FLORES PARA LOS FRAILES: THE AUGUSTINIANS IN PAMPANGA
RECENT VISITORS

DECEMBER-JANUARY
Pia Cayetano, senator-elect
Gov. Josie de la Cruz, Bulacan
Andrea D. Domingo, former BID Commissioner
Ricardo C. Galang, WWII hero
Boni Belen, USP, Cebu City
Perfecto Yasay, senator candidate
Susan Calo Medina, Travel Time host
Mila Lane
Sr. Pauline Valdes
Sr. Pilar Wijangco, Assumption Sisters
Leng Gomez-Caine

FEBRUARY
Benjamin Abalos, COMELEC Chairman
Willie Rivera, councilor-elect, Angeles City
Vicky Vega, councilor-elect, Angeles City
Sen. Rodolfo Biazon
Gilbert Perez, ABS-CBN TV director
Violeta Esguerra, TESDA director
Levi Laus

MARCH
Luli Macapagal Arroyo, Presidential daughter
Sen. Robert Jaworski
Dr. Rey Aquino, congressman-elect, Third District
Sr. Mary Assumpta Bacay, OCD, Carmelite Monastery
Sr. Mary Therese Francisco, OCD, Carmelite Monastery
Fr. Joseph Bacay, Sto. Tomas Parish
Fr. Aureo Nepomuceno, SJ
Tet Basilio, Gender & Devt. Officer, Angeles City

APRIL-MAY
Dr. Josette T. Biyo, Iloilo teacher who got a planet named after her
Grace Nono, singer-artist
Levi Laus, President, Pampanga Chamber of Commerce
Fr. Joseph Ardencia, Agusan del Sur
Joselito Fraga, Agusan del Sur
Kabibigat Bimuyag, Baguio City
Prof. Eduardo Tadem, UP Diliman
Josie de la Cruz

ARTS & CULTURE COUNCILS HOLD FIRST ASSEMBLY

The Center for Kapampangan Studies has convinced almost all municipalities in Pampanga and Lower Tarlac to organize their respective arts and culture councils as mandated by law through the DILG Memo Circular 2002-81.

Dr. Rosita I. Mendoza, a committee head of the National Commission for Culture and the Arts (NCCA), presently a consultant to the Center, recently submitted to University President Bernadette Nepomuceno the list of members and officers of these various councils.

The towns in Pampanga and Tarlac which have organized their councils or passed resolutions and executive orders are:

- Bacolor SB Res. No. 114, S-2002
- Candaba Mun. Order No. 01-2004
- Floridablanca Exec. Order No. 04
- Guagua Exec. Order No. 1, S-2004
- Lubao Exec. Order No. 03, S-2002
- Mabalacat Res. No. 92-44, S-2004
- Masantol Exec. Order No. 002, S-2004
- Minalin unnumbered Exec. Order
- San Fernando Exec. Order 04-004
- San Luis Exec. Order 14, S-2004
- San Simon unnumbered Resolution
- Santa Ana SB Res. No. 06, S-2004
- Santa Rita SB Res. No. 17, S-2004
- Santo Tomas Exec. Order No. 2002-02
- Concepcion unnumbered Exec. Order
- La Paz Exec. Order No. 003, S-2004

The Province of Pampanga has also formed its own provincial culture and arts council under SP Res. No. 19, S-2003.

Dr. Mendoza visited town executives and attended Sangguniang Bayan/ Panlalawigan sessions to explain the DILG directive and the roles of the NCCA and the Center. For its part, the capital city of San Fernando held its planning workshop in advance of the June 1 general assembly and workshop for all council officers, facilitated by former UNESCO Phils. Commissioner Prof. Felipe de Leon, Jr. and attended by DILG Asst. Regional Director Dr. Rolando Rafael and delegates from various towns of Pampanga and Tarlac.

Robby Tantingco, Director of the Center for Kapampangan Studies, said the Center will provide these councils technical advice on preparation of proposals for funding from NCCA and other funding agencies; conduct seminars, workshops and training; help set up a network of cooperation and information among various municipal arts and culture councils; liaison between the NCCA and the councils; provide free use of venue for meetings and presentations; provide free access to library resources; and assist in the setting up of town museums and libraries.

JOSE ABAD SANTOS RITES

The Center, the City of San Fernando and the Abad Santos family led by Senator-elect Jamby Madrigal laid wreaths at the statue of Kapampangan martyr Jose Abad Santos on Capitol grounds last May 6. The HAU choir Angelite Musical Ambassadors and the HAU Rondalla performed, while SF Tourism Officer Ivan Anthony Henares emceed a short program. In a press release that day, Center Director Robby Tantingco called on provincial leaders “to go beyond legislating holidays” in honoring Kapampangan heroes.
National Book Award finalist

The Center’s second book, Laying the Foundation: Kapampangan Pioneers in the Philippine Church 1592-2001 by Dr. Luciano P.R. Santiago, published by the Holy Angel University Press, was one of only three nominees in the History category of the recent National Book Awards, sponsored by the Manila Critics’ Circle, along with Horacio de la Costa’s four-volume Writings (Ateneo Press), which won, and Isagani Medina’s Espionage in the Philippines (UST Press). Members of the Manila Critics’ Circle include Ofelia Dimalanta, Alfred Yuson, Isagani Cruz, etc.

Center, Nepo Mall revive Sapangbato tradition

The Nepo Mall management and the Center co-sponsored the revival of sabat santacruzan in Brgy. Sapangbato, Angeles City, which was last performed five years ago. The sabat is a vestige of the original santacruzan, featuring costumed Muslims and Crusaders in swordfights and poetic jousts. The Center will help organize the community to ensure the survival of the unique Kapampangan tradition, develop it as a tourist destination and use it as rallying point for community cooperation.

Residents of Brgy. Cabalantian, which suffered the brunt of the Bacolor lahar flows in 1995, recently made the first big step to rebuild their community by holding a cultural concert for the construction of a new church. Organized by Dr. Salve Olalia, with the assistance of the Center, the show featured Kapampangan artist Mon David and Andy Alviz’ Artista Rita and was held in front of the historic San Guillermo Parish Church.

Pasyun Serenata held on campus

As part of its program of bringing quaint Kapampangan traditions to students and employees of Holy Angel University, the Center sponsored last Holy Week a pasyun serenata, in which two sets of chanters and their respective brass bands alternately sing the pasyun to the tune of classical opera pieces. This tradition survives only in certain villages in Sta. Rita town. HAU faculty and employees participated in the chanting, led by the Banda 48 (Lumanug) of Betis.

OKM(Original Kapampangan Music)

Kapampangan songs on radio

The Center stepped up the drive to create awareness of Kapampangan culture among the general population by sponsoring the airing of three Kapampangan songs per day on DW-RW 95.1. The Center plans to lobby in the Sangguniang Panlalawigan of Pampanga and Tarlac for a bill requiring all AM and FM radio stations in the Kapampangan region to play Original Kapampangan Music (OKM) thrice daily.

Research Journal exchange program

The Center has inked an exchange program with other universities here and abroad as a way of promoting its researches as well as establishing linkages with other schools and agencies. Public Relations Officer Kaye Mayrina Lingad cited the UCLA Asian-American Studies Center, the Michigan Academy of Science, Arts & Letters, the University of Michigan Undergraduate Research Forum and individual researchers like Ernesto Turla and Hiroaki Kitano.
The National Commission for Culture and the Arts (NCCA) has granted funding for the compilation of a Kapampangan-English Dictionary now being undertaken by the Center for Kapampangan Studies. Fr. Venancio Samson, who just recently completed the translation of the official Kapampangan Bible, heads the team composed of Center staffers, visiting researchers and volunteer students and faculty.

Initially, Fr. Samson will translate into English one of the earliest Kapampangan dictionaries, Fray Diego Bergaño’s *Vocabulario en la Lengua Pampanga en Romance* (published in 1732 and reprinted in 1860), which will be published separately. Word entries from the Bergaño dictionary, as well as from other extant Kapampangan dictionaries and grammar books, will also be integrated into the proposed new dictionary.


The new dictionary being prepared by the Center will synthesize all Kapampangan dictionaries as well as add Kapampangan terms now being collected from villages throughout Pampanga and Tarlac by volunteer students and faculty from HAU, in particular the HAU Archaeological Society, as well as by public school teachers and pupils mobilized by the Department of Education. Kapampangan poets and scholars have also been invited to lend their glossaries for this project.

“We are inviting all individuals and institutions to contribute their collections of Kapampangan terms so we can include them in this dictionary,” Robby Tantingco, Director of the Center, said. “In return, they will get credit for it as well as a free copy.”

He added that linguists, lexicographers and other experts will serve as consultants and editors. “The best guarantee for the survival of a language is to document it in the form of a dictionary. Hundreds, probably thousands of Kapampangan words have been lost and forgotten in the last centuries because no one bothered to record them,” Tantingco said.

According to Tantingco, the dictionary will use the new Kapampangan orthography (k) but the old orthography (c and q) will still be mentioned in the entries. “For example, opposite the word keka we will still enclose in parentheses queca. We are committed to promoting the new orthography but we cannot repudiate the old orthography. Most of the literary classics were written in the old orthography and we have no right to re-spell them. Of course we want to make them accessible to young readers and the best compromise is to expose our students to both new and old orthographies so that they are not clueless when they read the classics, but at the same time they should be using the new orthography in their day to day, because it’s simpler. The old is elegant and I know there are still many who insist on using it, and there’s no way we can convince them to adopt the new.”

Fr. Venancio Samson

1732 edition of Fray Bergaño’s dictionary

Fray Coronel’s grammar book (1621)

Luther Parker’s dictionary (1905)
Francisco Guinto, native of Macabebe, was crowned poet laureate Tuesday night after besting fellow veteran poets in a competition sponsored by the Center.

Guinto, who missed his daughter’s wedding to join the contest, received the traditional gold laurel crown, a trophy, and P10,000.00 cash prize. Second prize went to Anastacio Navarro of Masantol, and third prize was awarded to reigning Ari ning Parnaso Vedasto Ocampo of Magalang. They received P7000.00 and P5000.00, respectively.

In the declamation category, held for young orators, Charmagne Sunga, Kathryn Mae Garcia and Abegael Mallari won first, second and third prizes, respectively.

The board of jurors was composed of poets Querubin Fernandez, Eufrocinia de la Pena, Norberto del Rosario, Aspe Dula and Fr. Venancio Samson. Guests included Catalina Saplala, Commissioner (Kapampangan Language) of the Komisyon sa Wikang Filipino, and Dr. Rosita Mendoza of the National Commission for Culture and the Arts (NCCA).

Responding to calls for a Kapampangan-language publication, the Center and the Sapni nang Crissot will co-publish the maiden issue of the new quarterly magazine Indung Ibatan (a phrase from Atin Ku Pung Singsing meaning “mother from whom it came”). The new publication will be a companion piece to the English-language Singsing magazine.

Edited by Erlinda Cruz, the first edition of Indung Ibatan features the poems entered in the recent Ligligan (contest) for local poets, which had the theme Tagumpe da ring Kapampangan king Lupit ning Bulkan, to mark the 13th anniversary of the eruption of Mount Pinatubo, news articles, various town hymns, excerpts from works of Kapampangan literary masters, etc. Felix Garcia and Francisco Guinto serve as literary consultants.

