

A Visual Documentation of Fil-Hispanic Churches

Part XXIV: The Church of Santa Ana, Buguey, Cagayan

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A mission by the ancient entrance to Cagayan

According to ancient lore, Buguey sat on the banks of the original mouth of the Cagayan River. When the first Spaniards arrived in the 1580s, they encountered a large lake which was called Cagayan, and it was from here that they entered the rest of the surrounding territory which eventually carried the name of the lake.¹ Perhaps due to an unchronicled weather or geological disturbance before about 1600, the mouth of the river shifted to Aparri, so that its development as a port seems to have been commenced by a license given in 1604. The land between Aparri and Buguey formed a fertile delta, now converted into endless ricefields. Straddling two very different bodies of water, Buguey now occupies a unique geographic and cultural setting. Much of the town is separated from the mainland by a lagoon, the remnant of the old Cagayan waterway (of which a vestige is the Appagonan River linking Buguey to Aparri where it in turn contributes to the Cagayan River). This old waterway in turn is prevented from speedily flowing into the sea by a narrow tongue of land, a sand bar, converting what used to be a wide

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¹ This was gathered by Father Francisco Rojano, vicar of Buguey and missionary of Bangag from 1720 to 1722 (Malumbres, 1918a, 15). It was recalled by Father Manuel de Mora, secretary and companion of the Dominican provincial on his visit to the Cagayan Valley in 1805 (*ibid.*, 343). Actually, one of the rivers emptying into the lagoon reached southwards through the mountains into another body of water, labeled as the Laguna de Cagayan in the *Mapa Hydrographica* issued in 1734 by the Jesuit Pedro Murillo Velarde. It still appeared as such in Algué's 1899 *Atlas de Filipinas*; but it disappears (dried up?) without a trace in subsequent maps.

mouth into a narrow opening: the *minanga*, according to the Ibanag residents (the Minanga Elementary School is one of the few buildings on the site).² Fossilized crabs found in 1805 by the Dominican Manuel de Mora in the vicinity attest to the great age of this marine passage (Malumbres 1918a, 343).

The name itself of the town is said to be derived from the Ibanag word *bugay*, meaning for a vessel to be shipwrecked or damaged—quite possibly referring to the vessels that were lost on the coast or in the old mouth of the Cagayan River.³ Although the name appeared consistently as *Buguey* in the Acts of several Dominican chapters, it was spelled *Bugay* in a 1660s report of Father Zambrano, and even as *Fuguey* in the Acts of 1802, 1806, 1825, and 1833. These variations in spelling may reflect the cultural differences of the residents of Buguey, particularly of the ethnicity of the scribe working in the convento at the time.

The Dominican historian Julian Malumbres—who was also a veteran missionary in Cagayan—posits that Buguey was founded as a civil town in 1582 (Malumbres 1918a, 445). Ecclesiastically, the “house” or mission of San Vicente Ferrer de Buguey was established as a mission of Camalaniugan in the Dominican chapter of 15 June 1596; at this time, Camalaniugan also comprised the missions of Santa Catalina de Nassiping (now a barrio of Gattaran) and Santo Tomás de Tulag (a predecessor of Abulug on the western side of the Cagayan River) (Acta 1596; Malumbres 1918a, 366, 345). The first missionary or *presidente* assigned to San Vicente de Buguey was Juan Marín, who as presidente was based in Camalaniugan but regularly evangelized in his assigned area from 1604 to 1606. From 1607 to 1614, and again from 1617 to 1623, Buguey was not mentioned in the Acts of the Dominican chapters, reflecting some sort of instability in the mission. But in 1610, a license to build a church and convento was given to Buguey by Juan de Silva, the governor-general (Malumbres 1918a, 366, 445); since Buguey was a mission then, these structures may have been built of wood and bamboo, and not of stone. A strong earthquake hit Luzon all the way from Manila to Cagayan on Saint Andrew’s Day, 30 Nov. 1619. According to the Dominican historian Diego Aduarte, the hardest hit area was Nueva Segovia (the diocese that covered most of northern Luzon), where mountains cracked, and new sources of water sprang up. The stone churches suffered great damage (*ibid.*, 37), but that in Buguey being of light materials may have not been affected as much.

² *Minanga* itself is an Ibanag word meaning river mouth (Hoogervorst 2017, 401).

³ According to Father Antonio Lobato, author of an Ibanag dictionary and grammar (Malumbres 1918a, 366). After raiding the area in 1771, the vessels of the pirates sank amidst strong waves. The natives jubilantly shouted *Navugay ira! Navugay ira!* (“they capsized!”) (Castillet 1960, 99).

Stabilization and expansion in the 17th century

Buguey was separated from Camalaniugan in the chapter of 20 May 1623, under a new patron saint: Santa Ana (Acta 1623; Malumbres 1918a, 445). The first vicar was Pedro Martír Lucenilla, who served for two years. His assistant, however, served for nine two-year terms (1623-1640) almost until his death in the latter year. His extended eighteen-year stay implies that Lorenzo Elduayen—who is wrongly listed as a lay brother in the Acta—was busy building the necessary infrastructure for the fledgling vicarage (the equivalent then of today's parish). Although Buguey was assigned a vicar every two years since its formalization in 1623, it was “re-accepted” by the Dominican chapter in 1652, together with the houses of Santa Catalina Virgen de Gattaran and Santa Inés de Monte Policiano de Tabang. Although Gattaran and Tabang were temporarily adjoined to the vicars of Tocolana and Piat respectively in 1650, Buguey received its own vicar in that year. Could this suggest that Buguey did not have a vicar in between 1650 and 1652?⁴

In 1654, the vicar of Buguey, Juan Huguet, established a mission in Palauig, under the advocacy of Santo Tomás de Aquino.⁵ Huguet was vicar of Buguey previously in 1641-1643, and he already may have heard about the mission possibilities in this northeastern-most point of Luzon. Palauig was sixteen *leguas* (Malumbres 1918a, 83) or a day's travel (ibid., 302) eastwards from Buguey (either way, one had to ford four rivers and several streams): this gives an idea of the extent of the area traversed by the Buguey missionaries. This also suggests that Huguet's church and convento were stable or workable enough for him to make forays far away from his home base. Palauig, unfortunately, was not to have a long existence. It seems the old Christians of Buguey opposed the Christianization of Palauig—the source of their trade goods—for fear that their commerce would be out of their control (Keesing 1962, 215).

During the term of Father Juan Zambrano (1669-1673), an inventory of the church silver was made. One reason for the preparation of such a list was to record which silver belonged to the Dominicans, and which had been donated by the natives. Among the silver vessels pertaining to the Dominicans were those used in regular liturgical functions: a large processional cross with its pair of *ciriales* or

⁴ There were in fact *two* names for the same 1650-1652 term: Juan de Herrera and Matias de las Armas, as recorded by Father Ocio in their respective entries (he did not resolve the discrepancy). Perhaps one could not finish his term, and another came to replace him; but this latter in turn may not have completed his term either.

⁵ Though Malumbres gives the date of foundation (the date of the Dominican chapter), there is no mention of Palauig in the Acta of 1623. The inhabitants of Palauig at this time are said to have been Visayans, most probably those escaping from Spanish rule. They were inconvenienced by the residents of Buguey, as mentioned above, and later by the personnel who managed the lighthouse that guided the galleons from Acapulco (Malumbres 1918a, 83, 173, 400, 447).

processional candle holders, ten small candlestands, a large monstrance, two crowns for the images of Our Lady and the Christ Child on the altar, a smaller crown for the Virgin for processions, thirteen coins and two rings for weddings (an indication that couples did not always have these basics for their nuptials), and a curious vessel used by the faithful in washing their hands before taking communion (?).⁶ Some items were of uncertain provenance: a small cross for the processional banner, a censer with its incense container and teaspoon, and three chalices. From the alms given to an image of Our Lady, the confraternity was able to commission a filigree rosary for the same image. These simple annotations reveal a certain image of prosperity among the parishioners of Buguey (APSR, Zambrano c.1670).

A strong earthquake on 19 September 1687 damaged many stone churches in Cagayan. Father Juan Peguero wrote that all the churches in Cagayan towards the end of the 17th century (Lallo, Pata, Abulug, Camalaniugan, Tocolana, Malaueg, Nassiping, Tuguegarao, Piat, Yguig, Fitol, Tuao, Massi, Babuyan, Buguey, Gattaran, Tabang, Aparri, and Itugud) were large, and of stone and brick. Another temblor in 1688 wrought more damage to these structures (Malumbres 1918a, 18-19). Perhaps it was during this time that the bell tower of Buguey collapsed, leaving only the quadrangular first level intact.

The damage in the late 1680s could account for the passage in the biography of Father Gabriel Serrano, where “Buguey owes to him [Serrano] its façade” (Neira 2000, 1, 245). Serrano was assigned to Buguey initially for two terms, 1686-1688 and 1688-1690. Then he returned for two more terms, but the sources are slightly contradictory: 1704-1706 and 1706-1708, according to the Acta, or 1706-1708 and 1708-1710 (*ibid.*). In effect, Serrano served in Buguey for a total of eight years: the last couple of years of his first term during the temblors that shook his church, and four more years a short time after that to enable him to repair the church and provide it with a façade. Perhaps the earlier structure lost its façade in the earthquake; or it had been unfinished until now without a proper frontage, possibly one of wood planks.

Ironically, just after the conclusion of the church, there was a lack of Dominican priests and so the spiritual administration of Buguey together with that of Camalaniugan was placed under the vicar of Aparri. Buguey regained its independence in 1718, but with an added responsibility. In that year, the mission of Nuestra Señora del Pilar de Bangag was founded and entrusted to the vicar of Buguey. About three leagues away from the mother parish, Bangag corresponds to

⁶ “Mas, un vaso bueno en que se da lavatorio a los que comulgan.”

the present municipality of Gonzaga, on the right bank of the Wangag River (*wangag* itself means ‘river’).⁷

The expansion of the missionary coverage of Buguey may imply a growth in cultural development. Francisco Rojano, Dominican vicar from 1720 to 1722, wrote that the town prided itself with musicians who played the harp, the *rabel* (violin), guitar, and other instruments. The convento housed an important library (could this have been commenced by Father Serrano?). Malumbres credits Rojano with having introduced the first loom, the European plow, and other benefits to Cagayan. This honor is given, however, by Neira to Rojano’s successor and namesake, Francisco Borja (in Buguey 1722-1723) (Malumbres 1918a, 63-64, 366; Neira 2000, 1, 279).

