman, her relatives and some other families in Managepsop, calling the town Santa Rita, in the year 1712. To this town Fr. Cacho went to speak of peace with the Ibilaos; and for this purpose made, together with the people of Burubur, big expenses in pigs, cows, small knives, clothes and rice.

In 1716 Fr. Cacho convoked in groups all the people of the fourteen towns or hamlets under his care, for the purpose of convincing them to be his escorts in the conquest and reduction of the Isinay nation. They were already in the place called Buiti,¹⁸ near Buhay, when they took their spears and hang them near the border of the town. As soon as Fr. Cacho knew it, he said: "It seems they do not wish to leave them."

He called to his presence all those who had accompanied him, and with his blessing allowed them to return to the thickets at Canabuan or Caraballo.¹⁹ But the Father had said to them: "If it were not for some special reasons, I would have been the first to put my shoes in the water, and they would see."

After the Father and the people had gone, the rice of those of Buhay got dry and parched. They then gathered together and decided to go to Pantabangan²⁰ to tell Fr. Cacho. They promised to be baptized, and to receive him when he would return to their

otra vez a su tierra de Isinay. Dióles las gracias, y con esto se volvieron. Lluvió y el arroz se mejoró.

Luego que entró el año 1717, fue otra vez el P. Cacho con la gente de catorce pueblos, y le recibieron los de Buhay, dando a toda la gente de comer muchos puercos y su ración de comida tres semanas que allí estuvieron, y para su vuelta. Lo mismo hacían todas las veces que allá fue el P. Cacho a visitarlos. Llevó consigo al P. Juan Carbia y al P. Diego Bergaño, y llegaron hasta Marian y Canan, y se volvió dejando en Buhay a dichos Padres.

Otros años después fueron el P. Diego Noguerol y el P. Joseph González: esto fue el año 1729.

En este año vinieron los infieles a Buhay y quemaron los tambobos con todo lo que allí había, sin haberse podido librar cosa alguna.

El año siguiente quemaron la iglesia de Buhay. Llamaron a las gentes de Caranglan para que viniesen de tropas a vengar y escarmentar a los del Buhay, que eran los que tenían más culpa en las quemas. No llegaron a encarnizarse, por consejo de los Padres, para que no se perdiese la Misión.

De allí a dos meses volvieron los infieles a quemar el pueblo de Buhay. Los de Buhay fueron en su seguimiento hasta el Seup, y los quemaron el pueblo. Antes que se pasara un mes volvieron los de Buhay y quemaron el pueblo de Tuhay. Y por este motivo se juntaron los del Seup y Tuhay en el pueblo de Meuba, o se mudaron, o los mudaron los agustinos.

Después de esto fue el Padre de Buhay con algunos principales de este pueblo al Apean, para hablar y hacer las paces, llamando a los del Seup a lo claro del pueblo. Y comenzaron a hacerse fuertes, gritando y echando bravatas a los de Buhay con sus catanas desenvainadas. Las mujeres del pueblo de Apean comenzaron a dar voces y llorar de miedo.

Viendo esto los de Buhay, compañeros del Padre, dijeron:

“Hagámonos nosotros fuertes y vamos a acabarlos a cuchilladas.”

land of the Isinay. The Father thanked them, and with this they returned. It rained, and the rice got better.

In the beginning of 1717, Fr. Cacho went again with the people of the fourteen towns to the town of Buhay, where they were well received and provided for with many pigs and rations of food for the three-week duration that they were there and for their return. They did the same during all the other occasions that Fr. Cacho went there to visit, which was five times.

On the sixth visit, he brought with him Fr. Juan Carbia²¹ and Fr. Diego Bergaño.²² They reached up to Marian and Canan,²³ and, in returning, left the said father in Buhay.

Some years later Fr. Diego Noguero²⁴ and Fr. Joseph González²⁵ also went. This was in the year 1729.

In this year the non-Christian tribes came and burned houses in Buhay with everything in them. Nothing was saved.