Another CD of K songs launched

Mon David's Abe Mu Ku, the second Kapampangan CD co-produced by the Center for Kapampangan Studies and recently launched at the Center's open-air theatre, is selling like the proverbial hot cakes just like the ArtiSta. Rita's Kapampangan Ku album before it.

Probably the country’s best balladeer today, Mon David recorded traditional Kapampangan songs as well as new compositions by Recy Pineda, Andy Alviz, Crispin Cadiang and himself. The CD also features an unusual interpretation of Atin Ku Pung Singsing, sung a capella in five different voices by Mon David.

Abe Mu Ku, which is the fourth major Kapampangan CD after Sapni nang Crissot's Pamalsinta king Milabas/Alang Dios! Soundtrack, Crispin Cadiang's Paskung Kapampangan, and ArtiSta. Rita's Kapampangan Ku, marks the full initiation of Kapampangan music into the national mainstream.

These CDs are available at the Center for Kapampangan Studies.

A Cofradia of Two: Oral History on the Family Life and Lay Religiosity of Juan D. Nepomuceno and Teresa G. Nepomuceno of Angeles, Pampanga will soon be published by the Holy Angel University Press. The book, authored by Erlita Mendoza of the UST Center for Intercultural Studies, is the fifth book of the Center for Kapampangan Studies.

The book contains first-hand accounts of the Nepomuceno couple by their children and children-in-laws, and a discussion on the role they played in the development of the first city of the Kapampangan Region.

The book will be launched with the revised edition of Ing Cacanan Cu Aldo-aldo, Juan Nepomuceno’s translation of Anthony Paone’s My Daily Bread.
People put names on places based on how those places are recognized: topographic features, flora and fauna, cultural or economic significance, heroes, saints. Their choice of placenames reveals what values the residents have and how the elements in their community—climate, geology, pedology, vegetation, land use, settlement pattern, transportaion, language, food and territorial identity—interplay with one another and with the rest of the environment.

TOPONYMS AS CLUES TO PREHISTORY

Bitas, Balutu, Batungdalig—names of obscure villages hint at spectacular events in the distant past, from a crater lake breakout to massive flooding to prehistoric laharflows that pushed the coastline from Guagua to its present site in Masantol; also, what’s a village called Taklang Anak doing in Batangas?

By Joel Pabustan Mallari

KAPAMPANGAN TOWNS OUTSIDE PAMPANGA

Examples of places outside Pampanga Province which bear Kapampangan names: Calumpit in Bulacan town was named after a fruit-bearing tree known as kalumpit, Terminalia microcarpa Decne, which bears edibles like those of the telapayung tree and provides a natural canopy when fully grown. The name of Botolan, Zambales came possibly from a particular banana species, Musa sapientum L. This species is sometimes called saging gubat because it could adapt to any environment, including high altitude and harsh climate. Barangays Mapaco from paku-pakuan (ferns, Fimbristylis globurosa Kunth), Pahu from the rare mango fruit like tree known also as pau (Mangifera altissima Blco.) and Almendras (also known as talisay and telapayong, Terminalia catappa L.) can be found in Concepcion, Tarlac. Pakupakuan has a wide variety of species, some of which are so edible they can be served uncooked, with ebun buru (salted egg). Sitios and barangays like Anupul (Cissus repens Lam.), Banaba (Lagertroemia indica L.), Masantol inhabitants loved sigang
Culubasa (Cucurbita maxima Duch.), Kebadugan Gandus (gandus, Colocasia esculenta L.), which was known as taro among early seafaring people of the Asia-Pacific region; while kebadugan may mean as being stricken, in this case by falling taro), Dapdap (Erythrina orientalis L., similar to paper tree thriving along riverbanks and rolling hill terrains) are all found in the town of Bamban, also named, by the way, after a plant (Donax cannaeformis K.Sch).

BIOTIC AND ABIOTIC PLACENAMES

Examples of indigenous placenames within Pampanga Province: Dau (Dracomelon dao Blco.), Ballibago (Hibiscus tilicaceus L.), Masantol (abounding santo trees, Sannoricum koetjape [Burm. F.] Merr., implying the people’s fondness for sigang a asan), Mabalcacat (abounding trees of Balacat, Ziziphus bulo Willd.—quite problematic in terms of whether the specie was a variant of the other one known as Narra or vice versa [Gomez, 2003]), Porac (Toona calantas Merr. and Rolfe.—could this be just another name of Calantas tree? There’s a barangay in Porac named Calantas), Bulao from a tree called bulao, known also as mulawin and Molave in English, (Vitex parviflora)us.—one of the favorite first-class timber used as trusses and beams in early churches together with Dau, Calultur, Balacat, Apalit, Akli, Amugis, Anupul, Batikuling, Calantas, Calultur, , Kamagong or Anunas, Lauaian, Tindalo, Yakal, I pil, Binayuyu and other less known dipotercargas and shorea species. The Betis tree (Madhuca betis Blco.), like Apalit tree and Dau tree, was a favorite material for sculpture and furniture-making. No wonder the people of Betis are known for their art and craft of wood working. Calultur tree (Cissampelos pareire L.) is so sturdy that the early settlers had to spend at least two days just to cut down its buttress alone. Baliti (from the different types of Ficus species) is a barangay of San Fernando. Anunas, a fruit-bearing tree known also as Kamagong (Anonna reticulata L.) is another first-class timber used for making not only furniture but also arnis stick—favorite weapons in the ancient martial art of self-defense. Sapang Maisac literally means river of mais, which is corn or maize, Zea may L., staple of the ancient people of Mexico and Mesoamerica; this barangay is coincidently part of Mexico, Pampanga (which some people claim to have been named after the Central American colony). Pulungbulo means island of bulo (bulo, Canarium asperum var. asperum Benth. subsp. asperum var. asperum Burceraceae); Sapang Abias (rice, Oryza sativa L.), “stream where rice grows.” Telatundunbaka Hill in Porac resembles the shape of the nape of a cow, the same thing with the Galudgud Babi Hills named after the metaphorical shape of boar’s backbone found rolling along the Bamban-Capas boundary. In Apalit, a barangay is named Calantipe which is a name of an edible fresh water shell (Pangilinan, 2004) of Phylum Mollusca. In Bacolor, there is Malualau, meaning a proliferation of the lialu freshwater fish. Sapang Talaba literally means river of oyster of Phylum Mollusca is a small river in Lubao. The town of San Luis was formerly known as Kabagsak from the word kabag, a fruit bat. Sapang Cuayan (Bambus- blumeana, J.A. & J.H. Schult), “stream where bamboos grow.” Also in Lubao, a village is named Balantacan (Coix lacryma-jobi L.; Setaria italica (L.) P. Beauv.) which is a woody shrub that bears hard seeds used as pellets for sulubatana, a small blow-gun type weapon which can be the possible derivation of the name of the ancient lantaka cannon. These ancient cannons were made by the famous metalsmith worker named Pande Pira of Apalit. Cabantal, a barangay in Bacolor, derived its name from the plant name balanti (Homalantus populneus (Geisel) Pax var.).

NAMES DESCRIBING LAND FEATURES

Topographical features, orientation of geographical landmarks and importance of geographical context have their share of recognition. Such considerations enumerate the following: Kalangitan, a village located among the high plateaus of the Bamban-Capas boundary, means sky. Along the Mabalacat-Bamban boundary, near the Sacobia River, a sitio—favorite picnic ground in yesteryears—is named Bana, which means a marshy area or a swampland, which has another Kapampangan term: pinac. Another placename is Burak, meaning mud; it can be associated with alluvial soil or even rice paddies, while a river is named Marimla, which means cold, as the water source is a cold spring. In this case, the waters are usually of meteorological character, that is, rain has soaked into the ground, reemerged as a spring in a lower spot, which is exactly the condition of the river on the south-western portion of Bamban. In the town of Sto. Tomas, a barangay named Sapa literally means a river. It is the center of a current pottery industry together with its neighboring barangay of Sto.Tomas in the area (the proximity of the place to the river allows convenient transport of tempering and coloring material from the river). Darabulbul, which means bubbling sound of flowing water, is a barangay of Concepcion (but the absence of any watery feature in the area leads one to wonder if the name refers to the liquefaction that may occur there during earthquakes—as it did in the 1990 quake—since the area is on top of an active faultline). Balukbuk, a sitio in Porac, means bubbles, according to the old residents there. In Bulacan, rivers named Matulid and Angat literally mean as “straight” and “lift,” respectively. (Straight, probably because of the direction of water flow; lift can be associated with mining and quarrying, as the river is a source of alumina sand, being one of the quarries of metal ore especially on the side of Norzagaray, most probably magnetite ore and silica sand, from as early as 18th century, according to historical sources [Dizon, 2003]). Maluting Gabun is a barangay of Capas, which means red soil or clay. In Concepcion town, a barangay named Telabangka, which literally means boat-shaped is actually the siltation formation (Mallari and Mallari, 2004a), as it was told, the massive deposition of fine sand indicates major flooding and even ancient mudflows, now called lahar. In San Francisco, Magalang, the name of a sitio is Mabatu-batu, which means rocky or stony terrain. Similarly, a barangay in Angeles City, on the foothills of Mt. Pinatubo, is named Sapang Bato, which means lake of stones. Another example is

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PARABA

PARALAAYA

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volcanic-to-sedimentary rock type commonly found along rocky cliffs close to riverbanks. This type of rock was quarried long ago for building churches, bridges and *istaka*, the riprap slabling of the *pampang* to prevent soil erosion. In Apalit, barangay Capalangan borrowed its name from black sand (*Pangilinan, 2003*), which is a good source of magnetite sand used for metal slipping in early potteries and ancient pyrotechnology. Going back to Cabalantian, Bacolor, there is a sitio named Banlik, which means fine sand. This particular fine sand is used as tempering material for bricks and pottery to prevent them from breaking during firing. *Balas* is the generic name for many types of sand whether it is fine as banlik and capalangan or as rough as the alumina and silica sand quarried nowadays, common in rivers originating in volcanic areas. As such there are at least three barangays named Balas, one each in Concepcion, Mexico and Bacolor. These three towns have one thing in common: they each have a major river that emanates from Mt. Pinatubo. These rivers are Sacoebia-Bamban River passing Concepcion; Abacan River, which elbows from Angeles to Mexico (some say the town’s original name was *Makasiku*, meaning elbowing); and Pasig-Potrero River that heads its way to the town of Bacolor. All indication shows that prior to 1991, there were already several Mt. Pinatubo eruptions. In Pampanga’s coastal area is the town of Macabebe, whose name is perfectly justified because it means “along a body of water.” Bacolor came from *bakulud*, meaning plateau or elevated area; Guagua or *uua* means mouth of the river.