Fires in the 18th century

The shortage of priests from 1729 to 1733 led to the placing of Buguey, with its new mission Bangag, under the care of the vicarage of Aparri. The incipient “golden age” turned out to be short-lived, for in 1732 the careless handling of a lamp in a house set the whole town on fire. According to Rojano, all the buildings were reduced to ashes; the greatest loss was the library housed in the convento (Malumbres 1918a, 63, 366). Apparently the town had difficulty in recovering from the disaster; more than ten years later the convento had not yet been rebuilt.⁸

A vicar was assigned to Buguey in 1733, but from 1749 to 1753 the spiritual care-taker had to come again from Aparri. The vicar of Aparri now had on his hands not just the spiritual welfare of his flock, but also those of Buguey and Bangag, and since 1745 the new resettlement of the Babuyanes islanders at nearby Dao. Other natives from the Babuyanes and Calayan islands were resettled by the Dominicans in Bangag and places eastward (there is still a place called Calayan in Gonzaga municipality, on the left bank of the Tapel River) (Idigoras 1895, 491). There was a significant

⁷ https://en.wikipedia.org/wiki/Gonzaga_Cagayan.#History, accessed 4 November 2017. Bangag, as it is spelled in the Dominican Acts from 1737 to at least 1810, appears in other Acts and sources as: Banga (1723), Bangac (1720 and many years after), Bangat (1718), Buangac (1729), Buangag (1735), Balanga (1769, 1777), Balangag (1773), Guangan (1735; also in Murillo Velarde’s 1734 map), Uangag (1784), Vanga (Varona’s 1746 report; 1796 petition), Vangag (1740; Figueroa’s 1787 report; 1802), Vangan (1787), or Vuangag (Velez’ 1770 report). Although the variations may have been due to how the scribes wrote them down, how typesetters read these, or how the missionaries noted what they heard, it must be pointed out that different groups in the area had their own names and spellings of the root word for river. The Chico River, which waters the Itaves region and empties near Nassiping, is known by the Itaves as Bangag, and by the Calingas of Ganumang as Vangag; Vanga is generic for river among Calingas. Bangag is also a barrio in Ilagan, Isabela (Malumbres 1918a 12, 29, and 223). For more about Bangag see also Jose 2018, 116-117.

⁸ Noted by the governor of Cagayan Juan de Varona y Velázquez, when he travelled to Buguey from Aparri in 1746, a half-day’s journey along the beach (Malumbres 1918a, 302).

decrease in the original population of Buguey. In 1746, there were only 322 natives in the town, as opposed to the Babuyanes who numbered 1,092; burgeoning Aparri had 1,988 souls, and neighboring Camalaniugan had 1,814 (Malumbres 1918, 302, 313; Jose 2018, 115).

Around 1750 a confraternity dedicated to Nuestra Señora de el Santísimo Rosario de Luces y Santa Ana (Our Lady of the Rosary of Lights and Saint Anne) was established in Camalaniugan, Aparri, and Buguey. These were the last three pueblos bordering the right bank of the mouth of the Cagayan River and the adjoining eastern coastline. In 1752, the Dominican provincial Father Jose Herrera suppressed the confraternity; no reason was given in the documents, but it may have lacked the necessary authorization. The “membership fees” of six *reales* were returned to each member. A *cobrador* each from Buguey and Babuyanes was elected to oversee the equitable use of the rest of the funds for the church (Don Vizente Melag and Don Damaso Cortés, respectively) (APSR, Marín 1752; Malumbres 1918a, 366).

Buguey, Babuyanes (Dao) and Vuangag (Bangag) seem to have attained a certain modicum of prosperity by 1770, when the vicar of Buguey Father Manuel Vélez made an inventory of the ecclesiastical silver in all three churches. Though the document is difficult to read, it is possible to make out a few interesting, if mysterious entries. In Buguey, three women were cited for their donations of jewelry: Doña H. Catala (?) for an item for the image of Santa Ana that weighed 6 ½ *reales*; Doña Cecilia Pila for a *gargantilla* (choker) for an unnamed image; and Doña Maria for an *anacada* (?) and a cross. The church in Babuyanes (Dao) was supplied with the requisite silver liturgical vessels. Vélez makes reference to something that is *champurrado*, followed with an object that to him seemed like a very large rosary: perhaps, Vélez used the word to describe a jumbled mass of jewelry.⁹ The church in Vuangag (Bangag) was the poorest: it only had one chalice (Buguey had four), two *vinajeras* (small containers for the water and wine used in consecration), a small crown for an image, a *rostrillo* (facial aureole for an image of Our Lady), and a small rosary. Father Vélez signed the inventory in Dao on 15 July 1770 (APSR, Vélez 1770).

Not quite 40 years after the burning of Buguey, another disaster struck the area. On 7 June 1771, a pirate flotilla of 21 sea vessels sailed into Aparri; they had just raided the Babuyanes, and were now threatening the coasts of Cagayan and the Ilocos. The parish priest of Aparri, Father Joaquín Sancho, accompanied the delegation to negotiate with the pirates. Although Dominican historians label the

⁹ “y todo champurrado, uno como rosario muy grande.” *Champurrado* in the Philippines is a sweet hot chocolate porridge; in Mexico it is a thick beverage combining chocolate and a lime-treated corn dough.

pirates as *joloanos* (natives of Jolo, Sulu), the negotiations were conducted in Ilocano. Father Sancho was taken by the pirates to their lair in Palauig, but he was able to escape. (The Ilocano negotiations and the hide-away in Palauig suggest that locals were in cahoots with the “joloanos,” if not the actual raiders disguised as people from Sulu.) Clinging on to a log, Father Sancho reached San Vicente, a barrio of the present municipality of Santa Ana. From here he trudged on to Dao where he met Father Vélez. The fact that Father Vélez signed the inventory mentioned above in Dao in 1770, and that he was in Dao a year later when Father Sancho reached him, suggests that Dao had replaced Buguey as the spiritual center of the area; Dao was in between Buguey and Bangag. But the pirates burned Dao, killing several and carrying away others before fleeing (Jose 2018, 117). During this same raid, it is said that the pirates took with them the large bell from Buguey dedicated to Santa Barbara; but as their vessels hit strong waves, the bell sank along with the boats (Castillet 1960, 99). We would expect that Father Vélez (who stayed on as parish priest until 1773) would have moved back to Buguey; but as we see below, Dao in the next decade still had the largest population among the three pueblos.

A chronic lack of priests led to the entrustment of the spiritual care of Buguey and the Babuyanans (Bangag and Dao) to the parish priest of Aparri, who now had the herculean task of ministering the entire northeast corner of Luzon.¹⁰ This took place for more than twenty years, from 1781 to 1806. Compounding this was the chronic decrease in population. In a 1787 report by the governor of Cagayan, José de Figueroa, Buguey had 55 tributes; Dao (here also referred to as Babuyanans), 84 tributes; and Vangag, 48 tributes. By comparison, Aparri had 577 ½ tributes (Malumbres 1918a, 88-89). A place had to have 500 tributes to be established or remain as a town; the combined 187 tributes of Buguey and its missions were not enough to support a priest, despite repeated requests.¹¹ Apart from a low stipend, the missionary had to contend with distances between the principal pueblos, as well as the penchant of the inhabitants of Bangag to continually return to the mountains. In the absence of a minister for Buguey, the parish priest of Aparri had to travel three leagues (three hours by horseback) to Buguey, and one league or one and a half more hours to Dao, and two more leagues or a little more than two hours, to Bangag. In sum, about six leagues or five hours separated Aparri from the mission at Bangag; more if the missionary wanted to go on to Palauig. Buguey came to be considered a hardship post, way into the 19th century (when a Dominican refused to learn Ibanag

¹⁰ For a good example of the difficulties in ministering to the area, see APSR, Milano 1778.

¹¹ See for example the 1796 petition of the *gobernadorcillos* of Buguey, Dao and Vanga for the governor of Cagayan to augment the stipend for their minister (APSR, Petición de vicario para Buguey 1796).

as required by the provincial Father Ruperto Alarcón in 1876, he was assigned to Buguey¹²).

The spiritual administration of Buguey and its missions during the turn of the 18th to the 19th century was undertaken by the parish priest of Aparri, the remarkable Domingo Fortó. As will be further explained in the last section, Father Fortó may have commissioned the redecoration of Buguey.

A crocodile in the convento

During the rest of the 19th century, Buguey was “in and out” of the spiritual care of Aparri. One wonders how many made the long trek to Aparri (three hours by horseback or one half day on foot, fording four rivers and several streams) for fiestas and masses during the years 1802-1806, 1810-1814, 1822-1825, 1833-1839, 1846-1847, 1855-1873, 1875, 1878-1885: a total of 44 years!¹³ In 1800, the leading citizens of Buguey and Dao submitted a petition to the governor of Cagayan, Don Vizente Escalante, to unite the two pueblos, since they were near each other.¹⁴ Dao and Bangag themselves disappeared from the Dominican Acts by 1810; perhaps their inhabitants had returned to the Babuyan by then. The pueblos were revived in the present-day municipalities of Santa Teresita and Gonzaga, respectively.

In October 1845 a ferocious typhoon lashed northern Cagayan, battering it from its western end in Cabicungan (present day Claveria) to the east at Cape Engaño. It also seemed to witnesses that a dormant volcano had erupted, while a mountain collapsed. The curate of Buguey, Manuel Martinez, gave away his personal belongings to his distraught parishioners due to the effects of the storm (Malumbres 1918, 109-111, 366).

It was only from 1885 that Buguey began to benefit from an uninterrupted line of parish priests.¹⁵ The penultimate Spanish Dominican curate, Juan Gómez Zabal, was assigned here for ten years (1887-1897). During this time he was able

¹² (Malumbres 1918, 15). It has not been possible to identify this recalcitrant; there is no record of who was assigned here in 1875; and the one who was sent here from 1876 to 1878, Miguel Bonet Iloms, was not only an expert in Ibanag but also in Gaddang and Isinay.

¹³ “They are not well administered spiritually or temporally. Many die without the sacraments. The situation is worse during the rainy season, when the roads are impassable” (APSR, Petición de vicario para Buguey 1796).

¹⁴ The distance between the two did not reach more than 200 *brazas*, with the houses of both towns mixed with each other. Between them were only 160 tributes, too little to provide support for public works (APSR, Petición para unir las visitas de Bugay y Dao 1800; Malumbres 1918a, 408).

¹⁵ Malumbres (1918a, 366) sends off an ironic gratitude to Manuel Becerra Bermúdez, politician and Minister of Public Works of Spain, for having increased the stipend of clerics above 500 pesos annually thus facilitating more personnel to the missions.

to repair the church and convento, roofing them with galvanized iron sheets (Malumbres 1918a, 277, 366). For all his modernization, however, the pueblo had not totally left the backwoods. In 1891, an unwelcome crocodile found its way into the ground floor of the convento (Malumbres 1918b, 20).¹⁶ The last Dominican in Buguey, Isidro Rodríguez Armentía, arrived in the middle of 1897 but was captured by the revolutionaries in September 1898. After sixteen arduous months in captivity, he returned to Spain.