The following year they also burned the church of Buhay. The people of Caranglan were then called together so that they could come to take vengeance against those of Seup²⁶ (Diangan?), who were the most at fault for the burnings. They did not get to fight, though, upon advice of the Fathers, who did not wish the mission to get destroyed.

Two months after, the tribes returned to burn the town of Buhay. Those of Buhay, however, retaliated, following them up to Seup, and burning their town. Before a month had passed, those of Buhay returned once more, burning the town of Tuhay.²⁷ Due to this, the inhabitants of Seup and Tuhay congregated themselves in the town of Meuba.²⁸ They transferred there, or the Augustinians transferred them.

After this the missionary of Buhay went with some nobles of the town to Apean, to speak and make peace with the people of Seup, calling them to the center of the town. The latter, however, started to show off their strength, shouting and boasting to those of Buhay with swords unsheathed. The women of the town of Apean, on the other hand, had begun to shout and cry for fear.

Seeing this, the Father's companion from Buhay said: "Let us make ourselves strong, and we will finish them off by the sword."

Pero el indio intérprete del Padre fue con su espadín a contenerlos, diciendo:

“¿Cómo desamparáis al Padre? ¿De qué servirá que matéis a cuantos queráis, si llegan a matar al Padre? Estemos quietos esperando, y con esto daremos a entender que somos hombres de juicio.”

Con esto se mudaron, bajaron su cólera, dieron muestras amigables bailando y tratando de paces, las que hicieron los de Apean y Seup con los de Buhay.

El mismo año envió el Padre la gente de Buhay, hasta los muchachos, para que fueran al Seup a hablarles y reducirles. Llegaron al pueblo de Mayon, y por tres veces enviaron a llamarlos. Vinieron algunos mozos del Seup, y por fin vinieron algunos viejos, los cuales dijeron que no fuesen al Seup, porque aun estaban sus cosechas quemadas y no tenían qué darles de comer.

Viendo sus buenas palabras, se volvieron a Buhay satisfechos, y al mes siguiente vinieron los del Seup a Buhay, comieron, bebieron y bailaron las paces. Y desde este año de 1736 el P. Joseph González comenzó a ir sin recelo y con frecuencia a Bayombong.

(Hasta aquí la *Relación* de Pigu, vecino de Burubur, a quien bautizó el P. Maza.)

Tomado de: *Compendio Cronológico sobre el camino para Cagayán por la provincia y misión de Itay; su descubrimiento, entradas y sucesos*, por el P. Francisco Antolín, O.P., (MS en el Archivo de la Provincia de Nuestra Señora del Rosario, Manila, Filipinas, Sección “Cagayán,” Vol. 30, fols. 72-73, 92v-93v).

But the native interpreter of the Father (Pigu?) brandished his sword to contain them and said: "How do you dare abandon the Father? What will it profit if you could kill as many as you wanted, but in the process get the Father killed? Let us keep still and wait; with this we will make them understand that we are prudent men."

With these words they changed, their anger subsided, and they showed signs of friendship by dancing and speaking of peace, which in effect was later achieved between them (of Buhay) and the inhabitants of Apean and Seup.

That same year, the Father sent people from Buhay including the young, to go and reduce the people of Seup. They reached the town of Mayon,²⁹ and for three times sent messengers to call people from Seup. Some young ones from Seup came at first, later older ones, who advised them not to proceed to Seup, because the harvests have been burned, and they have nothing wherewith to feed them.

Seeing their good intentions, they returned to Buhay contented. The following month the inhabitants of Seup came to Buhay, ate, drank and danced the ceremonies of peace. From this year of 1736 onwards Fr. Joseph González began to travel often and without fear and misgivings to Bayombong.³⁰

(Here ends the account of Pigu, a native of Burubur, whom Fr. Maza baptized.)