Interesting to note: Bacolor was one of the hardest hit by lahar, which indicates it is not a plateau but obviously a depressed area which is in contrast to its meaning (one explanation is that at the time they chose its name bakulud, it really was elevated, but an eruption and lahar flow occurred 600 years ago which elevated its surrounding towns, and that was what the Spaniards found until Pinatubo erupted again in 1991 which elevated Bacolor once more). Guagua, or mouth of the river, seems also a misnomer since the town is at for the conical peak. Tabun, which means “buried,” is the name given to barrios in Mabalacat (in fact buried by lahar, along with adjacent towns of Bamban), in Candaba and in Angeles City. *Kutkut*, a synonym for buried (by lahar? flood?), is the original name of barangays Cutcut in Angeles City and Cutcut I and II in Capas. Several sitios and barangays in Pampanga bear the names ParoParo and Paralaya, which are directional names vis-a-vis Mt. Arayat. These two placenames show directionality relative to the position of Mt. Arayat or the eastern horizon where the sun rises: *paralaya* means “towards alaya, which refers to either the dawn or the old name of Arayat,” while *paro* means the opposite direction (towards west)—that is, presuming that the early Kapampangans’ mode of transportation to be river boat, not land vehicle. Such placenames reveal basic and complementary clues in understanding the palaeoenvironment of our ancestors and their neighbors.

**HI SPANI C I NFLUENCES**

The City of Angeles, until 1796 only a barrio of San Fernando, was named in honor of its founder Don Angel Pantaleon de Miranda; earlier, it was known as *Kuliay* (a vine? a tree? Sto. Tomas was named in honor of the Apostle while the town of San Simon was named in honor of Simon de Anda, a Spanish Governor General who transferred the capital of the Philippines to Bacolor, Pampanga. It was common practice to coincide the name of a person being honored with that of a saint to justify the naming and to spare the honorae of any accusation of immodesty (e.g., the choice of Bacolor’s patron saint, San Guillermo Ermitaño, was a thinly veiled way of honoring the town’s founder, Guillermo Manabat). *Floridablanca* was named after José Monino, Count of Floridablanca in Spain who they say at one time visited the place in the early 1800s. This idea is totally different from what others think is real origin of the town’s name—small white flowers possibly the grass species of *tambu* and *palat* or most likely sugarcane, which happened to be in bloom when a new Spanish priest was assigned in the area.

**FARTHER BACK IN TIME**

Some toponyms have really ancient etymologies. Balutu, an ancient riverboat, is a place in Concepcion; Tarlac; Telapayung, umbrella-shaped, is a village in Arayat; Batungdalig, stone wall or palisades, is a sitio in Sagrada, Masantol town; Bitas, which means collapse or break out, is a barrio in Arayat. These are most likely features or events observed by our people many centuries ago. Balutu is a small canoe-type riverboat without outriggers—hinting at the ancient Kapampangans’ attachment to rivers and seas.
In fact the discovery of a stone artifact called daras or adze in Candaba, a tool for carving canoe-type boats by hollowing tree trunks, supports the theory that some kind of a boatmaking industry had existed in Candaba in prehistoric times. On the other hand, Telapayung may have been the almendras tree observed by the Spaniards (talsay in Tagalog), or it could but it could also be bangcal and even kalumpit trees, since all of them have an umbrella-like canopy of leaves. Batungdalig literally is a wall of stone; during the Spanish Period, people used adobe (volcanic tuff), batung mete and batung gagato (all pumice stones) or coral stones (in coastal villages) for building concrete structures. Is it possible that coral stones were used in this prehistoric and now lost wall of stone on the shoreline of Masantol, said to be the fortress of the warrior Tarik Soliman, which is why Pampanga Bay no longer has coral deposits? In fact there is a river named as Kabalasan (“source of sand”) in Macabebe which is very near Batungdalig, which raises the possibility that an overflow of sand, or lahar, may have buried this ancient fortress and the coral reef. Lastly, Bitas implies that initially a vessel or container overflowed and burst its walls. The western slope of Mt. Arayat, where the famous White Rock is located, has a steep incline compared to the rest of the mountain. Scientific studies indicate that there might have been some ancient seismic activity (Delos Reyes, 2004) that triggered the collapse of the western rim of the caldera (crater lake) at the top of Mt. Arayat, causing a doomsday scenario of huge waters cascading down the slope towards the towns of Magalang, Mabalacat and Angeles and baring the solidified magma chamber which is now the White Rock. In Angeles City, a barangay named Margot is a rather peculiar name for a place since it is not common practice to use a first name alone. Could this be the foreign word margah’ (Forman, 1971)? Margah’ may mean volcanic ash or, in rare cases, lava as Gaillard opined as the village is already very near Mt. Pinatubo.

### THE LATIN AMERICAN CONNECTION

Guagua or Uaua literally means either saliva or mouth of a river, as in most languages of the Philippines. About 40 years before the Spaniards came here, they had set foot in what would eventually become the state of Ecuador in South America, where the ethno-linguistic group Andian (especially the Quetchua community) used the word guagua although pronounced uaua, and that meant baby. According to Gaillard (2003), the Spaniards who came to Pampanga and heard the natives say “uaua” probably applied the South American spelling “guagua.” More or less the same phenomenon occurred in the case of the town of Mexico, Pampanga. This area was originally called Masicu after the Kapampangan word siku, which means elbow, referring probably to the elbowing direction of the Abacan River. But since the Spaniards had already founded the town of Mexico City (from the Mexico Pre-Hispanic community) in Mexico, Central America as early as 1519, or 50 years before they came to Pampanga, they probably applied the familiar spelling they already used in Central America when they wrote down Masicu, according to Gaillard, since x is also pronounced s among Spaniards.

### KAPAMPANGAN NAMES IN THE TAGALOG REGION

Placenames provide a strong evidence of Kapampangans’ strong attachment to their land. Places in the Pampanga River delta, where Spaniards first arrived, have a higher percentage of Hispanicized names than those in the interior, or farther away from the river such as the northern towns including those in Tarlac, where Spanish influence was not as pervasive. The incidence of retention of indigenous placenames is higher (close to 80%) in the sitio level, probably the Spaniards did not bother to change those names anymore.

In the Tagalog Region, San Miguel de Mayumu’s original name was simply Mayumu, which means sweet or sugar in Kapampangan; the area was actually people by Kapampangans until the early 1900s before the migrating Tagalogs came in. The towns of Angat and Binwangan have Kapampangan names (angat means lift and the other one possibly came from the word binuangin [Mallari and Mallari, 2004b] which was an early species of rice, a short variety with red stripes on its hulled seed, known to Kapampangans; there is also a barangay in Bataan by that name). Both towns are pronounced nga, quite untypical among Tagalogs who usually say an-gat instead of an-gat. The Quiu River, according to Santos (1984) came from the word kinua, which means “got something.” It replaced the name to the old Angat River. Talaguo from the word lagiu means name; Maputi, which means white; and Matulid, which means straight are all on the boundary between Pampanga and Bulacan. The Matulid River, which runs through this place, is one of two rivers named Matulid; the other one is located at Mexico, Pampanga where an old pueblo and the oldest Catholic chapel in the province is located. Gabon and Capitangan are barangays in Bataan, another Tagalog province that used to be Kapampangan; their names mean “soil or land” and “midnight,” respectively.

In Batangas, there is a town named Taipo, Kapampangan for grinding stone; it can be compared to a sitio in Bamban called Panaisan. Another populated place named Taklang Anak, which means, literally, child’s feces or small feces, is found right in the heart of Batangas, between the towns of Lemery and Calaca. According to the catalogue of Philippine flora by Augustinian Fray Manuel Blanco (Camaya, 2004), this...
is the name of a plant first recognized in Arayat or Candaba(?). Comparatively, in the province of Nueva Ecija, there’s a barrio named Taklang Damulag which means carabao manure (another barrio in the same province is named Arubo—could it be the favorite Kapampangan ulam, arobu, known also as adobo in many languages?) These unsavory placenames are similar to those of sitios in Bamban such as Pitaklanan Damulag and Taklang Anak, Gapan, and Cabiao in Nueva Ecija came from the words gapang and katio, which means "to crawl" and "to pound rice," respectively. In fact there is another barangay in the City of San Fernando named Quebiawan, a conjugation of the same verb.

In Rizal Province, one of the peaks in the famous limestone mountain there has a Kapampangan name, Pamapangan Mountain, which faces another mountain known as Puting Bato. Pamapangan means "used for hanging" as in stalactite patterns, a feature in the limestone caves found there. Even the name of the other mountain could have been Kapampangan if prefixed as Maputing Batu, meaning white rock. (Incidentally, the two mountains are the same two giant rocks pushed by the legendary Bernardo Carpio of Tagalog folklore.)

The original coastline may have been in Guagua, and the towns of Macabebe, Sasmuan and Lubao were under the sea— which explains the meaning of Guagua, i.e., mouth of the river

There is a Magelan village in Java, and Pora, Minjalin, and Pampanga islands in Sumatra

Spaniards spelled Uaua as Guagua and Masiku as Mexico because they had encountered these names in Latin America earlier

Porac. Minjalin, the Northeastern-most island of the Anambas group in Sumatra, reminds one of Minalin, another town here... Santos even mentions several locations bearing the names of Pandan, Pampangan and Pampangan. The first two placenames are barangays of Angeles City while the other one is akin to the name of the Pampanga Province and a variant of the name of the people living there.

A thorough analysis of toponyms will shed light not only on the environment of Kapampangans but also on their character and identity. The proliferation, variety and survival of indigenous placenames indicate a special attachment of Kapampangans to their environment (Mc Lennan, 1980)—the river people who were the original settlers along the banks of dendritic river patterns of the ancient region of Central Luzon.

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To be sure, Kapampangans do not have an illiterate past: our ancestors were as cultured as any of their Southeast Asian neighbors because they lived in well organized communities with fully functioning governments; they had an agricultural system that produced food in surplus which was why they traded with other nations; they had gracious manners, skilled labor, fine cuisine, belief in deity, and a calendar of festivals showcasing their tasteful and prolific arts.

Some historians say that when the Europeans came, they transformed our “ear culture” (oral tradition) into an “eye culture” (literacy), which presumed our ancestors may not have been ignorant but by Western standards were illiterate—but this is not entirely accurate because Kapampangans (as well as most ethnic groups in the archipelago), to the last man, woman and child, could read and write in an ancient orthography, according to the chroniclers who arrived here with the first expeditions.

So what did the Spaniards introduce to ancient Kapampangan civilization?

They gave us a new order of things, altering our lifestyles and making us change our ways, from chewing betel to smoking cigar, from linear housing patterns along rivers to centralized pueblos, from a diet of fish and rice to pork and corn imported from Acapulco, from the Recollects in Tarlac—those generally erudite, cultured and saintly missionaries, who braved these distant, mosquito-infested islands for all the bad press they have been getting throughout history, it was the Spanish missionaries—the Augustinians in Pampanga and the gigantic San Guillermo church of Bacolor, the Recollects in Tarlac—those generally erudite, cultured and saintly missionaries, who braved these distant, mosquito-infested islands and inspired the early Kapampangans to reach for the sky, literally and metaphorically, and for that they deserve at least some gratitude. We could have resisted the religion they preached to us, or discarded it as soon as the colonizers left, yet we not only survived centuries of battering from earthquakes, typhoons, floods and revolutions is a testament to Kapampangan genius and hard work. If the Indonesians, the Cambodians and the Thais have their Buddhist and Hindu temples, Kapampangans have their Catholic Churches, genuine artifacts and giant monuments of the skill and wisdom of their ancestors. And for all the bad press they have been getting throughout history, it was the Spanish missionaries—the Augustinians in Pampanga and the Recollects in Tarlac—those generally erudite, cultured and saintly missionaries, who braved these distant, mosquito-infested islands and inspired the early Kapampangans to reach for the sky, literally and metaphorically, and for that they deserve at least some gratitude. We could have resisted the religion they preached to us, or discarded it as soon as the colonizers left, yet we not only stuck with it but also embraced it and bloomed with it.