In 1898, Father Gómez left us a written record and (and in 1911 a plan) of what the Dominicans had left in Buguey (APSR, Gómez 1898). The church had walls of *mampostería* (rubblework) and was roofed with galvanized iron sheets. Its nave was along a north-south axis, and was about 40 meters long and 15 meters wide. Its sacristy, on the eastern end, was about 5 square meters and also roofed with galvanized iron. Parallel to the church and separated from it by an open space about 6 meters wide, was the convento. Like the church, this rectory was of *mampostería*, but roofed with nipa shingles. From north to south, it was about 33 meters long, and about 12 meters wide. There was a roofed passage linking the church and convento on the southern end, that is the side nearest the church entrance. But curiously, entrance to the convento was on its eastern end; a short portico, flanked on northern and southern ends by small gardens, linked it to the street. On the northeastern corner of the convento was a separate building for the kitchen; it also faced the street. Across the street from the convento was a small parcel of land which also belonged to the church, about 25 square meters. The portico linking the convento to the street led to a *pozo* (well) on the opposite side; since it was located across the street it could have served the neighbors as well. On the southwest corner of this property stood a small edifice of *mamposteria* serving as a *tambobo* or warehouse.

Just behind the church, to its north, was a *huerta* (orchard), fenced by bamboo. Adjoining the church on its west side was the former graveyard, about 10 meters wide and as long as the church. Directly west of this (partly occupied by the present convento) and extending up to the orchard was *terreno communal*, public land. South of the church and convento, separated by a street which ran from east to west, was the *atrio* (atrium), fenced by a wall of *mamposteria*. About a kilometer west of the church was the present cemetery, about 50 square meters. It was fenced in by *ipil* and *molave* planks, and all around it were public lands.

¹⁶ It seems the crocodile was afterwards caught and perhaps preserved, because Father Gómez was given a certificate. He found a way from Buguey to Lallo but was prevented from developing this due to the Revolution. Unfazed, this Dominican signed up for the Batanes mission, where he wrote a Spanish-Ivatan dictionary. He died in Basco in 1914 (Neira 2000, 2, 201; Salgado 2002, 1, 214).

The church was poor in liturgical vessels, but it possessed “old *ciriales* of silver,” amazingly probably the 17th century ones mentioned by Zambrano and now on view at the Archdiocesan Museum at the Lyceum of Aparri. It had a monstrance and two chalices, probably silver gilt; two ciborium, one large and one small; a small case to carry the Viaticum, an old censer, and a guidon, all of silver.

Upon the assumption of American control over the Philippines, Buguey was relegated to a barrio of Camalaniugan in 1901. It only regained its independence as a town in 1915. The integrity of the old Buguey was not to last long. The first dismemberment took place with the erection of Gonzaga (the area around Bangag, including Baua, and Palauig) as an independent municipality in 1918. Palauig in turn separated from Gonzaga in 1949, and was renamed Santa Ana.¹⁷ The barrios of Namunit and of Mission (the site of Dao), were separated from Buguey in 1963 and renamed Santa Teresita.

Ecclesiastically, the spiritual care of the parish of Buguey was assumed by the secular clergy. In 1952, upon the invitation of the Bishop of Tuguegarao Alejandro Olalia, the parish was entrusted to the Franciscans from Venice, who had been expelled from Communist China. In 1960, a contract was signed between Bishop Teodolfo S. Domingo and the General of the Franciscans in Rome to extend their administration for another 25 years. A unique souvenir of the Franciscan presence here is a beautifully ornamented bell from the foundry owned by Luigi Cavadini and Son in Verona, Italy. Bearing the name of Father Nicolas Polato, O.F.M., it was cast in 1958 to commemorate the centennial of the apparition of Our Lady in Lourdes.¹⁸ Upon the expiration of the contract in May 1985, the parish reverted to the Archdiocese of Tuguegarao.¹⁹

Preliminary assessments (and questions) on the art-history of the church of Buguey

Looking at the vicinity map of Buguey, one notices that the church and convento are not at right angles with the lay-out of the street. This is a unique case in Philippine town-planning, and raises the questions on why and when the street lay-

¹⁷ This was not in memory of the patroness of Buguey, but rather an acronym based on the surnames of the then three incumbent provincial officials: Governor Nicasio Arranz, provincial board member Federico Navarro, and Roberto Avena (en.wikipedia.org/wiki/Santa_Ana,_Cagayan, accessed 12 March 2020).

¹⁸ This bell is now kept in the convento for security reasons. The Franciscans were also entrusted the parishes in Santa Teresita, Gonzaga, and Santa Ana for a time.

¹⁹ Information on the Franciscan administration of Buguey taken from a marker on the façade of the church, installed by the Couples of Christ during the term of Father Luis Rey G. Sapaden.

out was changed. Perhaps the roads were adjusted after a disastrous typhoon, or after the fire of 1732? Another peculiarity in the church complex is the convento's being parallel to the church, instead of the usual "L" configuration seen in the majority of colonial churches in the country. Would the force of maritime winds (running north to south or vice versa) have had something to do with this? If so, the parallel constructions of the church and convento would have formed a channel through which the winds would pass; in an L-shaped configuration, the winds would have struck headlong at the convento. A comparison of the architecture of houses and other edifices in the town would help resolving this unique aspect.

It is quite possible that the first stone constructions for the church and convento were commenced by Father Lorenzo Elduayen, the first assistant vicar and socio of the first vicar, Father Pedro Mártir Lucenilla. Elduayen served for nine two-year terms (1623-1640) almost until his death in the latter year, versus Lucenilla who stayed only for the first two years (1623-1625); the norm in the seventeenth century was two years, with a possible extension or a return for another two years. Eighteen years was an unusually extended length of time for the missionaries even for most of the Spanish period. Unfortunately, there is nothing in his biography that gives a hint of his building experience. He served in northern Cagayan for 38 years and learned the language of the people.

Conceivably, the first masonry buildings were of *mampostería* (rubblework), before the art of cutting stone was introduced. By this criterion, the rubblework walls of the Buguey church and convento may fit within the following chart of seventeenth century *mampostería* constructions in northeastern Cagayan:²⁰

Pueblo	Construction	Years	Remarks
Nassiping	bell tower	possibly begun in 1604	Rest of the later church in brick
Aparri	present elementary school in the Minanga district, the earlier site of the pueblo	may have been one of the buildings set up for the port once the construction permit was given in 1604	the year 1891 appears on the façade, probably when it was renovated as a school in the 19 th century
Fuga, Babuyan	convento	likely built bet. 1623 and 1638	

²⁰ For more details on these churches, please see the pertinent articles in previous issues of *Philippiniana Sacra*.

	church	possibly the same time as the convento	definitely before the first resettlements of 1660
Buguey	church and convento	possibly bet. 1623-1640	later additions in brick
Malaueg (now Rizal)	church and convento	begun before 1641 and renovated in 1651	
Cabagan (now San Pablo, Isabela)	church	1650s-1660s	enclosed later in brick
Fotol (now Pudtol, Apayao)	church	c.1675-1676	
Tocolana, Lallo	church	possibly rebuilt in stone after the 1619 earthquake	not much more work done beyond 1692

The earthquakes of 1687 and 1688 which damaged many stone churches in Cagayan may have similarly affected Buguey. The upper storeys of the quadrangular bell tower may have collapsed, as with the façade. The frontage of the church was erected by Father Gabriel Serrano, as noted earlier (Neira 2000, 1, 245). Neira notes that Father Serrano was a “builder-priest,” who also was responsible for the tower in Tuao, his assignment after Buguey (1690-1692). He is further credited with the impressive masonry vaulting over the apse in Cabagan (now San Pablo); however, he was not assigned here, but in neighboring Tuguegarao (1720-1722). Neira lauds Serrano with the construction of “many other works.” A pair of caliper-shaped brick benches at the entrance to the church in Nassiping, where Serrano was assigned from 1692-1694 and again from 1700-1702, closely resembles that in Cabagan; this makes us suppose that the latter benches were also installed during Serrano’s time in Tuguegarao. Since all these edifices are in brick, it may be assumed that the brick sections in Buguey were introduced by Father Serrano.

Father Serrano’s involvement with Cabagan even though he was technically in Tuguegarao alludes to an aspect of friar builders that needs to be further studied: the transference of their ideas and involvement in construction through actual visits to the site, the sending of their plans to the requesting ministers, or outright copying of their ideas or techniques by others who had seen their works. Something of this transference may have occurred between the façade of Buguey and those of the churches in Salasa, Binmaley, and Dagupan, all three Dominican-administered pueblos in Pangasinan. The common feature in these four churches is the base of a

window-sill that resembles an inverted stepped pyramid. The church in Salasa was finished between 1747 and 1748. That in Binmaley was commenced in 1747 and finished around 1754. The construction date of the church in Dagupan (next to the new cathedral) is unknown, although it seems the old church described in 1804 was renovated in 1816, and later in 1895 after the 1892 earthquake; old photographs show an obvious difference between the lower two-thirds of the façade and the upper third, which is possibly the late 19th century addition. In any case, the three windows with the inverted stepped pyramid base seem to belong to the 18th century (González 1946, 82, 56, and 70, respectively).

It would be fruitful, therefore, to deepen our understanding of artistic ideas moving through the Cagayan-Pangasinan mission chain of the Dominicans. This connection has already been noted in the similarity between the catenated²¹ outline of the pediments of Tuguegarao and other churches in Cagayan, with that of the church of Calasiao, Pangasinan, before its damage due to the 1880 or 1892 earthquake. A lay Dominican, Francisco Ferrer, had served as a carpenter in Aparri, Cagayan from 1757 to 1761, and then in Lallo from 1761 to 1763. He was on his way back to Manila when he was stranded in Pangasinan due to the Palaris Revolt; there he is said to have rebuilt the churches of Lingayen and San Fabian (Jose 2012, 734-735). Could Brother Ferrer be the link between the inverted stepped pyramid window base of Buguey and those of Salasa, Binmaley, and Dagupan?

Certain details of the central retablo, especially the flanges, are similar to the raised designs on the left and right walls of the sanctuary, as well as to the frame of the niche housing the image of Santa Ana on the façade. These indicate they were all put in place during the same time. The serrated upper edges of the retablo are variations of *rocalla* elements, which were prevalent in Philippine churches during the last twenty years of the 18th century and the first few years of the 19th. This then places the main retablo, the decorations on the sanctuary side walls, and the frame of the façade niche within the three four-year terms (1789-1802) administration of Father Domingo Fortó who at Aparri also took ministered to Buguey. This Dominican from Cataluña was previously assigned in Tumauni, Isabela, where during three four-year terms (1777-1789), he built its wonderful church, now declared a National Cultural Treasure. Although based in Aparri, it is quite possible he was the impulse behind the refurbishing of the church of Buguey, particularly its interior: he had the time—thirteen years—and certainly the artistic experience. Fortó may even have added the finials on the upper reaches of the façade, which echo those topping the catenated churches of Tuguegarao (finished around 1766) and others that followed.

²¹ A series of downward curves between points or poles, as in a chain (Latin *catena*).