FOOTNOTES

¹ Father Francisco Jiménez, elected Provincial in 1702, promoted the missions of Ituy and Paniqui during his term of office (1702-1705). He was born in Jerez de la Frontera, and came to the Philippines in 1679. He died in Manila on 13 April 1705 as a result — as Father Ocio says — of the shocking experience of Burubur (Cfr. HILARIO MA. OCIO, O.P., *Compendio de la Reseña Biográfica...*, Manila, 1895, p. 246; *Monumento Dominicano*, p. 268).

² A town of Nueva Ecija founded by the Augustinians, first as a "visita" of Gapan, then of Santor and, finally, as an independent town in 1702. It was turned over to the Franciscans in 1759, together with several other towns of Upper Pampanga. (Cfr. ANGEL PEREZ, O.S.A., *Relaciones agustinianas de las razas del norte de Luzon*, Manila: Bureau of Public Printing, 1904, p. 389).

³ "The village of *Burubur* was probably located near the site where the old village of *Tuy* had been and where the resthouse of *Camarin de Santa Clara* was established in the 19th century." (Cfr. FERNANDEZ-DE JUAN, *Op. cit.*, p. 97). It was also called *Burbur* and *Bagtar*.

⁴ Chief of Caranglan and "maestre de campo" of San Agustín who assisted the Augustinians in their missionary work. However, Father Maza says of him in one of his letters that "if his tricks had not been uncovered, he (Fr. Maza) would have never set foot in Ituy and the Augustinians in the Italons" (OCIO, *Op. cit.*, p. 267).

⁵ Yumanguies (also called Bumanguies). A tribe which had its abode in the mountains situated between Aritao and San Nicolás. As compared to other neighboring ethnic groups, they were relatively peaceful and seldom or never posed a danger to the missions. They also religiously kept the pledges they made in their pacts with the Christian Isinays. The terrain was so rugged that it rarely allowed them a few meters of level ground in which to plant rice. They, therefore, lived from hunting and planting tubers which accounts for their poverty (PEREZ, *Op. cit.*, p. 365).

⁶ Ibalibones. Another name given to the Gaddanes who lived in the region between Bayombong and Carig (Santiago, in Isabela). For sometime they resisted the preaching of the Gospel in their land, but, overcome by the endurance of the missionaries, they eventually embraced Christianity, and became model Catholics in the process.

⁷ Since our readers are already acquainted with this ethnic minority, we shall only add here that until the middle of the 18th century many of them still lived in the flatlands near Dupax, often mixing with the Isinays and intervening frequently in the latter's affairs. From 1750 onwards, they were either converted to the Christian faith or pushed towards the eastern mountains, usually by means of punitive expeditions. They were particularly notorious for murdering Christians through treachery and for engaging in illegal trade, especially of tobacco.

⁸ The Ibilao lived on both watersheds of the Caraballos towards the east and, in the opinion of Father Angel Pérez, were a mixture of Ilongot and Negrito blood (*Op. cit.*, p. 365).

⁹ Pahipahi was located on a site two hours distant from Buhay, towards the south (FERNANDEZ-DE JUAN, p. 104).

¹⁰ Brother Domingo Maza donned the Dominican habit in the Convent of Santo Domingo in Manila and, having left Ituy, came to die in the same Convent in 13 October 1703 (OCIO, *Compendio de la Reseña*, in "Apéndice [16]").

¹¹ Father Baltasar Isasigana. This zealous Augustinian missionary saw the first light in Durango, Vizcaya, Spain and, arriving in the Philippines in 1699, he was promptly assigned to the Italon mission in 1702. His health soon deteriorated with the rigors of his missionary life which compelled his Superiors to transfer him first to Manila and then to Pampanga. He breathed his last in Guagua in 1717 (E. PEREZ, pp. 176-177).

¹² Father Joaquín de la Torre, a native of Oaxaca, Central America, arrived in the Philippines in 1699. As already stated, he died in Apalit, Pampanga on his way back to Manila on 6 September 1706 (OCIO, *Compendio*, p. 305).