Rizal may be accurate in his scathing description of the friars, but he probably did not meet the Augustinian missionaries in Pampanga.

Reference: Culture and History by Nick Joaquin, Pasig City: Anvil Publishing
HEARTS ON FIRE: LEGACIES OF THE AUGUSTINIANS TO KAPAMPANGANS

They introduced God, designed our temples, defined our tastes, changed our alphabet and forever altered the history and cultural landscape of the Kapampangan Region

By Fray Francisco D. Musni

The Augustinian presence in the Philippines began with the arrival of five friars led by Fray Andres de Urdaneta who accompanied Adelantado Miguel Lopez de Legazpi’s expedition in 1565. In the 1570s, more Augustinians arrived to begin their missionary work in Manila and its environs, including Pampanga. In 1575, the Order created the Provincia del Santissimo Nombre de Jesus de Filipinas in response to the increasing number of Augustinian missionaries and the need for effective administration. (A “province” is an administrative aggregation of religious, i.e., priests and brothers, assigned to a defined missionary or pastoral area.) Of all the Orders that came to the Islands in colonial times, it was the Augustinian Order that established the most number of parishes: approximately 250 parishes, 22 of which were in Pampanga (the 23rd and only town not included in the Augustinian sphere of influence was Mabalacat, which was founded and administered by the Augustinian Recollects).

As an incentive for their pioneering work of evangelizing distant colonies, the Augustinians as well as the other religious orders were allowed by the Vatican to direct, control and supervise the infant local church through the leadership of the religious superiors and without interference by diocesan bishops especially regarding preaching and the administration of the sacraments.

The Augustinians thus went about converting natives with the same fervor symbolized by their traditional emblem of a flaming heart, encouraging nomadic or scattered natives to live in permanent settlements, which were later established as small communities or as towns, depending on population size. The missionaries built chapels called visitas in the barrios, which were small basic communities (more organized than the pre-colonial barangay). A visita that grew was promoted to a ministerio which had a permanent priest administering it. Ministerios were usually built in cabeceras or capital towns, from which priests went out to convert natives in the still “unpacified” surrounding areas. After a ministerio succeeded in stabilizing these areas and organized a system of collecting tributo or taxes, it was promoted to a parroquia or parish.
Most towns in Pampanga are still organized the way the Spaniards wanted them, with the municipio (town hall), the iglesia (church), and the palenque (market) all within a stone’s throw away from each other in the poblacion (town center)—symbolizing the coexistence that the Church and the State needed to rule the islands effectively.

But the church, for which Kapampangans created their own word (pisamban) instead of borrowing the colonial term (iglesia), attracted more people than the municipio did, and affected their lives more profoundly. The bells of the campanario (belfry), to cite one example, heralded the beginning and end of each day, hence the term bajo la campana (under the bell), which defined the boundaries of the community based on how far the sound of the bells affected their lives more profoundly.

Never forced to build their churches, Kapampangans exceeded their Spanish priest’s expectations by producing such masterpieces as the Betis retablo, the Sta Ana belfry and the Minalin facade.
Bacolor church and convent circa late 1800s

Sta Ana church circa late 1800s

Angeles church circa late 1800s

Below, Spaniards reorganized communities around a church

reached. The bells also alerted the town during fire, typhoon and other impending dangers. Meanwhile, the priest, unencumbered by family concerns, devoted practically all his waking hours for the people, living right next to the church in a house Kapampangans called cumvintu (convento)—quite a misnomer since the word means a house for a community of religious men and women living. (The more accurate term for a priest’s residence is casa parroquial, and today there are new terms like rectory and parish house.)

Some historians sneer at colonial churches as products of forced labor and of other Spanish atrocities imposed on natives. In Pampanga, the Kapampangans needed to forced labor to construct the churches—they only needed to be paid, as the Libro de Gobierno shows. Furthermore, these grandiose structures did not mushroom overnight and did not require the mobilization of the populace on a massive scale, because the evolution from tiny thatched visitas to the palatial iglesias occurred quite slowly. Lubao, Bacolor and Betis, to cite a few, started as visitas or mere chapels of the parroquia of Tondo, small structures made of light indigenous materials such as bamboo and nipa, not unlike the cubol (huts) built for the pabasa (pasyon) during mal a aldo (Holy Week).

From small chapels of bamboo and grass, our ancestors started building massive churches that towered over the trees.

As the village population grew, so did the chapels. At this point, an Augustinian friar was usually assigned to it as cura (parish priest). Communities built the kind of church depending on their wealth, human and material resources, and the church of the neighboring town, which they would want to outdo—which we probably took after the Spaniards who liked to have contests even for the biggest iglesia or catedral (one result of which was the Cathedral at Seville).

The construction of a stone pisamban was financed primarily from the proceeds of the tributos (taxes imposed by the Spanish King) paid by the natives. It must be understood that from a legal and administrative point of view, taxes were a necessary consequence of subjugation. The Spaniards, as well as other colonizers in those days, borrowed the ancient Roman concept of posse comitatus, in which able-bodied males of a certain age rendered free labor to the community (those who wanted exemption had to pay taxes or render services), and the law of patria potestas, which granted the chieftain the power and authority to command obedience over all members of the said community.

In the case of the Spaniards in the Philippines, the King exempted able-bodied males from paying the tributo but in lieu thereof, they rendered some service or work (polos y servicios) for a definite number of days every year. Archival records, however, show that the labor employed in the construction of the churches, in Pampanga especially, was not entirely a result of the polo system, contrary to claims by some contemporary writers.

We find it more objective
and fair to support the position that the churches were primarily fruits of communal and spiritual service rendered by natives who were enthusiastic with their new-found religion. The possibility, however, that some amount of forced labor was used is not altogether discounted but it should be taken more as an exception rather than a general practice.

Friar accounts reveal that construction of the later iglesias, casas paroquial and escuelas were funded partly from assessments from the revenues of premiere and pioneering parishes. Generous benefactors also financed their construction as the case of the church in Angeles. In San Agustin Manila, the Prior Provincial issued appeals for collections; money, chickens, rice, bamboo canes and rattan formed part of the general fund-raising campaign.
Recipe for a church: batu + calaru + api + pulut
Stone, egg white, lime, molasses—Kapampangans built their churches the way they cooked their food, with ingenuity, skill and good taste

By Fray Francisco D. Musni

Given that native Kapampangans had no experience in masonry and architecture on a grand scale, the Augustinian friars must have spent weeks just describing and sketching the magnificent cathedrals back in Spain, and more weeks making the natives acquire the skills to build similar structures. The friars were learned in philosophy, theology and the classical languages, and were given to art and architectural appreciation but generally were neither architects nor engineers. Their Ratio Studiorum did not provide them even basic architectural or engineering courses from which to begin. They had courses on church history and church architecture but those subjects dealt more on the art rather than the science of making buildings. In one chapter of Rizal’s El Filí, the Franciscan Padre Damaso was bragging about having built fine churches in Laguna without being an architect himself. He was right. And to aggravate matters further, Pampanga had no seashores from which to quarry coral stones and had very negligible if at all sustainable source of adobe stones. Curiously though, Fray Juan Albarrán mentions in his Método that the stones with which the Church (now Basilica) of the Santo Niño in Cebu was built were taken from Porac.

The friars taught the natives how to work with entirely new building materials like batu (stone), hierro (steel roof), tejera (brick), pacu/clavo (nails), and the like. While the natives possessed innate skills in handling endemic materials like cuayán (bamboo) and pinaud (nipa) they were not acquainted with woodwork. While some tribes showed woodcarving talents as evidenced by several extant pieces of pre-Spanish Era bulol, the rice gods of the North, none of this sort was found in Pampanga and its environs. The lack of graven images buttresses the theory that the early religion of the Kapampangans was Islam, which prohibited statues and other likenesses. We can thus say that it was the old friars who initiated Philippine natives to the fine art of woodcarving. Besides, several church inventories show that woodcarving pieces were brought in by the same ships that carried the pioneer missionaries, and later by the prosperous Galleon trade.

What used to be old wives’ tale is now scientific fact: the builders of colonial churches indeed used more than stone and sand. The argamasa, or mortar—the binding mixture—consisted of sand, water and api (lime), which they acquired from sacks and sacks of seashells. Recent researches also discover other organic components in the argamasa to make it more durable, such as tree sap, plant juices, and pulut (molasses). But the most intriguing story is about the use of eggs in building churches—was the entire egg used, or just the calaru (egg white), which had binding properties? If so, what did they do with all that discarded yolk? Does this explain the prevalence of egg-based delicacies in Pampanga such as yema, leche flan, tocino del cielo, and sans rival? Prof. Ricardo Trota Jose in his book Simbahan expresses what is probably on everybody’s mind: How many hens were needed to lay all those eggs?
Building the early churches
By Joel Pabustan Mallari

The definitive legacy of the Spaniards is the Catholic faith which is evident today in our lives—our religiosity, cuisine, fiestas, education, arts and culture, and most spectacularly, our churches. Every stone, wood, stained glass, lime cement, brick and plaster found in these weather-beaten, history-scarred edifices are mute witnesses to our ancestors’ pain and sufferings, hopes and aspirations, as well as to their creative responses to the challenges posed by the caprices and surprises of their ever changing environment.

The Spaniards who came to Manila Bay in 1571 found wooden palisades on the coastline and rivers of Manila and Pampanga, most likely Macabebe, Lubao, Guagua and Betis. After the Spaniards conquered the natives and embedded themselves, they replaced these palisades with stone fortifications, and proceeded to build a Spanish city, the Intramuros, following the prescriptions direct from King Philip II. Streets were laid out according to a lattice blueprint, and the main plaza had the church at its center, which was built near and facing the highway of those times, the river.