The bell tower was never completed (it is unknown if it reached more than two or three levels, and if these collapsed in an earthquake). An *espadaña*, a type of belfry consisting of only one wall with openings for bells, was constructed over the quadrangular base.²² It is the only example in the entire Cagayan Valley, although there are *espadañas* in the Batanes churches of Basco (late 18th century), Mahatao, Sabtang, and Uyugan (19th century for the rest). This is another example of transference of ideas between the Dominican missions.

Of note are the three *portaciriales* or pedestals for processional candleholders, in the shape of boys dressed in kimonos tied at the waist with knots. A curled tuft of hair is on their forehead. These are diagnostic for 17th century Philippine sculpture, and may actually date from the time Father Zambrano made his inventory around 1670. The silver processional cross, and its pair of *ciriales*, also exhibit 17th century motifs. The Santo Niño on the uppermost niche dates also perhaps from the 17th century.

Based on old photographs, two images of Santo Domingo used to be on the main altar. The one to the left is standing, while the one to the right is kneeling; perhaps this latter image formed part of a now-vanished tableau of Our Lady giving the rosary to Saint Dominic and Saint Catherine of Siena. The curious arrangement two images of the same saint on the same altar could be due to one of the two images belonging to another church; when this church was closed, the image was transferred here. The *ciriales* and pedestals and two images of Santo Domingo are displayed in the Archdiocesan Museum in the Lyceum of Aparri.

Summing up, the majority of the *mampostería* walls of the church and convento of Buguey possibly date from between 1623 and 1640, during the long tenure of Father Lorenzo Elduayen. The façade (without its decorations), is datable to about 1689-1708, during the time of Father Gabriel Serrano. The inverted stepped pyramidal base of the window on the façade possibly manifests exchange of ideas between the Dominican posts in Cagayan and Pangasinan during the second half of the eighteenth century. The central retablo and related motifs on the sides of the sanctuary and the frame of the façade niche, and perhaps the finials, date most possibly during the last decade of the 18th century, when Father Domingo Fortó was care-taker of Buguey as parish priest of Aparri. The *espadaña* was possibly constructed during the second half of the 19th century. The three *portaciriales* are benchmarks for their type of imagery, and are among the oldest church artifacts in Cagayan.

²² It is this wall punctuated with holes that perhaps inspired Jose Rizal's creation of Doña Victorina de Espadaña, a woman of superficial values.

To confirm or disprove these assumptions, a number of inter-disciplinary studies involving such fields as archaeology, photogrammetry, architectural scanning, chemical analyses of building materials, linguistics, and others must be undertaken. Research into oral traditions can provide leads for the actual sites of Palauig, Baua(g), Uangag, and Dao, taking into account they may have changed locations at least more than once. Are there remnants of their original populations? Is there any evidence of historic structures left on these sites? Malumbres notes that “there were remains of masonry buildings in San Miguel de Palauig” (Malumbres 1918a, 277), right after mentioning the Babuyanes missions near Buguey. Did he refer to the old Palauig, or to Baua, or Uangag?

Results must then be juxtaposed with archival and historical evidence (such as those presented in this article), and then with those from other possible 17th century sites in Cagayan. Eventually, the findings from such research may help in the identification, appreciation and protection of the oldest church buildings in the province. These will be the monuments marking the introduction and growth of Christianity in the Valley.**PS**

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Table of Dominican ministers of the vicarage of Santa Ana de Buguey, Cagayan

Legend for biographical citations and other annotations:

Names in bold	Vicars or parish priests
Indented names	Assistants or <i>socios</i>
<i>name in italics</i>	additional name from Neira (the listings in <i>Acta</i> often use only religious names, discounting other family names)
*	formerly assigned here as an assistant
A	<i>Acta</i> , followed by the pertinent year
b.	born
Bd.	Blessed
D.	Don
H.	Hermano, member of the Third or Lay Order
MC	Malumbres, Julian, O.P. 1918. <i>Historia de Cagayan</i> . Manila: Tip. Linotype de Sto. Tomás.
MI	Malumbres, Julián, O.P. 1918. <i>Historia de la Isabela</i> . Manila: Tip. Linotype del Col. de Sto. Tomás.
N1	Neira, Eladio, O.P., ed. 2000. <i>Misioneros Dominicos en el Extremo Oriente</i> . Volume 1, 1587-1835 [Edited, updated and corrected version of Hilario Ocio O.P.'s <i>Compendio de la Reseña Biográfica de los Religiosos de la Provincia de Nuestra Señora del Rosario de la Orden de Predicadores</i> (Manila, 1895)]. Manila: [Provincia de Nuestra Señora del Rosario].
N2	_____. 2000b. <i>Misioneros Dominicos en el Extremo Oriente</i> . Volume 2, 1836-1940 [Continuation of Ocio's <i>Compendio</i> , updated by Gregorio Arnaiz O.P. up to 1940.] Manila: [Provincia de Nuestra Señora del Rosario].
nA	not in the <i>Acta</i>
nN	not found in Neira
x	nth time assigned in the place
x ^N	date taken from Neira

Please take note that information in the *Acta* may differ from other sources. These differences are noted in the rightmost column, with the corresponding source. An educated guess was resorted to in the cases when there were contradictions between the *Acta* and Neira.

If the minister died in Buguey, this is indicated in the Lifespan column.

Years (taken from the corresponding Acta and Neira 1 and 2)	Name	Lifespan	Bio-bibliographical source/ Remarks
According to the Dominican historian Francisco Rojano, the first Spanish conquistadores entered the province through a lake near Buguey, which was called Cagayan. From here the province took its name.			MC, 15, 366
1582? Civil establishment.			MC, 445
1596 June 15. In the Dominican provincial chapter, the “house of San Vicente of Buguey” is mentioned as a mission of the “house of San Jacinto de Camalanyugan,” together with the “house of Santa Catalina de Nassiping” and the “house of Santo Tomás de Tulag” (predecessor of Abulug).			A:1596; MC, 445
Buguey was part of the northern region of Cagayan known as Siguiran, which comprised from Masi or Pamplona in the north to Gattaran in the south. Here was spoken the purest Ibanag, but also a little of Babuyan, Ilocano, and Aeta.			MC, 13
From Bugay was a road to Paranan, although it was decrepit and dangerous due to enemies and negros.			MC, 303
1604-1606	Juan Marín, <i>presidente</i> of San Vicente de Buguey (assigned to evangelize here but based in Camalaniugan)	?-?	A:1604; N1:79
1606-1607	Pedro de Figueroa, <i>president</i> , based in Camalaniugan	?-1607	A:1606; N1:88-Figuerola
1606-?	Bernabé de San Vicente, <i>socio</i> , also based in Camalaniugan	?-?	A:1606; N1:97
In 1610, Juan de Silva, governor general gave a license to build a church and convento.			MC, 366, 445
1614 May 4. In the provincial chapter, Buguey was reiterated as a mission of the vicarage of Camalaniugan, together with Aparri, Tocolana, Gattaran, and Nassiping. The vicar of Camalaniugan then was Francisco de Cabrera; he was assisted by seven other religious.			A:1614
1614-1616 (under Camalaniugan)	Francisco de Cabrera	c.1580-1624	A:1614; N1:101
1614-1617	Francisco Hurtado	?-?	A:1614; N1:106
1614-?	Gaspar Hurtado	--	A:1614; nN

1614-1616	Pedro Mártir de la Plaza	?-?	A:1614; N1:111- Pedro Martín de la Plaza
1614-1616	Carlos Clemente Gan	1588-1660	A:1614; N1:108- Gant
1614-1616	Diego Collado	c.1585-1641	A:1614; N1:109- 110
1614-1616	Pedro Gascón	?-?	A:1614; N1:113
1614-1617	Juan Garcia <i>Lacalle</i> , H	c.1582-1625	A:1614; N1:493
In 1617, its <i>encomendero</i> was Antonio de Valtierra.			MC, 366
Aduarte records a strong earthquake which rocked the churches all the way from Manila to Cagayan, on Saint Andrew's Day, Nov. 30, 1619. The worst hit was Nueva Segovia, where mountains cracked, new sources of water sprang up; the stone churches suffered great damage, including the stone church of Nueva Segovia.			MC, 37
On May 20, 1623 , the Dominican chapter accepted the House of Santa Ana de Buguey, with its first vicar and assistant.			A:1623; MC, 366
1623-1625	Pedro Mártir Lucenilla	?-1649	A:1623; N1:105
1623-1640	Lorenzo Elduayen, <i>socio</i> , 9 terms	1570-1640	A:1623-1639 (Alduayen); N1:91
1625-1627	Francisco Váez de Santo Domingo	c.1590-1633	A:1625; N1:115- 116
	In 1633, Váez was martyred in the Dominican mission of Seanar, northern Taiwan.		
1627?	Juan Bautista Cano	?-1636	A:1627; N1:97- was in Spain 1620-1629
1629-1631	José Carrillo	c.1595-1642	A:1629; N1:496 (José de San Jacinto)
1631-1633	Diego Rodríguez	?-1636	A:1631; N1:141
1633-1635	Juan Sánchez	?-1674	A:1633; N1:125- 126
1635-1637	Juan de Herrera	?-1656	A:1635; N1:146
1637	José de Santa Maria	- -	A:1637; nN
1639-1641	Miguel de Gaona	?-1654	A:1639; N1:127- 128
1641-1643	Juan Uguet	?-1667	A:1641; N1:161 (Huguet)
1643-1645	Juan Bautista de Riveyro	?-1647	A:1643; N1:141

1645-1647	Francisco de Molina	?-1672	A:1645; N1:168
1647-1648	Juan Sánchez, 2x	?-1674	A:1647; N1:125-126
1648-1650	Juan Pavón	c.1619-1666	A:1648; N1:168
1650-1652	Juan de Herrera, 2x	?-1656	A:1650; N1:146
1650-1652	Matias de las Armas	?-1655	nA; N1:153-154
1652. The House of Santa Ana de Buguey, together with the Houses of Santa Catalina Virgen de Gattaran and Santa Inés de Monte Policiano de Tabang are re-accepted. (It is not clear why they were “de-commissioned,” and how they were “re-activated.”)			A:1652
1652-1654	Juan de Paz	1622-1699	A:1652; N1:177
	Buguey was the only mission he held; the rest of his work was in Manila. Juan de Paz is regarded as the greatest theologian in Asia in the 17 th century.		
1654-1656	Juan Uguet, 2x	?-1667	A:1641; N1:161 (Huguet)
The mission of Santo Tomás de Aquino is said to have been established by this missionary in Palauig on the west of the eponymous island that punctuates the northeastern-most tip of Luzon. Malumbres says the house was accepted on 25 April 1654, but this does not appear in the Acta of that year. The settlement was composed of Christians, including Visayans, who fled from diverse towns due to vexations of <i>caciques</i> ; but “fleeing from Scylla they fell into Charybdis,” since those from Buguey and the lighthouse keepers of the Acapulco galleon assailed them. Palauig seems to have been revived in the 1680s, perhaps this time further west in Baua. Subsequent missions were established in Bangag and Dao, each time coming nearer Buguey.			MC, 83, 173-174, 302, 400, 447
1656-1657	José Bugarín	1606-1676	A:1656; N1:155-156
1657-1659	José Navarro de Santa Maria	1624-1661	A:1657; N1:184
1659-1661	Juan Fuentidueñas de la Encarnación	1627-1662	A:1659; N1:565 (Fontidueñas)
1661-1663	Martin Trigueros	1628-1686	A:1661; N1:193
1663-1665	Antonio de Montesa	1607-1669	A:1663; N1:161
1665	Luis Oñate del Rosario	1607-1678	A:1665; N1:154-1663-1665
1667-1669	Esteban de Ribera	1636-1675	A:1667; N1:193
1669-1673	Juan Zambrano, 2 terms	1635-1685	A:1669, 1671; N1:514