¹³ Puncan was founded in 1706 by Father Baltasar de Isasigana with the fugitives of Burubur (FERNANDEZ-DE JUAN, p. 101).

¹⁴ The village of Buhay was already existing when the Spaniards set foot in Nueva Vizcaya for the first time in 1591, and it was indisputably the richest and the largest settlement of the Isinays with a population of about two thousand living in five hundred houses. It was located eight kilometers south of Dupax, on the banks of the Marang river. Its location between mountains and gorges taxed the health of the missionaries. Hence, after a long litigation, it was finally transferred to Aritao in 1776 on orders of Governor Sarrio (Cfr. DE JUAN & FERNANDEZ, *Op. cit.*, pp. 103, 104, 105; and JULIAN MALUMBRES, O.P., *Historia de Nueva Vizcaya y Provincia Montañosa*, Manila, Linotype del Col. de Sto. Tomas, 1919, p. 66).

¹⁵ Father Alejandro Cacho came from a noble and distinguished family in Ponferrada del Bierzo, (León), Spain. He arrived in the Philippines in 1690 and was assigned in 1707 to the missions among the Italons in Upper Pampanga. He equalled in zeal the great Dominican missionaries who preceded him in the evangelization of the Ituy valley but exceeded them in good luck. A courageous, indefatigable and enterprising apostle, he conquered the initial resistance of the Isinays and Ilongots, and saw his apostolic labours crowned with success. He may be called the "Father" of the restored Ituy mission. He died in Manila in 1748 (E. PEREZ, p. 175). One of the reasons why the Augustinians succeeded where the Dominicans had failed was that they operated from their bases in Upper Pampanga, which are much closer to Ituy than those of the Dominican mission bases in Pangasinan.

¹⁶ Santo Cristo. This village, which in the passing of the years must have been absorbed by a larger town, was founded by the Augustinians in 1717 with Ibilao converts of Mazangle (A. PEREZ, pp. 70, 406).

¹⁷ *Abacas* (or *Abacaes*). As defined by Father Angel Pérez, they were a half civilized ethnic group of mixed Malayan and Negro blood, who lived in the valleys south of the Caraballo mountain range, not far from the town of Caranglan (Nueva Ecija), to which they were incorporated by the Augustinians in 1703. They lived in ten ranches and spoke a dialect of their own. Later, they vanished as a distinct group, either because they were converted to Christianity, or otherwise joined the pagan Italon or Ilongots living in the vastness of the Sierra Madre (PEREZ, *Op. cit.*, p. 348).

¹⁸ Buiti (or Beti), a site near Buhay on the left bank of the Marang River at a distance of about 6.4 kilometers southeast of Aritao (FERNANDEZ-DE JUAN, p. 104).

¹⁹ The Caraballo mountains were given their Spanish-sounding name by the Augustinians in the early years of the 18th century, due to their simi-

larity to the northern Caraballos which divide Cagayan and Ilocos Norte provinces along the northern coast of Luzon, near Cape Bojeador.

²⁰ Pantabangan was founded by the Augustinians, first as a "visita" of Gapan, then of Santor, and finally erected into an independent town in 1703 (A. PEREZ, pp. 120, 404).

²¹ Father José Carbia was born in Santiago (Galicia), Spain and came to the Philippines in 1718. After a brief stint in Ituy, he was assigned to Pampanga. He died in Manila in 1759 (E. PEREZ, p. 237).

²² A native of Cervera (Palencia), Spain, he was born in 1695 and in due time he joined the Augustinian order. Affiliated to the province of the Most Holy Name of Jesus, he arrived in the Philippines in 1718, where he became Prior and Provincial. He is better known for his Pampango grammar and vocabulary. He died in 1747 in Bacolor, Pampanga (E. PEREZ, pp. 231-232).

²³ Canan was a village located near the Balsain of Dupax (*Ibid.*, F. & J., p. 92).