The early churches were made of wood, bamboo and thatch, but after the yearly typhoons blew them away and the fires from candles destroyed them in seconds, the Spanish friars and their native (and Chinese) workers started to explore more durable, more or less fireproof materials. They discovered quarries and constructed kilns (for production of brick and mortar). In the 1580s, large volcanic tuff quarries were found in San Pedro, Makati and the construction of dwellings, churches and fortifications in stone was in full swing. Fr. Antonio Sodeño introduced the art of masonry. In Manila, construction using uniformly cut

Adobe and pumice: Upon these rocks the Kapampangans built their churches
By Joel Pabustan Mallari

The adobe used for churches in Pampanga is volcanic tuff quarried from the hills in sitio Gubat and sitio Telatundun Baka in Porac. In the 1960s, archaeologist Robert Fox reported seeing what looked like ancient quarrying sites in these upland areas in Porac. As it is understood in the Philippines, adobe is quite different from the adobe of Latin American countries, which refers to sun-dried rectangular blocks of mud and straw (some structures made of these date back to 8300 BC). Adobe is the Spanish name derived from the older Arabic al-tob; considering that the Moors also settled in Spain, the Spaniards must have borrowed the term to also apply it to the volcanic-tuff blocks made here in the Philippines. It has also become a generic term for all cut stones used in churches, when in fact some stones are actually river stones or coral stones, common in coastal areas. Interestingly, the Kapampangan word planas, which means rocks found in cliffs close to riverbanks, also applies to coral stones (subsidence theory?). Planas rocks were used to build the old church in Brgy. Pio, Porac; they were also used to build old bridges and as istaka, the riprap slabbing of riverbanks to stop erosion. Coincidentally, there is barangay in Porac called Planas.

The adobe's rough texture and heterogenous materials are due to the violent eruptions of volcanoes associated with low-viscosity (high-fluid) magma, i.e., the expanding gases from the magma chamber form a froth that turns into light, glassy rock called pumice—very common on both sides of the Zambales mountain range, especially on riverbeds, which hints at prehistoric eruptions of Mount Pinatubo. The adobe comes from the volcanic tuff which is actually the solidified, compacted deposits of pumice, cinders and ash (collectively known as tephra) that had been ejected from the crater and had descended on the surrounding areas. Pumice, on the other hand, comes directly from magma that has solidified; when the magma is not so thick and solidifies too quickly, it forms too many air pockets which make it float on water (some pumice rocks are heavier).

One could see volcanic materials embedded in the adobe blocks on the eroding walls of churches in Macabebe, Minalin, Candaba, Sta. Ana and Mexico. There are, however, churches made purely from pumice: Porac, Angeles, San Luis, Magalang, Sta. Rita and partly Floridablanca.
stone were called *de silleria* or *de cal y canto*. Outside Manila, where quarrying adobe was not yet widespread, natives used irregularly shaped rocks and river stones; this type of rubblework construction was called *de mamposteria* (a good example is the ancient river stones; this type of rubblework construction was widespread, natives used irregularly shaped rocks and adobe, pumice and coral stones) and *mortar* were combined. A wall could consist of alternating brick and adobe, or following a checkerboard pattern (e.g., San Luis and Macabebe). In Minalin, bricks instead of pumice were formed into balusters; stones and bricks were cemented together using *argamasa* (as mortar was called then), a mixture of powdered lime and water. Sometimes volcanic ash and crushed sherds of earthenware and porcelain were added to the bonding material. Sometimes egg white was used, too.

Another function of mortar was to protect masonry walls from erosion and moisture caused by humidity and rain. Known as *paletada,* this protective layer was sometimes carved for ornamentation, especially on facades and above entrances. Some refer to the paletada as the skin of the church; like the human skin, it should be pampered so that it does not disintegrate over time. There is a kind of paletada called *stucco* (*lime*, crushed marble and glue-like binding additive) which is excellent vehicle for painting frescoes (where the artist does the painting on a still-fresh or wet surface; thus the paint dries along with the surface). The mural in Minalin is probably a fresco which explains its longevity.

When mortar is applied over a screen of interwoven bamboo slats, the resulting thin wall has come to be known as *tabique pampango,* used as partition wall or exterior wall in homes as well as churches.

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**Paletada: Skin of the church**

*By Joel Pabustan Mallari*

In some churches, brick and adobe were combined. A wall could consist of alternating brick and adobe, or following a checkerboard pattern (e.g., San Luis and Macabebe). In Minalin, bricks instead of pumice were formed into balusters; stones and bricks were cemented together using *argamasa* (as mortar was called then), a mixture of powdered lime and water. Sometimes volcanic ash and crushed sherds of earthenware and porcelain were added to the bonding material. Sometimes egg white was used, too.

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**Ancient quarrying in Pampanga**

*The high concentration of adobe and pumice already hinted at the presence of a volcano*

*By Joel Pabustan Mallari*

Quarrying means conducting an open excavation from which any useful stone is extracted for building and engineering purposes. The types of quarrying are dimension- stone quarrying (for blocks of stone, like adobe, pumice and coral stones) and crushed- stone quarrying (granite, limestone, sandstone, basaltic rocks are crushed to produce concrete aggregate, mortar and cement materials).

In the earliest days of quarrying in the Philippines, workers used crude hand tools and crude explosives (supplied by Chinese merchants) to detach large blocks, which were then split and broken into smaller stones. They were transported to construction sites through river channels. Thus, if a quarry site did exist in Porac, large enough to be able to supply a construction in Cebu, there has to be a major river system close by. The theory of some archaeologists is precisely that the Porac-Gumain River, long before it was silted by the eruptions of Mount Pinatubo, was a deep river that was able to sustain navigation and trading activities with a major settlement already identified in the Porac uplands through recent archaeological excavations. The toponyms of places seem to point to a tradition of quarrying in the Kapampangan Region: Balas (sand), a common name for barangays in Bacolor, Mexico and Concepcion (Tarlac); Sapangbato (lake of stones) in Angeles; Mabatu-batu (rocky) in an Francisco, Magalang; Banlic (sand or mud after a flood) in Cabalantian, Bacolor; Planas (coral stones) in Porac.

*Lariu* is the Kapampangan word for making bricks. Clay, molded by rectangular wooden casts, was fired in kilns or sun-dried to produce ladrillos (bricks), tejas (roof tiles) and baldosas (floor tiles). Brick factories may have existed in Tenejero, Mexico, San Isidro (original name: Factoria) in Nueva Ecija and Casinala, Apalit. Initial archaeological studies, based on an unusual proliferation of sherds on the ground, suggest that Candaba may have supplied the neighboring towns with pottery products. Before the technology of lariu, churches may have had floors of compacted earth, just like the Sta. Teresita Church near Taal Lake and some houses in rural areas. Later, natives used slabs of granite (piedra china), left behind by Chinese ships which had previously used them as ballast. Such slabs can be found in the churches of Minalin, San Luis and Candaba. There are even small bridges in Mexico town made of piedra china—quite an oddity.
Augustinian bells as tools of subjugation or the voice of God Himself
By Kaye Mayrina-Lingad and Arwin Lingat

One of the most potent tools that the Spanish friars introduced in colonial times was the church bell—that ubiquitous instrument which had the singular honor of occupying the tallest tower of the land—the belfry. It served as the community timekeeper, dictating on the townspeople everything from when they should wake up to when they should go to bed. It also determined the boundaries of the pueblo—the parish was as far as the bell could be heard, hence the saying bajo de la campana.

From earliest days, bells have been a source of comfort in time of despair, warning during impending disaster, and companion in battle, in revelry, in worship. The bell spoke its own language—sometimes plaintive, or ominous, or stern, or reassuring.

Thus, the early Kapampangans knew every nuance of bell sounds, as if their lives depended on it. In more ways than one, it did.

Here are some of the types and meanings of bell peals:

**Palagad.** The call to worship starts at least one hour before Mass. It is achieved by a measured stroke on the largest bell followed by two short strokes. This is repeated 5 times at 15-second intervals, after which 10 short strokes are struck every quarter of an hour until a few minutes before Mass.

The palagad may be resumed during recessional if there is another Mass afterwards.

**Padalas.** At the end of the palagad series, just minutes before the Mass, the bell is rung continuously to announce the imminent start of Mass. Simultaneously, a small bell is rung in short strokes as the priest leaves the sacristy and enters the altar. This is the dalas malati.

During the Mass

**Dupical** (also called Repique). The rotary bell (or bells), campana de vuelo or campana de esquila, is rung in succession to produce a melodic sound during the Gloria and Credo. It likewise announces the start and end of a religious procession as well as baptisms and weddings. The dupical, which is a joyful and festive peal, is ironically also rung during fires and other emergencies, although much faster than during simple announcements.

**Mag-sanctus.** The big stationary bell is struck once to announce that consecration of host and chalice is taking place. This is for the benefit of those who are seated farthest from the altar and for those in the streets. This is only done during Sundays and feast days and does not oblige those outside the church to pause as a gesture of uniting themselves with the Mass. In some towns, the brass band plays in front of the church during consecration.

**Oracion.** The big and small rotary bells are simultaneously rotated 3 times with 15-second intervals to signal the prayer of the Angelus at 6 p.m. In some churches the tolling lasts as long as the praying of the Angelus. On Saturdays and eve of Holy Days, the evening oracion peal is followed by the dupical.

**Agunias.** The death knell—the ringing of the big and small stationary bells at least 10 times—is very slow, expressing sorrow and grief over the loss of the loved one. The agunias is rung as soon as the death is reported to the church. Interestingly, one can tell the gender of the departed based on which bell is struck first. A low, powerful ring is used for the male while a thin, high-pitched ring is tolled first for a female.

**Plegaria.** While the agunias is rung only once, the plegaria is rung every hour at the request of the bereaved, usually a wealthy family. The plegaria is the slow swinging of the rotary bell alternating with the stationary bell. There is no prescribed number of strokes for the plegaria but it is always preceded and concluded with three dobladas. The doblada (or double-ringing) involves the simultaneous tolling of the big stationary bell and the small rotary bell.

If there is a need for the plegaria, it is done after the regulars such as oracion and the customary time indicators.

Outside the hourly tolls, the plegaria is also rung when the ciriales (cross bearer and two candle-bearers) leave the church for the wake to fetch the casket on its way to the church (dakit ciriales). Plegaria resumes as the funeral procession leaves the church, continuing until the funeral procession reaches the cemetery, which in earlier times...
Pampanga: first and last Augustinian territory in Luzon
By Fray Francisco D. Musni

Pampanga was not only the pioneer and premiere missionary territory of the Augustinian Order in Luzon but also the last bastion of their evangelical ministry. The Augustinians administered Pampanga throughout the 300-year Spanish colonial period (with a few interruptions) and way beyond it, from 1572 all the way to 1960 when they ceded their last parish to local diocesan clergy (although the last Augustinian priest working in the Kapampangan Region died only as recently as 1993). Here’s a brief description of the twenty mission stations (now parishes) founded by the Augustinians in Pampanga (Editor’s Note: Many of these communities had existed long before the Spaniards came; “founding” here is used to mean establishing a mission):

LUBAO (1572)
Maestre de Campo Martin de Goiti helped P. Fray Juan Gallegos found Lubao in 1572. In 1580 a school for Latin and Humanities was established for the inhabitants and missionaries from Spain and Mexico. The first Augustinian Printing Press in the country was located in this town. Fray Antonio Herrera built the church, the largest in Pampanga. Today, when cemeteries are located a good distance from the church, plegaria stops as soon as the funeral procession is out of sight.

The agunias and plegaria are, by rule, only tolled for adults. For dead children the small bell is struck three times followed by one stroke of the big bell (teng-teng-teng-dong). This is repeated three times then followed by the alternate ringing of the small and big bell (teng-dong-teng-dong). The peal is remarkably joyous, signifying the innocence of the departed and his sure entry into heaven.