	Prepared an inventory of church silver c.1670, which was copied in 1770 and 1776.		APSR, Zambrano c.1670
1669-1671	Antonio de San Juan	1642-1683	A:1669; N1:204
1671-1673	Gabriel <i>Rodríguez</i> de Ladera	1624-1674	A:1671; N1:511
1673-1675	Bernardo López	1619-1676	A:1673; N1:168
1673-1675	Pedro Ximénez de la Peña	1648-1676	A:1673: N1:223 (Jiménez)
1675-1677	Antonio Calderón	1627-1685	A:1675; N1:188-189
	Later in 1684, as provincial of the Dominicans, Calderón was forcibly deported from the Philippines by the governor general, for having admonished his friars against inter-acting with those who had imprisoned the archbishop.		
1677-1678	Luis Oñate del Rosario , 2x	1607-1678	A:1675, 1677 N1:154
1678-1680	Pedro Sánchez	1624-1694	A:1678; N1:207
In the Acta of 1680 a mission among the Visayans in Palauig was mentioned as one of the mission areas in Nueva Segovia. This year probably marks the re-establishment of the settlement in Bauag, most possibly today's barangay of Baua on the left bank of the Baua River in the north-east section of Gonzaga municipality. The patron saint for the new settlement, drawn after two lots, was San Miguel.			A:1680; APSR, Milano 1778; MC, 277, 405, 448
1680-1682	José Galfaroso de la Trinidad	1648-1702	A:1680; N1:217
1682-1684	Francisco Núñez Bravo	1653-1718	A:1682; N1:233- was assigned as <i>socio</i> in Babuyanes 1682-1686; then in Buguey 1686-1688. The Acta differ from Neira.
1684-1686	Domingo Muta	1653-1714	A:1684; N1:233-234 (Mutta)
1686-1688	Francisco Núñez Bravo	1653-1718	N1:233- was assigned as <i>socio</i> in Babuyanes 1682-1686; then in Buguey 1686-1688. The Acta differ from Neira.
	An earlier earthquake on 19 Sept 1687 damaged many stone churches.		MC, 51.

	Father Juan Peguero, in his unpublished history of 1690, wrote that all the churches in Cagayan (Lallo, Pata, Abulug, Camalaniugan, Tocolana, Malaueg, Nassiping, Tuguegarao, Piat, Yguig, Fitol, Tuao, Massi, Babuyanes, Buguey, Gattaran, Tabang, Aparri, and Itugud) were large of stone and brick. But the earthquake of 1688 damaged a lot of these structures.		MC, 18-19.
1686-1690	Gabriel Serrano , 2 terms To this builder-priest are credited the bell-tower of Tuao, the façade of Buguey, the stone vault of Cabagan (now San Pablo), and other works. He had two more terms in Buguey, either from 1704-1708, or 1706-1710.	1662-1722	A:1686; N1:245. The Acta differ from Neira.
1690-1691	Francisco González	1658-1691	A:1690; N1:247
1692-1694	Francisco Núñez Bravo , 2x	1653-1718	A:1692; N1:233
1694	Pedro Sánchez , 2x	1624-1694, in Buguey	A:1694; N1:207
1696-1698	José Galfaroso de la Trinidad , 2x	1648-1702	A:1696; N1:217
1698-1700	Diego Constantino	1672-1715	A:1698; N1:255
1700-1702	Francisco de Olmedo	1644-1706	A:1700; N1:208-209
1700-1702	Juan Pinta (listed in another ms.) However, according to N1, he was assigned to Diffun in the years 1700-1704.	1672-1707	A:1700; N1:262-263
1702-1704	Diego Constantino , 2x	1672-1715	A:1702; N1:255
1704-1706	Vicente del Riesgo To him was also commended the conversion of the apostate natives who had fled to the nearby mountains.	1668-1724	A:1704; N1:254; the Acta differ from Neira.
1706-1710	Gabriel Serrano , 2 terms		A:1706, 1708; N1:245- was in Buguey for 2 terms, 1704-1708
From 1710 to 1718, Buguey, together with Camalaniugan, was made an adjunct of Aparri.			
1710-1712	Miguel de la Villa (Aparri)	1661-1725	A:1710; N1:237-238
1712-1714 id.	Andrés Díaz, id.	1656-1718	A:1712; N1:247-248 (Díez)

1714-1716 id.	Gil Jiménez, id.	?-1758	A:1714; N1:276
1714-1716	Pedro Bono	?-1721	A:1714; N1:275
1714-1716	Bernabe de la Magdalena	?-1747	A:1714; N1:281
1714-1716	Juan Bel	1692-1723	A:1714; N1:282
1716-1718	Miguel de la Villa, 2x, id.	1661-1725	A:1716; N1:237-238
1716-1718	Francisco <i>Martínez</i> Colmenero	c.1690-1721	A:1716; N1:521
1716-1718	Lucas Sedeño <i>de la Redención</i>	1694-?	A:1716; N1:284
From 1718 to 1729, the mission of Nuestra Señora del Pilar de Bangat (also spelled Banga, Bangac, Bangag, Buangac, Buangag), as well as the apostates who had fled to the mountains, was entrusted to Buguey.			A:1718, 1720, 1722, 1723, 1725, and 1727
1718-1720	Pedro Moreno	?-1724	A:1718; N1:280
1720-1722	Francisco Rojano	1690-1746	A:1720; N1:290
	Introduced the first loom and the European plow, and taught other skills in Cagayan.		Neira I:290, 1690-1746; arr. 1717. MC, 64
1722-1723	Francisco Borja	1690-1748	A:1722; N1:279
	In Cagayan, he taught his parishioners to weave, the use of the plow; and introduced the cultivation of the silk-worm.		
1723-1725	Gil Jiménez	?-1758	A:1723; N1:276
1725-1727	José Prego	1694-1752	A:1725; N1:295
1727-1729	Antonio de Ortega	1690-1735	A:1727; N1:293-Ortego
From 1729 to 1733, Buguey with its mission Buangac was placed under the administration of Aparri. Buguey was also entered in the Acta as Fuguey (1731).			A:1729, 1731
1729-1733	Francisco Borja (Aparri)	1690-1748	A:1729; N1:279
1729-1731	José Cano	1706-1738	A:1729; N1:304
	In 1732 the buildings in Bugay were all reduced to ashes, due to carelessness with a lamp. The greatest loss was the important library housed there. In this era, according to Father Rojano, this town prided itself with musicians who played the harp, the <i>rabel</i> (violin), guitar, and other instruments.		MC, 63, 366.

1731-1735	Antonio Núñez- assigned to Buguey	1704-1749	A:1731, 1733; N1:312
From 1733 to 1745, Buguey was listed with the Bangac mission.			A:1733, 1735, 1737, 1739, 1741, 1743
1733-1735	Antonio Núñez	1704-1749	A:1733; N1:312
1735-1737	Luis Martínez Orive	1705-1769	A:1735; N1:316
1737-1739	Pedro Nolasco	1696-1740	A:1737; N1:305
1739-1741	Teodomiro Navarro	1710-1746	A:1739; N1:323
1741-1743	Alonso Amado	1685-1769	A:1741; N1:293
1741-1742	Manuel Yáñez, in-charge of Bangac	1713-1742	A:1741; N1:324
1743-1745	José Rico	1710-1759	A:1743; N1:322
1745. In Acta, till 1777, Buguey was referred to as Babuyanes, together with Bangag. The transfer of the people of the house of Saint Ursula and companion virgins and martyrs of the islands of Babuyanes and Calayan were now in various communities of Cagayan; the major part of them were in Buguey. Bangag was also entered as Balanga, Balangag, or Vangag. 1777-1810, Dao appears intermittently in the Acta, in conjunction with Bangag.			A:1745-1777; MC, 302, 309, 310, 311-, 313
1745-1747	Alonso Amado, 2x	1685-1769	A:1745; N1:293
1747-1749	José Rico, 2x	1710-1759	nA; N1:322
No data for 1749-1753; but in 1752 Buguey is noted as under the administration of Aparri, José Tomás Marín, vicar of Aparri. In 1752, the provincial P. Jose Herrera suppressed in this town the cofradia of Nuestra Señora de las Luces and Santa Ana; no reason, but it may have lacked the necessary authorization.			APSR, Marín 1752
1753	Alonso Muñoz	1717-1753	A:1753; N1:342
1753-1755	Tomás Hernández, assigned to Bangag	1726-1766	A:1753; N1:346
1755-1757	José Tomás Marín	1710-1769	A:1755; N1:320-321
1757-1759	José Rico, 3x	1710-1759	A:1757; N1:322- was in Buguey 1755-1757, and Aparri 1757-1759; in discrepancy with José Tomás Marín, above.
1759-1763	Andrés de Mendoza	c.1723-1795	A:1759; N1:523- b. Malinao, Albay, but from Spanish parents

1763-1765	Carlos Masvidal	1721-1791	A:1763; N1:334
1765-1769	Ignacio Abria	1719-1784	A:1765; N1:333-334
The mission of Nuestra Señora del Pilar de Vangag seems to have been re-established, possibly on a site nearer Buguey. Malumbres gives the date 23 Feb 1769, but this does not appear in the Acta.			APSR, Milano 1778; MC, 408-409, 450.
1769-1773	Manuel Vélez	1720-1773	A:1769; N1:339-340
	José Gordillo (c.1769-1773, when he was assigned to Iguig.	1736-?	APSR, Milano 1778; N1: 384
	Julian <i>del</i> Camino (c. 1769, before returning to Spain)	1741-?	APSR, Milano 1778; N1: 370
	Velez prepares a new inventory of the church silver in Buguey, Babuyanes, and Vuangag on 15 Jul 1770, in Dao. This is copied from that prepared by Juan Zambrano.		APSR, Vélez 1770
In the 1771 pirate raid along the northern coast of Cagayan, the town of Dao was burned; many were killed or taken prisoner. Father Vélez knew the area well along the coast, being a missionary there.			MC, 83, 366
1773-1777	Manuel de Torrijos	1736-1778	A:1773; N1:383
1777-1781	Ignacio Milano	1747-1806	A:1777; N1:388
On 30 May 1778, Father Milano, <i>ministro de Buguey</i> and <i>misionero de la Mision de Ntra Sra del Pilar de Vangag</i> , prepared the most complete account for Vangag. However, questions on exact locations will still have to be confirmed through field research.			APSR, Milano 1778
From 1781 to 1806, the administration of Buguey with its missions of Bangag and Dao (collectively called Babuyanes), was entrusted to Aparri. Buguey was listed as Fuguey, 1802, 1806, 1825, 1833.			A:1785-1802
1781-1789	Francisco Hidalgo (Aparri)	1744-?	A:1785; N1:390
1789 Aparri	Joaquin Sancho, id.	1743-1828	A:1789; N1:384-385- 1788-1789
	With Buguey, Dao, and Bangag		A:1789
1789-1802	Domingo Fortó, 3 terms, id.	1740-1803	A:1790, 1794; N1:389
	Fortó was the builder of the church and tower of Tumaui (1777-1789). Resigned his post.		
	Pascual Anton, missionary to Vangag and Dao; was assigned to Camalaniugan as Commissary of the Holy Office, 1794-1798.	1763-1803	APSR Petición 1796; N1:397