²⁴ Father Francisco Nogueroles was born in the province of La Coruña, Spain and reached the Philippine shores in 1718. Assigned to the mountain missions of Upper Pampanga, he crossed the Caraballos and became the first permanent missionary of Buhay (1728), where he stayed until 1735. He passed away in Manila at the age of eighty-six in 1785 (E. PEREZ, pp. 238-239).

²⁵ Father José González, another great Augustinian missionary, was born in Totana (Murcia), Spain, in 1706 and joined the Augustinian order in San Pablo (San Agustín Convent) in Manila in 1724. Although he could have made for himself a great name in the capital of the Islands, he preferred to hide his talents and administrative abilities — for a time at least — in the backward and out-of-the-way valley of Ituy (1727). During the fourteen years of his stay there, he founded, among others, the missions of Dupax, Marian and Canan and, finally Bayombong, which is the capital at present of Nueva Vizcaya. He actively collaborated with the Dominicans who were advancing from Paniqui (south of Isabela) in the opening of the road from Central Luzon to Cagayan which, next to the conversion of souls, had been the main target of several generations of missionaries and colonizers. Back in Spain, he founded, in collaboration with Fr. Miguel Vivas, the House of La Vid, which was intended to be a training house of Augustinian missionaries for the Philippines. Full of merits, he died in 1762 (E. PEREZ, pp. 289-390).

²⁶ Seup (alias Diangan), sometimes called "Seup of the Ilongots." At the start its people opposed the preaching of the Christian faith in the Ituy valley as shown by the fact that they burned Buhay in 1734, whose Isinay inhabitants retaliated by setting their own town of Seup on fire (FERNANDEZ-DE JUAN, p. 109). Later, they punished Tuhay in the same manner for a similar offense and, as a result, both Seup and Tuhay were transferred to Meuba, an ancient village located in the vicinity of the present site of Iniuagan (*Ibid.*).

²⁷ Tuhay was a small village near Seup, which, as already stated in note (26), was burned by the Isinays of Buhay, and later transferred to Meuba (FERNANDEZ-DE JUAN, p. 99).

²⁸ Meuba was accepted by the Dominicans in the Provincial gathering (Congregación Intermedia) of 1741. Situated in a swampy and unhealthy

place, it was merged with Dupax in 1747, bringing together a population of 1,246 souls; 1,025 of Confession, and 868 of Communion (OCIO, *Monumento*, p. 276).

²⁹ Today's Bambang town came from the merging of the villages of Mayon, Diangan, Ilimanab and Seup in the site of the former Isinay settlement of Abiang. First to Abiang and then to Bambang, were most probably incorporated also the villages of Paetan and Bato, which must have been located somewhere between said town of Bambang and Dupax (*Ibid.*, p. 281).

³⁰ Here are some interesting data about the year of the construction of chapels in the mission of Ituy by the Augustinians: Pipig, Marian and Canan (1722); Anting and Bayait (1724); Dupax (1727); Duliao (1729); Eavan, Guinayonggongan and Meuba (1734); Bajabaj or Mayon of the Ilongots (1737); Seup, alias Diangan (1738); Bayombong and Ilimanab of the Ilongots (1739); Bato (1740). On April 19 of 1740 the Augustinians handed the Mission to the Dominicans, that is, the towns of Buhay, Dupax and Meuba, and the "visitas" of Paetan, Ilimanab, Diangan, Bato and Bayombong. In succeeding years, the Dominicans consolidated the three towns and the five "visitas", plus several other settlements not mentioned here, into the present municipalities of Aritao (Buhay), Dupax (now Dupax Norte and Dupax Sur), Bambang and Bayombong (ANTOLIN, *Op. cit.*, fols. 74a and 752). Father Antolín, based on the baptismal records, mentions besides the following missionaries: Frs. Antonio León, Manuel Calvo, Francisco Córdoba, Vicente Tortosa, Pedro Freire and Ambrosio de San Agustín (*Ibid.*).