Customary time indicator

**Pangising.** At 5 a.m. the bell summons the faithful to start a new day. The stationary bell is rung with 5 short strokes. This is done as a prelude to an invitation to Mass. Hence, the pangising is not rung when no Mass will be said on a particular morning. On holy days however, the esquilada or rotary bell is rung together with the stationary bell.

**Tigtig alas diyes.** At 10 a.m. the bells ring for the morning break, announcing rest for the ortelanu (farmers) and other workers, and to signal time to prepare lunch. This is signified by ten long strokes on the big stationary bell.

When the deceased is a child, a surprisingly joyous ringing is produced by the churchbells, signifying the innocent soul’s certain entry into heaven.

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Another ten long strokes on the small bell. **Tigtig alas dos** is also called vesperas where evening prayers for that night may already be recited.

**Tigtig alas cinco.** 5 p.m. is pamanuli or time to head home. The big stationary bell is rung with five long strokes.

**Tigtig alas oso.** This is the last peal for the day and is identical to plegaria. It signals time for the special prayers for the deceased and to bid the faithful good night.

Source: interviews with Fr. Venancio Samson
Hablo y escribo en idioma Pampango:

**Augustinians and the Amanung Sisuan**

The friars in Pampanga wrote some of the first grammar books and dictionaries in the country to understand the language of their new converts

*By Fray Francisco D. Musni*

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Colonial to colonial orthography resulted in the use of Hispanized spelling of written Kapampangan language throughout the colonial period, including the so-called colonials.

Golden Age of Kapampangan Literature at the start of the 20th century. (It was Zoilo Hilario, with the publication of *Bayung Sunis* in 1960, who lobbied for

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Top, pre-colonial Kapampangans wrote in the ancient orthography called kulitan. Above, Fray Francisco Coronel (1621) spelled Kapampangan words using Roman alphabet in his *Arte y Reglas*.

Life of St. Nicholas, by Fray Felipe Tallada, first book in Kapampangan (1614)

the dropping of c and q and other traces of colonial influence in Kapampangan orthography.)

Today, Kapampangans are still divided on orthography; traditionalists frown over spellings like *king* for *q†ng*, *kanu* for *canu*, *keni* for *queni*, *Ginu* for *Guinu*, *kekayu* for *quecaiu*. These last two examples may be an offshoot from the Spanish aspiration of *guerra* (*gEhra*) where the vowels *u* and *e* form the diphthong *ue*. *Macanian* is spelled by some as *makanyan* following the Tagalog for ganyan.

Like the Spanish *palabra*, the Pampango *amanu* also exhibits changes in meaning based on syllabic stress. Mariano Henson illustrates this nuance with this classic example: *másaquit* (sick) *masáquit* (difficult) and *masáquit* (painful).

Adaptations of the Spanish vocabulary and syllabication set Kapampangan apart from other indigenous languages. The letter *h* rarely (if ever) appears in the Pampango vocabulary, and if it ever appears, it is not aspirated, ditto for Spanish. But sometimes, the Pampango is known to go for the extreme; he will aspirate the letter *h* even when it should not be the case.
project of PP. Fray Manuel Díaz, E. Alvarez, and Antonio Bravo, and boasts of having the biggest convent in the whole province. It also has a spacious cemetery equipped with a fine chapel.

**MEXICO (1581)**
The town was initially called Nuevo Mexico, with Fr. Bernardino de Quevedo and Fr. Pedro de Abuyos first priors. The first church, built by P. Fray José de la Cruz in 1665, was destroyed by the great earthquake of 1880 – leaving intact the bell tower.

**ARAYAT (1590)**
Among the friars assigned to this town were Fathers Contreras, Ven, Bedoya, Ortiz, and Osorio who built its beautiful church of cut stone and brick. Fathers Jose Torres and Juan Tarrero later rebuilt it from 1858 to 1892. Arayat owes to Fr. Torres the construction of a beautiful baño (bath house) at the foot of the mountain, about two kilometers from the town proper, which is now still a popular destination.

**GUAGUA (1590)**
Fr. Bernardo de Quevedo founded the Guagua mission in 1590, with Fr. Juan de Zabala as first resident priest. One Augustinian wrote that “Guagua occupies the second place among the convents of Pampanga, just after that of Bacolor although formerly it was number one.” One reason for Guagua’s progress was the existence of a Parian, an area

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DE LA CONJUGACION Y VARIACION DE TIEMPOS.

**MODO INDICATIVO.**

**TIEMPO PRESENTE.**

* Singular
  - Yo escribo……. acong susulat o susulat cu.
  - Tú escribes …icang susulat o susulat ca
  - Él escribe……… iyang susulat o susulat ya.

* Plural
  - Nosotros escribimos… iqeng susulat o susulat cami
  - Vosotros escribís……… icong susulat o susulat cayo
  - Ellos escriben ............... ilang susulat o susulat la

Excerpts from Fr. Diego Bergaño’s *Arte de la Lengua Pampanga* (1736)

**SASALPANTAYA CU (CREDO)**
From *Catecismo de la Doctrina Cristiana en Lengua Pampanga*
Translated into Kapampangan by Fray Francisco Coronel, OSA in 1621 in Macabebe

Sasalpantaya cu qng Dios Ibpang mayupayang tutu
Mengaua qng Banua ampon qng labuad
Sasalpantaya nacuman qng Anác nang bugtung y Jesucristong Guinu tamu
Quigilan ya’t Ilang ning Espiritu Santo,
Mibait ya can Sta. María Virgen
Linasa ya qng utus nang Poncio Pilato
Pinacu re qng Cruz
Mete ya, quitcut ya, tinipa ya qng inﬁernos.
Iniang catlu nang aldo sinubli yang mebie,
Pepaitas ya Banua,
Macalucluc ya uanan ning Dios Ibpang mayupayang tutu.
Ibat carin sinubli ya naman queti,
Minucum caring mabie ampon caring mengamate.
Sasalpantaya cu qng Espiritu Santo
Ampon qng ating Sta. Iglesia Catolica
Ampon qng ating pamisamac ding Santo
Ampon qng ating pangasubli rang mie ding cataluan ding sablang tau
Ampon qng ating bie alanaga.

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**The Augustinian printing press in Lubao**

Fr. Gaspar de San Agustin (ca. 1685), author of the famous *Conquistas de las Islas Filipinas*, wrote that the Augustinians had a printing press in the town of Lubao, Pampanga. Several accounts however, show that it could have been in any of the towns of Pampanga (Lubao, Macabebe, or Bacolor) or San Pablo [San Agustin] in Manila, since the press was moved from town to town according to the needs of the friars. The press had been bought in Japan in 1614 (or earlier). The first book ever printed by this press was *Vida del Glorioso San Nicolas de Tolentino* by Fr. Phelipe Tallada. Other books printed by the said press: *Arte y Reglas de la lengua Pampanga* (1617, Fr. F. Coronel); *Relacion del martirio de el S.F. Hernando de S. Josef. En Japon y del Santo Nicolas Melo en Mofcouia . . .* (1618 Fr. H. Becerra); *Relacion del Martirio del B.P.F. Alonzo Navarrete . . .* (1618); *Libro a naisurat an ti bagas ti DOCTRINA CRISTIANA . . .* (1620, Fr. F. Lopez); *Catechismo y Doctrina Christiana en la lengua Pampanga* (1621, Fr. F. Coronel.) The printing press was later sold to the Jesuits, due to the great expenses it entailed and very little profit, but “with much regret to the Augustinians.” Fray Guillermo Masnou, former parish priest of Angeles, Santo Tomas, Guagua and Concepcion is said to have written a manuscript, entitled *Estudio acerca de la antiguedad de nuestra imprenta de Lubao*, but it was lost on its way to the printing press.
Early scientific studies in Pampanga

The Augustinians were learned men who made scholarly studies on their Kapampangan milieu. Fray Guillermo Masnou, for instance, catalogued and analyzed the herbolarios of Pampanga, while Fray Antonio Llanos studied Mount Arayat, which he admired for its lush vegetation, the luxuriant rivers that flow from its core, and its curious shape in the midst of a great plain.

Meanwhile, another great astronomical event in Pampanga became the object of intense study not only by Augustinians but also by scientists everywhere. Shortly before 5 PM on April 5, 1859, “an extraordinary thunder as the sound of cannon fire and heavy gunshots was heard in the town of Mexico as well as in the great part of the province of Pampanga.” It was a meteor falling “in a southeast-southwest direction, a long strip of smoke passing over the town and ending in a field,” and creating a hole “with a depth of three spans,” from which the townspeople extracted “a big stone, which was still very hot and smoking.” The stone measured about a foot long and 8 inches wide, and weighed 23 Castilian

Herbolarios, rivers on Mt. Arayat and the taclang batuin that fell in Mexico town

By Fray Francisco D. Musni

1860 sketch of Mt. Arayat (La Ilustracion Filipina)
Isidoro Fernando and Esteban Ibeas (while stationed at Sta. Rita). Damaged again in World War II, it was restored by Fr. Daniel Castrillo, the last Augustinian parish priest of Pampanga.

APALIT (1597)
The first prior was Fr. Pedro de Vergara, but it was Fr. Juan Cabello that started the construction of the first church in 1641. The present church was constructed by Fr. Antonio Redondo in 1876-83. It cost P40,000 but Fr. Redondo spent only P30,000 through good fiscal management. It is said that the sacristan would go around town ringing a bell and preceded by the brass band, and the townspeople would follow him with their donations of sand and other materials: “whole town of Apalit helped either with monetary donations, personal service or their good wishes.”

MAGALANG (1605)
Fr. Gonzalo de Salazar served as first prior in 1605 in the town’s original site at barrio Macapsa. It was transferred to San Bartolome, which was abandoned due to a flood in 1856, prompting another transfer, to its present site in barrio Talmunduc. Fr. Ramon Sarrionandia supervised the transfer and gave the town its name San Pedro de Magalang. The first church, built in 1725 in San Bartolome, was destroyed in the flood; the present church was built by Fr. Sarrionandia in 1866.

MINALIN (1614)
Minhalin was segregated from its matrix Macabebe in 1614; Fr. Miguel de Saldañan served as the first prior only in 1818. No records exist on when the pounds. It was compact and hard without any portion of slag, mainly siliceous grey color and in part blackish like metal and fine grain with bright spots. Curiously, it emitted an unpleasant odor, living up to its local name taclang batuin (star droppings).

According to eyewitnesses, the meteorite had no resemblance whatsoever to the structure and mineral composition of the stone and soil on the surroundings on which it fell (the terrain was called pila), not even those of Mount Arayat.

A British national, Messr. Guil, was one of the first to arrive at the scene and hold the stone. The gobernadorcillo (town mayor), Don Anastacio Aguas, took it and gave it to the parish priest of Mexico, Fray Manuel Luis, who later sent it to the governor of the province. Aguas was later awarded the Medal of the Merito Civil.

The townspeople who gave signed testimonies were Calixto Carrión, Mariano Medina, Timoteo Tubul Roque, Paulino Tubul Roque, Jose Tifoso Silverio, Tiburcio de los Santos, Alejo Tapanos Cruz, Romualdo Tubul Roque, Felix Parras, Juan Morillo Aniceto and Gregorio de Villanueva.