In 1796 the <i>gobernadorcillos</i> of Buguey, Dao and Vanga wrote the governor of Cagayan, Juan Escalante y Laso, requesting for their own vicar.			APSR Petición 1796
In 1800, the <i>principales</i> and <i>caylianes</i> of Buguey and Dao wrote to the governor of Cagayan, Don Vizente Escalante that their two pueblos be united. Forwarded by Escalante on 13 March 1800 to the Governor General.			APSR, Petición 1800
1802-1806	Vicente Ricart (Aparri)	1768-1833	A:1802; N1:413
Visit of Father Manuel Mora from Asingan, Pangasinan to Aparri, 1804-1805. He gives a short description of Bugay in 1805.			MC, 343
1806-1810	Lucas Aparicio	1766-1824	A:1806; N1:426
1810-1814, Buguey with its missions Bangag and Dao were entrusted to the administration of Aparri.			A:1810, 1814
1810-1814	Vicente Ricart	1768-1833	A:1810; N1:413
1814-1818	Tomas Abizanda	1776-1827	A:1814; N1:436-Avizanda
1818-1822	Lucas Aparicio, 2x	1766-1824	A:1818; N1:426
1822-1825, Buguey was entrusted to the administration of Aparri. Its missions Bangag and Dao were not listed in the Acta.			A:1825
1825-1829	Vicente Ricart	1768-1833	A:1825; N1:413
1829	Francisco Forcada	1798-?	A:1829; N1:446-quickly returned to Manila.
1833-1839, Buguey was entrusted to the administration of Aparri.			A:1833, 1841
1831-1832	Antonio Garcia, assistant in Aparri	1807-?	A:1833; N1:471-1831-1832
1832-1833	Vicente Tomás (Aparri)	1794-1833	A:1833; N1:455
1837- no listing	--		A:1837
1839-1845	Policarpo Bermejo	1810-1857	A:1841; N1:482-1839-1845
1845-1846	Manuel Martínez Fernández	1818-1883	nA; N2:56
	According to a document of 13 Oct 1845, the <i>parroco</i> , Manuel Martinez, had to give away his personal belongings due to the effects of a powerful storm that hit northern Cagayan. It seemed also that a dormant volcano had erupted, while a mountain collapsed.		MC, 109-111; 366

1846	Alejandro Fernández	1816-1857	nA; N2:24-25- stayed in Buguey only a few months
1846-1847, Buguey was entrusted to the administration of Aparri.			A:1845, 1849
1846	Julian Velinchon	1810-1871	A:1845; N1:475-476
1847-1848	Manuel Martínez Fernández, 2x	1818-1883	nA; N2:56
1848-1851	Joaquin Álvarez del Manzano	1824-1859	A:1849; N2:329
?-1851-?	Juan de Dios Rico Gómez	1822-1879	A:1851 (no name given); N2:35 (stayed only a short while)
1855-1873, Buguey was entrusted to the administration of Aparri.			A:1855-1874
1855	Mauricio Ballesteros (Aparri)	1807-1855	A:1855-N2:43- was appointed to Aparri 1851, but promptly returned to Manila due to illness.
1855-1863	Francisco Font, id.	1813-1865	A:1859, 1863; N2:34- 1855-1863
1864-1873	Agustin Calvo <i>Ferri</i> , id.	1825-1891	A:1867, 1871, 1874; N2:68
	Built the church of Aparri.		
1867-1870	José Ma. Sánchez Díaz; was assigned to Buguey, as <i>socio</i> and as <i>vicario</i> at one time or other	1842-1878	A:1867; N2:128
1869-1871	Manuel Blasco Sáenz	1842-1912	nA; N2:147- resident in Buguey
1872-1873	Deogracias Garcia	1846-1924	A:1874; N2:158
1873-1874	Tomas Parella Prat	1838-?	nA; N2:110
1875	No record		
	When a Dominican refused to learn Ibanag as required by the provincial Father Ruperto Alarcón in 1876, he was assigned to Buguey.		MC, 15
1876-1878	Miguel Bonet Iloms	1831-1902	nA; N2:100- was an expert in Ibanag, Gaddang and Isinay.
1878-1885	No data		
1881	Not listed in Acta		A:1881

1885-1887	Nicasio Palomares <i>Bascuñana</i>	1854-1887	A:1886; N2:203-1885-1887
1887	Segundo Rodríguez Cortina	1858-1930	nA; N2:207- in Buguey only a few months
1887-1897	Juan Gómez Zabal	1860-1914	A:1890, 1894; N2:201- 1887-1897
	From 1887, Buguey had its own <i>parroco</i> , thanks to the democrat Señor Becerra, who believed that a religious could not live in Buguey nor in most of the towns in Cagayan, on solely 500 pesos annually. Father Juan Gomez greatly renovated and improved the ruinous church and convento. He was one of those who accepted the call for missionaries to Batanes after the revolution; wrote a Spanish-Ibatan dictionary and died in Basco.		MC, 277, 366
	A crocodile was seen in the ground floor of the convento in Buguey, around 1891. The <i>parroco</i> was given a certificate.		MI, 20
	Principal barrios: Población, Pattao, Paddaya, Misión, Masi, Mala, Julia, Dalaya, Cabo Engaño, Balsa.		MC, 367
1897-1898	Isidro Rodríguez Armentía	1852-1927	A:1898; N2:183
	Captured by the revolutionaries in Sept. 1898.		

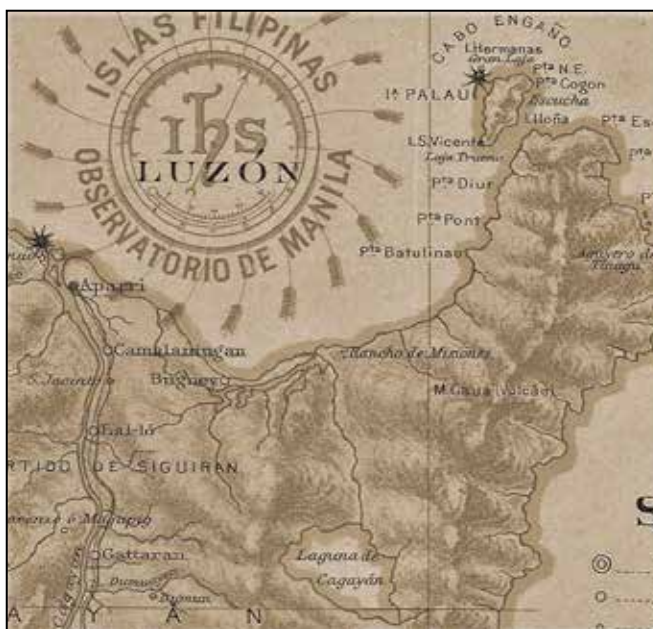


Pedro Murillo Velarde, *Carta Hydrographica*, ..., 1734



Map showing Buguey and its mission Guangan (probably the site of today's Gonzaga municipality) in Murillo Velarde's 1734 *Carta Hydrographica*. Note that the river originates from the now-disappeared Laguna de Cagayan.

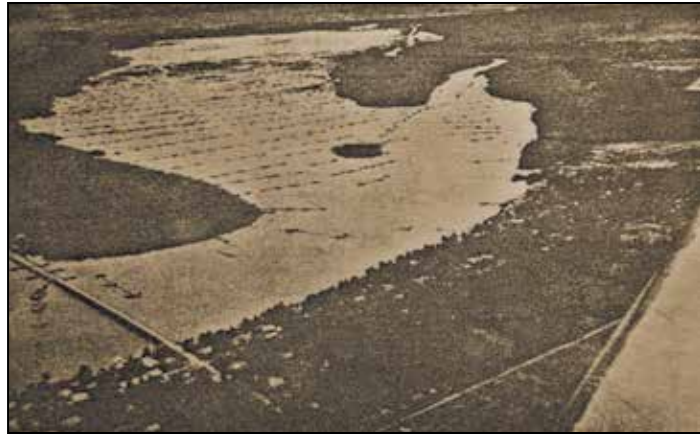
Map of northeast Cagayan province, with Buguey and its lagoon in the center. The "Rancho de las Misiones" is probably the old Dao, and probably of the even older San Vicente de Buguey. It may be the site of today's Santa Teresita municipality.



Agúé, *Atlas de Filipinas*, 1899

Map of the Philippines showing Buguey, Cagayan.

Aerial view of Buguey, looking from a plane (its wing cuts the lower right corner). The perspective is from north (on the lower edge of the photo) to south (diagonally to the left). A modern bridge links the community with the rest of the mainland beyond. The church compound is located slightly to the lower left of the bridge.