The meteorite was sent to the Museum of Natural History in Madrid, Spain—or at least that was what the Director of Overseas Affairs ordered.

THE FAR END OF THE WORLD
It was the later friars whom Rizal described as abusive in his novels; the early friars were true missionaries who braved mosquitoes, headhunters and 15 months at sea to convert natives and build churches from memory.

By Robby Tantingco

Although Fernando Magallanes had proven the earth is round, the news had not yet spread wide and most people continued imagining the planet to be flat. And in that flat world, the Philippines was the farthest outpost of Spain, double the distance of Mexico, located practically at the edge of the world beyond which they did not dare sail anymore.

The friars came here with one objective: to convert as many pagans as possible. These early friars were different from the later friars who came here merely to maintain the parishes already established by the pioneers, and they were certainly different from civilian Spaniards who came to make money, legally or illegally. The early friars were true missionaries who left the temperate comfort of home and braved the harsh conditions in these islands—diseases, mosquitoes, heat, alien culture and language, headhunters—just to spread the Gospel.

It took the friars seven months to sail from Spain to Mexico, and another eight months to cross the Pacific to reach the Philippines. That’s 15 months on board a rickety ship, grappling with seasickness, scurvy, pirates, storms and boredom. They usually stayed a few weeks in Mexico to recuperate and prepare for the long trip to the Empire’s most distant colony, the Philippines.

When they arrived here, they stayed in their mother house in Manila for a while to get instant tutoring on the language of their future parishioners (which was why the vocabularios had to be written early on), before proceeding to their assignment in Pampanga, usually to replace an old priest in a big parish like Bacolor, or to establish a new parish in a God-forsaken place like Porac. After forging agreements with local chieftains through an interpreter, or sometimes aided by a Spanish soldier or official, the Augustinian next prepared to build the church, where he could say Mass, administer the sacraments including the urgent baptisms, and live (in the convento next to it). The first churches, made of bamboo, thatch and other local materials, were deemed too frail to withstand the typhoons and too humble to house a splendid faith, and so the friar set out to build a concrete church.

Thus, the priest learned to become not only a teacher, community organizer and doctor, but also an architect and engineer. He taught the natives to use stone, to build high and to build big. And because photography had not yet been invented, the friar had nothing to show his workers except rough sketches of churches he remembered from his days in Spain and Mexico. Pampanga churches were therefore patterned after the churches of Europe around the time of the Baroque style, as well as after the Mexican churches, which were themselves a mix of European and Aztec. They were further influenced by the available raw materials at the time, the available manpower, the available technology, and of course, the unique Kapampangan skill and artistry.
The missionaries, among them the Augustinians, were the pioneer educators in the Philippines. Their evangelization activities included the founding of parochial schools (escuelas) as cradles of Christian instruction. These 16th-century schools were the first schools in the Islands. Among the earliest parochial schools in the Philippines were those of Bacolor, Betis, Lubao (Estudio Gramatica later Colegio de Lubao, 1596) Candaba (Estudio Gramatica, 1596) and San Miguel de Mayumo—all built by the early Augustinian fathers.

Parochial schools were, as a general practice, located near the convent or within the convent itself. Thus, the “priest-architect” had the escuela always in his mind when preparing the building plans of a parish house (convento), so as to include in the ground floor, besides his office, two rooms large enough to serve as escuela—one for boys, and the other for girls. The friars thought it expedient to locate the escuela in the convent or in its vicinity to exercise effective supervision in it.

Initially, it was the friar who handled the difficult task of giving instruction. Armed only with a few background courses in education, and some books and pamphlets (usually in Spanish and Latin) he carried with him, he went on to teach Spanish and the 4R’s (religion, reading, ‘riting, and ‘rithmetic.) The lack of a common language was a great obstacle at the start; there were no interpreters, no dictionaries, no grammar books. The Augustinian friar, nevertheless, overcame this difficulty in due time, and even gained mastery of the native dialects, and in a few years published a number of complete grammars, dictionaries, and vocabularies. Several Pampango books and pamphlets, usually translations of popular Latin, Spanish and French writings, were published by the fathers. For local
Destroyed in 1828, it was restored by Fr. Pedro Medina and Fr. Antonio Redondo, who had paintings done on the ceiling and the majestic dome built. It was destroyed again in 1899 by Antonio Luna's soldiers, rebuilt, then burned down in 1939. Archt. Fernando Ocampo, who designed the Manila Cathedral, reconstructed it after the war.

**SANTA ANA (1756)**

As early as 1598, the town (formerly named Pimpin) functioned as a visita of Arayat, and it was in 1756 that Augustinians declared it an independent parish, with Fr. Lorenzo Guerra as first prior. The church was built in 1853; Fr. Lucas Gonzales added the five-story belfry in 1857. The stones used came from Meycauayan and the wood from Porac and Betis.

**SAN SIMON (1771)**

The town's original name was Virgen del Pilar, after its founder, Mariano del Pilar de los Reyes. After the British Occupation of 1762-65, Gen. Simon de Anda renamed it San Simon after his own name. The Augustinians appointed the first prior only in 1771, Fr. Fernando Medalla. In 1870, Fr. Benito Ubierna built the first church; the revolutionaries burned it down in 1898.

**STO. TOMAS (1793)**

Formerly called Baliuag, Sto. Tomas parish was founded in 1793, probably by secular priests, although by 1853 the Augustinians had reclaimed it. The church was built by secular priest, later repaired by Fray Guillermo Masnou. Convent was built later by Fray Tarrero and Fray Bedoya.

The Augustinians founded the Bacolor Catholic School, which later became St. Mary's Academy. Garcia's *Macuyad a Pipagaran* qhí Aritmetica published in Manila by the Imprenta Amigos del Pais in 1884. The friars also made Pampango translations of popular stories and biblical tales in Spain such as *Don Juan Tiñoso, Siete Ynfantes de Lara, Gonzalo de Cordoba, Jose Vendido*, and the like. These booklets became instant local favorites, which the natives called *cura* (from Spanish *corrido*). Some were fine pieces of lyrical poetry, which were later sung as lullabies and used for entertainment in social gatherings.

Several escuelas established by the friars can still be found today; some even have grown into prestigious centers of Catholic education. Holy Family Academy in Angeles started as an escuela (built by Fray Guillermo Masnou) located in the first floor of the old convento. In 1915, the Augustinian cura called it *Colegio de la Sagrada Familia*, and put it under the administration of the Tertiary Order of Augustinian Sisters in the Philippines. The *colegio* was later turned over to the Benedictine Sisters of Tutzing in 1922. Another example is the parochial school of San Guillermo Church in Bacolor, later developed into Saint Mary's Academy (also under the Benedictine Sisters) until it was buried by lahar in the early 1990s. The old Estudio Gramatica still stands on its original location in the old casa parroquial next to the church building, but is now known as Holy Rosary Catholic Parochial School.

After World War II, the Augustinians helped found two more Catholic schools in the province. Saint Catherine Academy in Porac was founded sometime in 1945 with the help of then parish priest, Fr. Daniel Castrillo. Fr. Lucinio Valles, a uno de los últimos de Pampanga (one of the last friars assigned to this province) was instrumental in establishing Saint Augustine Academy in Floridablanca, Pampanga in 1951. Fr. Valles became its first Director while serving as pároco of this town.

Catechetical instruction, a good number of religious pamphlets, booklets, and novenas in Pampango were also published. The *Catecismo* of Fr. Francisco Coronel for instance was first written in 1621, and was later published over 15 times, with the last edition in 1882. The Augustinians worked zealously to provide instructional materials in the vernacular that even technical subjects like arithmetic were translated to Pampango, like Fray Fernando Garcia's *Macuyad a Pipagaran* qhí Aritmetica published in Manila by the Imprenta Amigos del Pais in 1884. The friars also made Pampango translations of popular stories and biblical tales in Spain such as *Don Juan Tiñoso, Siete Ynfantes de Lara, Gonzalo de Cordoba, Jose Vendido*, and the like. These booklets became instant local favorites, which the natives called *cura* (from Spanish *corrido*). Some were fine pieces of lyrical poetry, which were later sung as lullabies and used for entertainment in social gatherings.

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The Augustinians and the Pampango Revolt of 1660-61

Caught between their fellow Spaniards and native parishioners, the friars had no choice but to mediate

By Fr. Policarpo Hernandez, OSA

In the year 1660 some towns of Pampanga revolted against the Spanish government. Tasked with the work of cutting trees for the construction of galleons, some abuses were committed against them were committed by the overseer and they were not paid or their payment was delayed. Thus, in the early days of October 1660 the loyal Pampangos made their first movement by burning the huts in which they had lodged. The Dominican Fr. Pedro Camacho, chaplain of the timber-cutting people, as well as Don Juan Gomez de Payva, governor of the province, did everything possible to pacify them, but all in vain. Dn. Sabiniano Manrique de Lara, Governor General of the Islands, seeing with great anxiety how the events were evolving, sent a secret letter to the Augustinians Fr. Jose Duque parish priest of Sesmoan, and Fr. Isidro Rodriguez of Guagua, asking them that, with the authority which they had acquired during so many years as ministers in that province, they persuade the revolting Pampangos to lay down their arms. Those religious labored to that end, with all their eagerness, but the only effect was to further embolden the rebels. Though many of the mutineers retired to their towns, Dn. Francisco Maniago and his insurgents became strong in the town of Macabebe, and in Bacolor as strong force gathered there, closing the mouths of the rivers with stakes to hinder the commerce between Pampanga and Manila. They sent letters to Pangasinan and Ilocos, urging them to follow their example and throw off the yoke of the Spaniards. Information reached Governor Manrique at night, and without waiting for daylight, he embarked with 12 military officers and set out at daybreak for the town of Macabebe. In spite of the Governor General’s presence, however, it took time to pacify them. All the Augustinian ministers of the province whom the Pampangos reverenced, writes Fr. Casimiro Diaz—availed themselves of any opportunity and spared no occasion to persuade some and lure others with promises, and soon their efforts bore fruit as the chief promoters of the rebellion, seeing the courage of their followers weakening, began to search for ways for their own safety. The rebels dispatched Fr. Andres de Salazar, parish priest of Betis, with a missive to the Governor General, alleging as cause of the disturbance the arrears of payment which were due to them for their services. If paid, they promised, they would lay down their arms and go back to their towns. The Governor General, influenced by the arguments which they placed before him, agreed to grant part of what they demanded, offering them 14,000 of the 200,000 pesos due them. (Casimiro Diaz, Conquistas de las islas Filipinas, 2a. parte, Valladolid, 1890. pp. 567-577.)

The parish was under the Augustinians until 1960.

MASANTOL (1877)
The town, formerly a barrio of Macabebe, was founded in 1877—probably the last town founded by the Augustinians in Pampanga. It became an independent parish with the name San Miguel de Masantol in 1894.