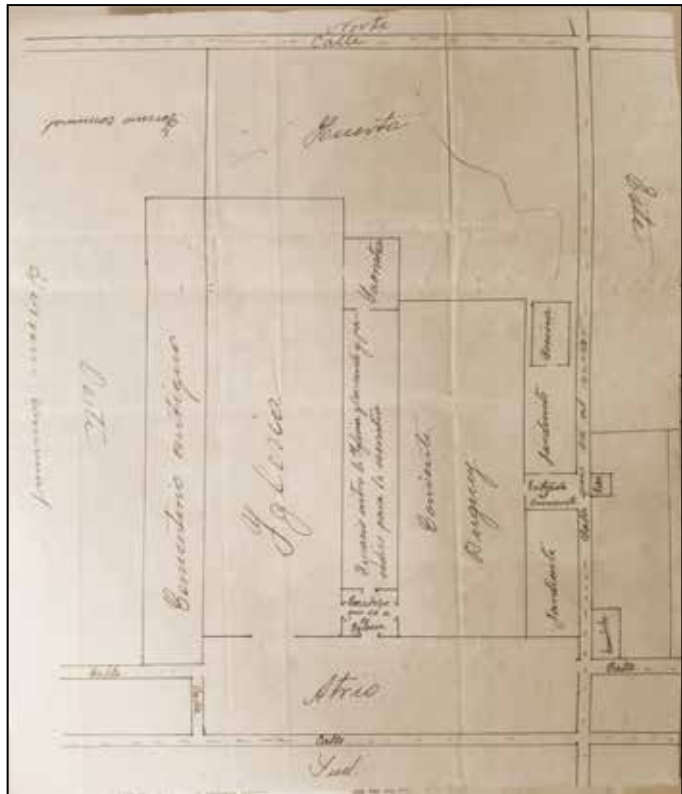
Castilet, *Cagayan Province and Her People*, 1960, p. 98

RTJ 2019



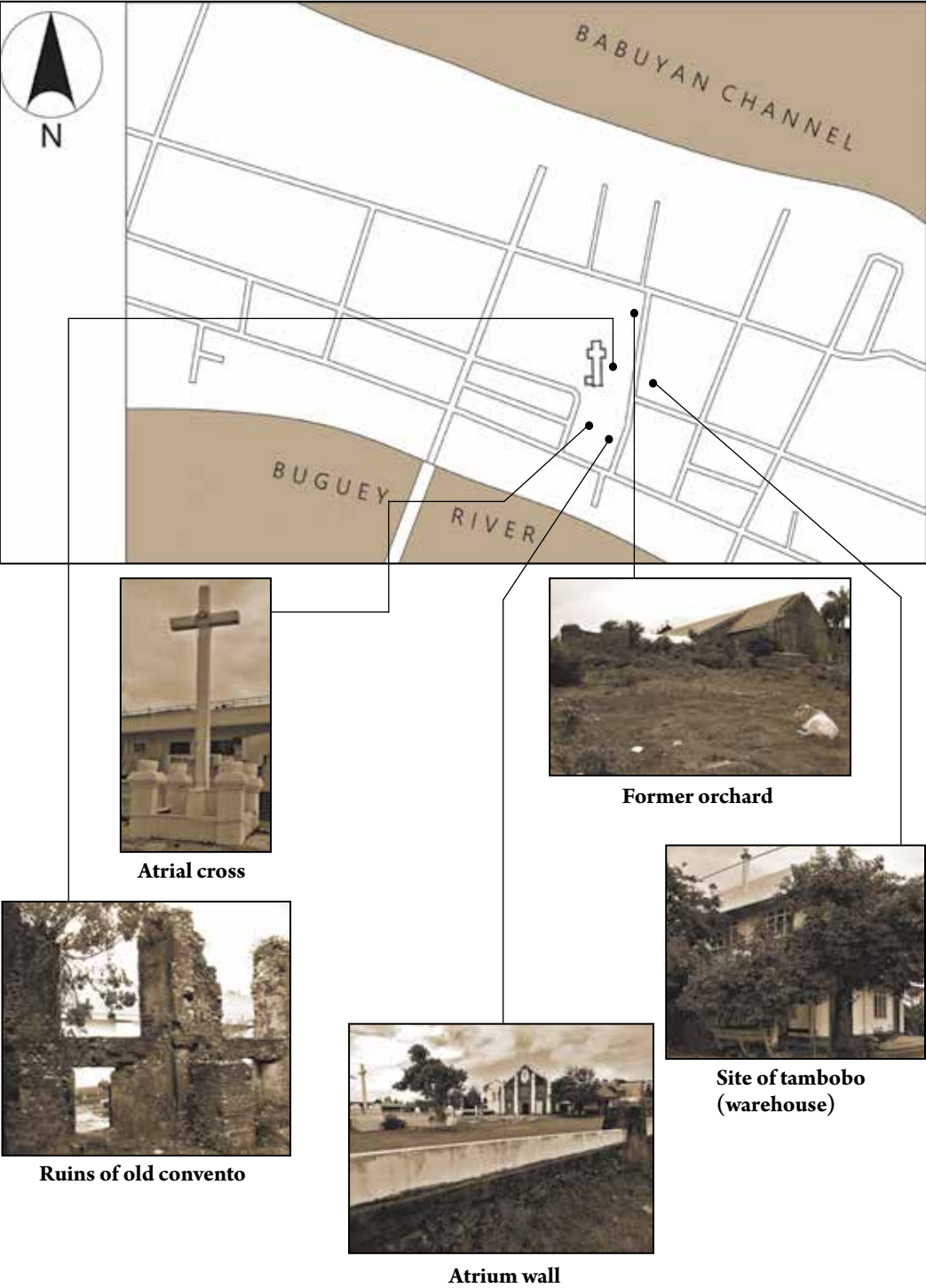
A view of the coastline just about a two hundred meters from the church. The mountains of Santa Ana are in the horizon.

Courtesy of Archivo de la Provincia del Santísimo Rosario, Ávila, Spain

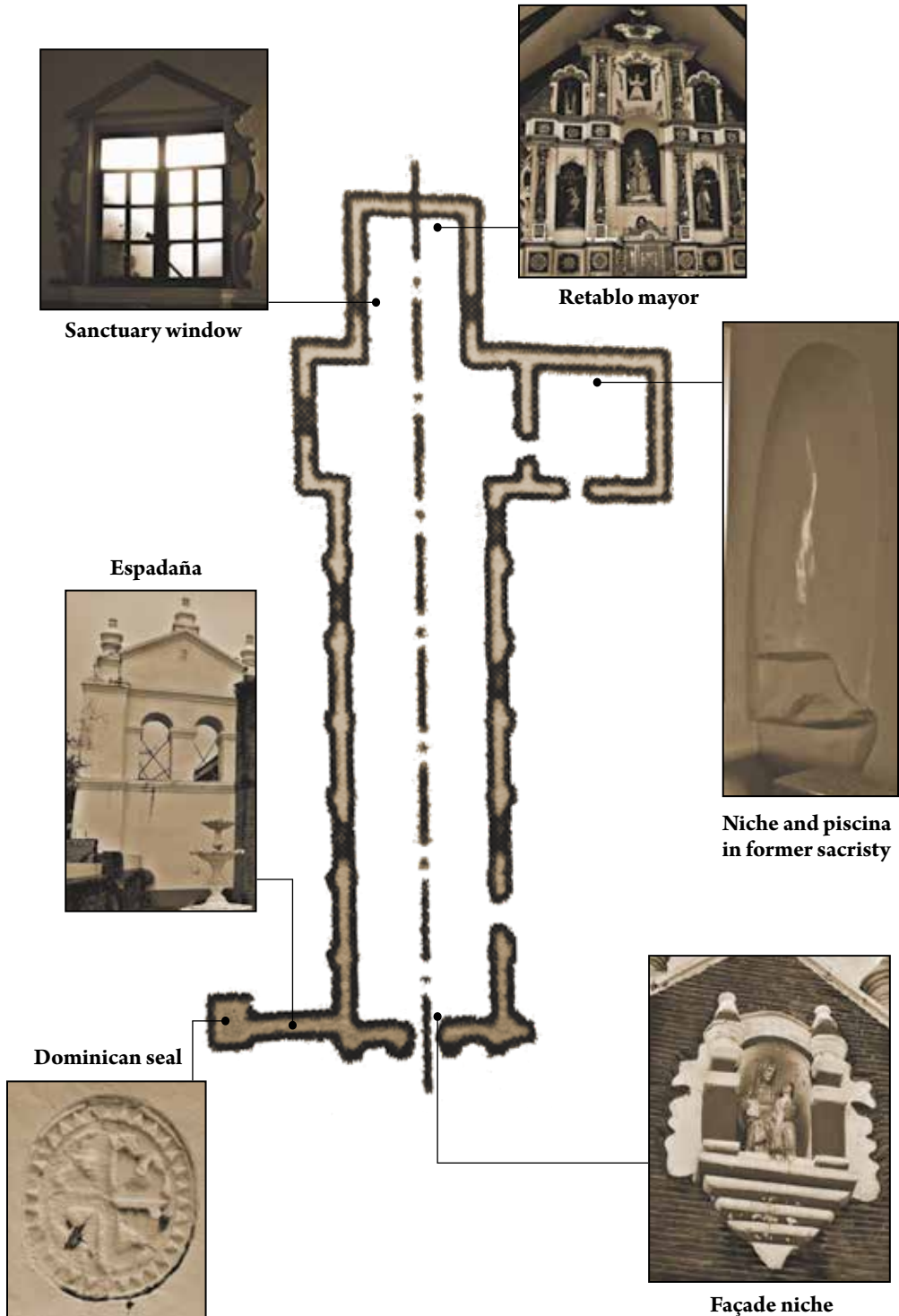


Plan of the church compound of Buguey, as submitted by the last Spanish Dominican of the parish, Father Juan Gomez, to Father Julian Malumbres in 1898.

Basic plan of the Buguey church complex by Ar. Argel Miryl P. Castañeda, University of Santo Tomás GS-Cultural Heritage Studies Program, 2020.



Plan of the Buguey church courtesy of Ar. Javier Galvan Guijo, 2004.



Castillet, *Cagayan Province and Her People*,
1960, p. 98.



View of the church
façade and the
convento in 1960.
At this time, the
convento stood
to the east of the
church, just in
front of the ruins
of the old brick
convento.

RTJ 2019



The church façade
and *espadaña* (belfry
wall), viewed from
the cross monument
in the atrium. The
convento seen in the
1960 photograph has
been replaced by a
parish building which,
according to a marker,
was constructed
with the help of the
Franciscan laywomen
of Italy and the U.S.A.
and reconstructed in
2003 during the time
of Father Emmanuel
Dante Adolfo.

RTJ 2019



The church
viewed from the
southwest. The
new convento
now stands to
the west (left)
of the church,
where the old
cemetery was
located.



RTJ 2019

Frontal view of the church façade and *espadaña*.

Closer view of the finials
on the pediment.



RTJ 2002

Rear view of the finials.



RTJ 2019

RTJ 2002



Niche on the façade with images of Santa Ana and the young Mary. The niche is framed by an adaptation of what look like baroque motifs. The frame rests on an inverted “stepped” pyramid.

Richard Ahlborn, circa 1960.
Courtesy of the CBCP Permanent Commission for the Cultural Heritage of the Church



Two of three windows on the façade of the church in Binmaley, Pangasinan. Each of these rests on an inverted “stepped” pyramid similar to that in Buguey.

RTJ 1996



Central window, flanked by two niches, on the façade of the old church in Dagupan, each resting on an inverted “stepped” pyramid similar to that in Buguey.

RTJ 2002



Upper section of the *espadaña*.

RTJ 2019



Rear of the brick *espadaña*, showing the remains of a quadrangular rubblework structure behind it. Could this have been the base of an earlier bell tower? A closer look at the rear of the *espadaña*, which was not painted, shows at least three different apex angles.

RTJ 2019



The *espadaña* and the quadrangular structure behind it, viewed from the southwest.

RTJ 2019



Dominican seal on the western wall of the *espadaña*.

RTJ 2019



Portion of the eastern wall of the nave, seen from the southeast near the façade. Note the high window, which provided light for the choirloft.

RTJ 2019



Eastern flank of the nave, looking towards the sacristy. Note the two levels of construction.

RTJ 2019



The sacristy, an extension on the eastern side of the church. Inscriptions on the apex of the pediment show that this section was last repaired in 2017. The roof of galvanized iron is lower than the original apex, which was of brick; a subsequent raising of this wall was of rough brick pieces and mortar.

RTJ 2019



Western flank of the nave, with a section of the shallow transept marked by a higher window. Note the two levels of construction, as seen also on the eastern flank.

West wall of the apse, with a section of the door to the right. Note that the section of wall under the window is of brick, while the rest of the structure left of it is of rubblework. Might the window have been a door, which was subsequently bricked up to the present level?



RTJ 2019



RTJ 2019

The apse, seen from the northwest. Most of the construction seems to be of rubblework, consisting of oval or round stones. The window seen in the previous photograph is blocked by the trunk of the coconut palm.



RTJ 2019

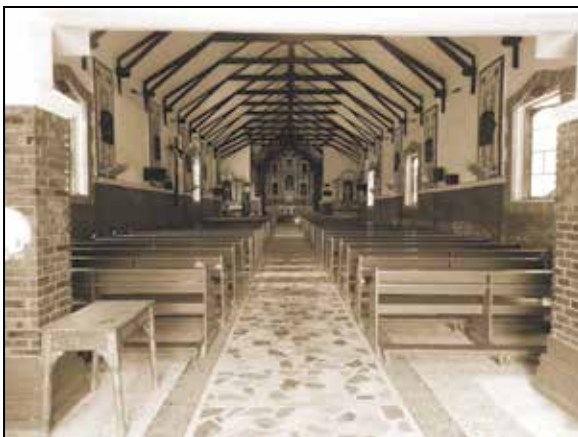
Rear of the church, showing from right to left, the apse, the eastern transept, the sacristy, and the ruins of the convento. The area in front was marked in Father Gomez' 1898 plan as a *huerta* or orchard.



RTJ 2002

Closer view of the rear of the apse. The *palitada* or mortar layer has worn away in places, showing the rubblework of oval or roundish stones.

RTJ 2019



General view of the nave looking towards the sanctuary and transept. Buguey is one of only two churches in Cagayan where the wooden retablos have survived in a rather complete state; the other is the Ermita de San Jacinto in Tuguegarao. Two other churches in the same province have remnants of their wooden retablos: Malaueg (now Rizal) and Pamplona. The entrance to the quadrangular

structure behind the *espadaña*, just to the left of the photograph, is presently walled up. Could the space have also housed a baptistry?

View of the nave from the sanctuary. A pulpit used to stand on the western flank (right of the picture). The trusses were previously hidden by a ceiling. The dismantling of the ceiling, as well as the application of much of the wall decoration took place in the first and second decades of the present century.



RTJ 2019

RTJ 2002



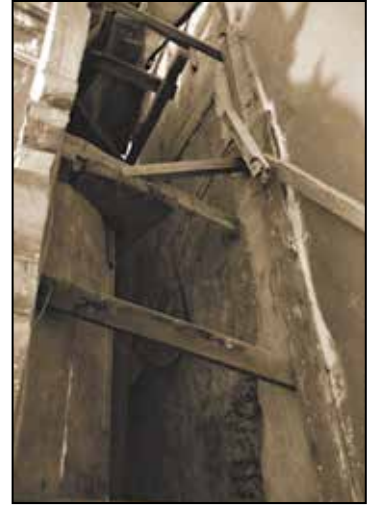
One of the windows in the sanctuary. The graceful and sinewy decoration on the sides is similar to the flanges of the main retablo, and also vaguely resembles the framed niche on the façade. This is the window seen in a previous photograph that seems to have been a door and was then later bricked up to the present level.

Courtesy of Filipinas Heritage Library



The main retablo, as it appeared in the 1970s. The trusses that were subsequently hidden by a ceiling and then later exposed are visible here. Note the slightly curved edges of the corner

pillars, which intriguingly suggest that these corners were actually wooden posts (presently, the plastering has been straightened). Note too that the image of the Holy Child Jesus is flanked by two images of the same saint, Saint Dominic. Both images are now on view at the Archdiocesan Museum in Aparri.



Rear of the retablo mayor, showing the thick wooden flanges, the curvature of a niche, and the attachment to the wall.

RTJ 2019

RTJ 2002



The retablo mayor as it appeared in 2002. The two images of Saint Dominic were replaced by those of Saint Jude and of Our Lady of the Rosary (?). In the lower level, the image of Saint Joseph was replaced by that of Saint Michael, while that of Saint Anthony of Padua was retained.

The retablo mayor as it appeared in 2019. In the upper level, the images of Saint Jude and of Our Lady of the Rosary were replaced by those of Saint Dominic and of

Saint Francis. In the lower level, the images of Saint Michael and Saint Anthony of Padua were replaced by those of Saint Joseph (with a carpenter's square), and of Saint Joachim, Saint Anne's husband. These four images as well as the tabernacle are contemporary; those in the center are at least from the eighteenth century.



RTJ 2019

Upper section of the main retablo showing the elaborate carving. The crests over the three niches carry *rocalla* influences typical of the second half of the eighteenth century.



RTJ 2019

RTJ 2019



A close-up of the uppermost level of the main retablo shows that the upper and lower edges are missing.

A closer view of a lower niche and flange of the main retablo. The flange resembles that of the sanctuary windows.



RTJ 2019

RTJ 2019



The Holy Child in the uppermost niche of the main retablo. The Child is dressed in a long-sleeved garment with a full “skirt” reaching to just below the knees, but gathered in the center with a knotted cord. The top-knot on the forehead recalls images of the school of Juan Martínez Montañés of Seville, Spain; images with such a top-knot were popular in the seventeenth and early eighteenth century Philippines. This type of early image is one of a very few in the country still in its original retablo.

Archdiocesan Museum, Lyceum of Aparri. RTJ 2018



Image of Saint Dominic, formerly in the upper left niche of the main retablo.

Archdiocesan Museum, Lyceum of Aparri. RTJ 2018



Image of Saint Dominic, formerly in the upper right niche of the main retablo.

Archdiocesan Museum, Lyceum of Aparri. RTJ 2018



A look behind the statue reveals that the saint is kneeling. This image may have formed part of tableau where Saint Dominic (and perhaps Saint Catherine of Sienna) is seen receiving the rosary from the Blessed Virgin Mary.

RTJ 2019



Image of the patroness, Saint Anne, teaching the young Mary how to read.

RTJ 2002



Image of Saint Michael, formerly in the lower left niche of the retablo mayor.

RTJ 2019



Left side retablo, with the Sacred Heart of Jesus.

RTJ 2019



Right side retablo, with the Immaculate Conception of Our Lady.

RTJ 2019



Niche in the former sacristy, which used to contain a vessel containing water for washing hands and vessels. The sacristy has now been converted into a Perpetual Adoration Chapel.

RTJ 2019



Image of Our Lady of Sorrows, presently kept in a room in a building behind the atrial cross, opposite the church.

Courtesy of the Filipinas Heritage Library



Set of three *ciriales* (processional candlesticks) and their stands, the *portaciriales*. They are now exhibited in the Archdiocesan Museum in Aparri.

Courtesy of the Filipinas Heritage Library



19th century tabernacle.



Base of a wooden candlestand.

RTJ 2002

Archdiocesan Museum, Lyceum of Aparri.
RTJ 2018



One of the three *portaciriales*, in the form of an angel (?) in a kimono-like garment gathered at the waist with a knotted band. This figure like the Holy Child in the main retablo is associated with seventeenth or early eighteenth century Philippine sculpture.



Back view of one of the *portaciriales* figures.

Archdiocesan Museum, Lyceum of Aparri. RTJ 2018



Close-up of the head of one of the *portaciriales* figures.

Archdiocesan Museum, Lyceum of Aparri.
RTJ 2018

Section of the ruined convento facing the eastern flank of the church.



RTJ 2002



RTJ 2019

The same section damaged after it was hit by a recent typhoon.



RTJ 2019

Section of a wall of the ruined convento, showing a lower level of rubblework and an upper level of brick.



RTJ 2019

Another section of the convento. In the foreground is a wall with a passage way, of rubblework and brick. In the background is a wall completely of brick.

RTJ 2002



The outer and inner apses of the church at Malaueg (now Rizal), of rubblework and brick.

RTJ 2011



Section of a wall of the church of Tabang, Cagayan, of rubblework and brick.

RTJ 2013



The pediment of the ruined church of Capinatan (now Mataguisi), Apayao, of rubblework similar to that at Buguey.

The bell tower at Fuga, Babuyan Islands, of several levels of rubblework.



RTJ 2017

Courtesy of the Archivo de la Provincia del Santísimo Rosario, Ávila, Spain.



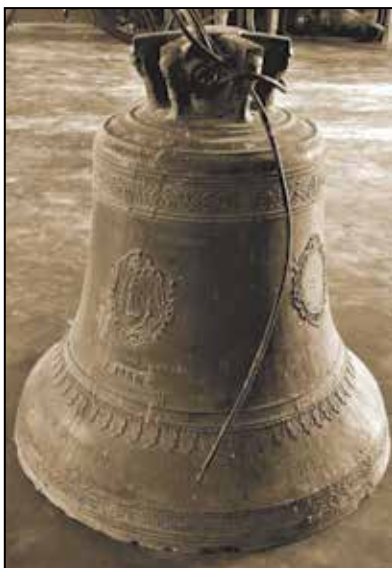
Signature of Father Juan Gómez, last Spanish Dominican parish priest of Buguey

A modern building now stands at the site of the *tambobo* or warehouse that stood across the eastern side of the church compound. Father Juan Gómez noted in a report in 1898 that this *tambobo* and a well beside it belonged to the parish of Santa Ana.



RTJ 2019

RTJ 2019



Bell now kept in the convento for safekeeping.

RTJ 2019



Close-up of the bell, with the representation of Our Lady of Lourdes. An embossed inscription on the shoulder reads: 1958. Antica Prem^a Fonderiavesc^e/ Luigi Cavadini e F^{lio} in Verona. Incised inscriptions above and below Our Lady of Lourdes read: “Ubi cor matris camit, mors ipsa, vita” and “Father Nicolas Polato O.F.M.” respectively.

RTJ 2019



The modern church of San Roque at Gonzaga, Cagayan, in the vicinity of the old site of Bangag, where the Babuyanans islanders were resettled in the eighteenth century.

View of the land from the bell tower at Gonzaga.



RTJ 2019

RTJ 1990



The beach at the northern end of Palau Island. Just behind the hill may be seen the late nineteenth century lighthouse which guided ships approaching Cape Engaño, the northeasternmost corner of Luzon.

Courtesy of Filipinas Heritage Library



Central retablo of Buguey, circa 1970s.