Francisco Maniago

THE GENERAL AND THE FRIARS

The Seven Years’ War between England and Spain extended all the way to their colonies in the Far East. On September 23, 1762, a British fleet commanded by General William Draper made a surprise attack on Spanish ships in Manila Bay. The ill-prepared colony easily fell in the hands of the invaders, who looted Intramuros (including the Augustinian church and convent), made Archbishop Manuel Rojo, the acting Governor General, surrender the capital, and forced the military leader, General Simon de Anda y Salazar, to transfer the seat of government to the new national capital, Bacolor, Pampanga.

In Bacolor, Simon de Anda organized a resistance movement composed mainly of Kapampangan soldiers.
Augustinian friars did their part by supplying Anda with provisions, encouraging their parishioners to join the movement and actually organizing reinforcement troops in Bulacan and Pampanga, thus putting Augustinian lives and properties in great danger.

When the issue of secularization of parishes strained the relations between the King and the Augustinians a few years after the British left the Islands, Gen. Simon de Anda, expectedly, sided with his King. He sent his military officers and soldiers to Pampanga to forcefully throw Augustinian friars out of their parishes. This maltreatment angered Augustinians who considered the ejection an unwarranted act and a contravention of a royal decree that allowed secularization only for those parishes that had become vacant. The Augustinians felt that the injustice committed against them was so severe that they threatened to abandon all their parishes in the entire archipelago. The friars were arrested and brought back to Manila, and their personal properties confiscated.

Gen. Simon de Anda’s shabby treatment of the Augustinian friars, despite their contributions to his British only a few years emanating from a personal grudge against the Augustinian who did not nominate Archbishop Rojo as Prior Provincial, him to succeed Governor General.

1772-1791: 18 FRIARLESS YEARS IN PAMPANGA

Augustinian friars were Gen. Simon de Anda’s staunchest allies against the British Occupation in 1762-65, yet only eight years later he had them all ejected from Pampanga: What happened?

By Fray Francisco D. Musni

The idea of secularization of parishes had already been contemplated as early as 1583, when King Philip II opined that in canon law, parochial administration belonged properly to the secular (diocesan, or under supervision of local bishop) clergy and that religious orders like the Augustinians could not administer parishes unless granted special permission by the Vatican itself. Thus, once an adequate number of diocesan priests was obtained, the religious should turn over their parishes to the secular clergy.

In 1624, another decree ordered Manila to secularize all parishes located within 14 leagues around it. In 1753, King Carlos III ordered religious and civil leaders in the colony to relieve the religious of their parishes and hand these over to secular priests, but due to strong opposition, the King agreed to a compromise by giving religious and civil leaders the option to approve or disapprove any turnover and by allowing the religious order to keep a maximum of two rich parishes in each province.

Nobody was happy with it and so the next year, 1754, the King dropped this compromise amendment and reiterated his original decree to secularize all parishes in the colony. The Augustinians and other religious orders, as expected, joined forces in expressing their objection. Peeved, King Carlos III instructed his officials and supporters, led by no less than Archbishop Basilio de Santa Justa y Rufina and Gen. Simon de Anda, to implement his order and campaign against religious orders.

General Anda sent troops to Pampanga to forcefully eject the Augustinians from their parishes—the same Augustinians who had supported him in his campaign against the invading British forces in 1762-65. By 1773, all Augustinian parishes in Pampanga had been taken over by native secular clergy. “The libraries left in some of the convents were destroyed and all the books went into waste because of leaking water from the gutters and termites and worms,” wrote one bitter friar. The Augustinians were so offended by what the considered a grave injustice that they threatened to abandon all their parishes in the Philippines.

Hearing this, King Carlos III

1571-1960 TIMELINE OF THE AUGUSTINIAN PRESENCE IN PAMPANGA

1571 March 16: Adelantado Miguel Lopez de Legazpi lands in Manila with Martin de Goiti and Augustinian Fray Diego de Herrera.

1572: Augustinian Province of Provincia del Santissimo Nombre de Jesus del Filipinas is established.

May 02: Betis town admitted as visita of Tondo and later of Bacolor

May 03: Lubao accepted as visita of Tondo

1575 March 03: Macabebe and Candaba accepted as houses of the Order and as visitas of Calumpit

September 03: Fr. Sebastian de Molina named prior of Macabebe

1576 September 06: Macabebe convent aggregated to Lubao with Fr. Ildefonso Herederoy as its vice-prior

December 31: Bacolor (vacolot) accepted by the Augustinian Council as a convent, and was called San Guillermo.

1581 April 24: The Augustinian counselors accept the town of Mexico (Nuevo Mexico) and the visitas of Masansan and Matulin.

1583 Philip II issues a royal cedula

1590 May 17: Guagua house accepted by the
reprimanded General Anda through a royal cedula, and once again amended his decree by ordering secularization of only those parishes that had been declared vacant, and by subjecting religious-run parishes to diocesan visitation and royal patronage. The Augustinians reluctantly retained the parishes of Mexico and Sta. Ana.

Over the next years, fewer and fewer Augustinians were sent from Spain. In 1810, they decided to give up all their parishes in Pampanga except Apalit. By 1893, however, the number of Augustinian missionaries had dramatically increased again, and they reclaimed 15 of their parishes in Pampanga.

**Menudu, asadu, at suclati:**

**SPANISH CULINARY HERITAGE IN PAMPANGA**

Pre-colonial Kapampangan cuisine, already remarkable in its daring and variety, got a European spin from experimentations in the friar’s kitchen

By Fray Francisco D. Musni

The fraile (friar) was the first beneficiary of the Kapampangan culinary genius. For sure, he taught his native cook some European recipes but it was to the cook’s credit that the resulting fusion of local and foreign elements produced what is now known as the unique, innovative and defiant Kapampangan cuisine. Thus paella became bringji, chorizo became longanisa, cecina (cured meat) became pindang.

The Pampango’s diet makes him a candidate for ailments such as alta prision (high blood pressure), ataque de corazón (heart attack), diabetes, batu (kidney and gall stones), among others. He has evolved into an obstinate foodie, in spite of the risks involved in feasting on cholesterol-, sodium- and sugar-laden food.

Pampango cooking is known for its three basics: sincutsa (marinade and parboil), guisá (sauté), and fritú (fry). Sincutsa originated in the refrigerator-less days when raw meat from newly butchered animals was seasoned with vinegar, salt, soy sauce and spices and simmered in large causas (vats) for longer storage. The process was done during the vespera (eve) of a banquet. On the day of the fiesta, the cooks rose at dawn and began sautéing (guisá) the meat parboiled the day before. The Pampango fries (fritú or, to use the original Kapampangan term, ttí) his sitarong bulacac or pititian, lechon kawali, cammarrones. The culinary fare in the pusisunan (social gatherings) offered menudu, asadu, bringji, caldereta, estofadu, pescado, sariça, croquetas and other Spanish- and Mexican-influenced dishes.

In every town it was the fraile who was given the best cook; girls and even boys who wanted to be cooks apprenticed with the priest’s cook. Well-to-do families usually contracted the services of these professional cooks during fiestas and parties.

The fraile most likely also taught his Pampango cook how to prepare chocolate drink, a delicacy imported from Mexico through the galleon trade. (One easily remembers a scene from Noli Me Tangere where the cura orders his assistant to prepare chocolate ah or chocolate eh, the importance of his guest determining the thickness and consistency of the chocolate.). Pampango cooks came up with their own versions with the help of a batidor or batirul (brass pewter) and the molinillo (wooden beater) introduced by the Augustinian frailes. The Spanish custom of dipping churros (curly pretzels) or bread in the chocolate eh, the importance of his guest, easily remembers a scene from Noli Me Tangere where the cura orders his assistant to prepare chocolate ah or chocolate eh, the importance of his guest determining the thickness and consistency of the chocolate.).

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**Augustinian Council as a convent with voting rights; on same day, convent of Apalit placed under jurisdiction of Fr. Pedro Mendieta and Fr. Mateo Peralta of Calumpit. August 25: Arayat accepted by the Augustinian Council as “Convent of Santo Domingo de Arayat,” a house of the Order; Sesmóan made visita of Guagua 1596 May 12: The Fathers decide to transfer the Estudio Gramática from Candaba to Lubao. 1594 October 31: Porac accepted as a house of the Order with the right to vote in provincial meetings 1597 November 17: Service of the religious to the convent in Porac ordered temporarily suspended; priest from Lubao and Bacolor to attend to it. Apalit made a priory with the right to vote in provincial meetings. 1598 Town of Pinpin (Santa Ana) accepted by the Council fathers as a visita of Arayat. 1603 Guagua made a Vicariate, under the direct supervision of the Prior Provincial. 1605 Magalang, mentioned as visita of Arayat in 1598, receives its first pastor, Fr. Gonzalo de Salazar. 1606 Porac annexed to Bacolor as its visita; thus it ceases to be a priory. 1608 Porac placed under the direct care of the Prior Provincial who is empowered to name a vicar. 1611 The Council fathers aggregate the visita of Sesmóan to Guagua. 1613 Sesmóan convent
THE BRICKS

THE CURSE OF THE BRICKS

The church of Mexico, destroyed by the 1880 quake (the same quake that toppled one of the towers of the San Agustin Church in Intramuros) and never reconstructed to its old glory (the bell tower, lone survivor of the earthquake, stands incongruously beside its old glory (the bell tower, lone survivor of the earthquake, stands incongruously beside

30

THE AMAZING SANIKULAS

By Kaye Mayrina-Lingad

Sanikulas
2 cups cornstarch
2 cups flour
1 cup sugar
1 tbsp baking powder
1/8 tsp salt
1/2 cup oil
1/2 cup butter
4 pieces egg yolk

Mix dry ingredients together except sugar in a bowl. In another bowl, combine the rest of the ingredients and mix with the hands. Knead to a smooth paste. Divide dough into small balls and roll into greased wooden molds. Line with wax paper and bake at moderate temperature, about 280 degrees until golden brown.

Note: This is a commercial recipe courtesy of Ms. Lillian Borromeo of Mexico, Pampanga.

biscuit. The authentic sanikulas biscuit is prepared using arrowroot starch and coconut milk. One side of the biscuit bears the image of St. Nicholas. Although there are still Kapampangans who prepare sanikulas biscuits using the original recipe, the commercial variety uses more readily available ingredients such as cornstarch and flour.

used them to build their own houses (people were superstitious about using church materials for domestic consumption), while the second curse was a result of the 1898 execution of the town's last Augustinian parish priest Fr. Juan Tarrero (1892-98) by a group of katipunero revolutionaries under Gen. Maximino Hizon, by public hanging in the church square.

Meanwhile, there is another theory to the biscuit's healing properties. The Kapampangans usually prepared their own food and kept them away in jars and clay pots for later use. When prepared properly, the sanikulas kept well for several months in tightly sealed jars. Unknown to them, the biscuits grew molds in time but did not change their quality or taste. According to researchers, the molds contain penicillin which explains the antibiotic effects that cured most illnesses.

1614 May 17: The Council fathers segregate Minalin, a visita, from its matrix Macabebe.
1617 April 29: The notice of separation of Minalin from Macabebe is repealed; no priest is assigned there until the appointment of Fr. Miguel Saldana in 1618. In this same meeting the visita status of Santa Ana is reconfirmed.
1622 The encomendero and parishioners of Arayat request the Prior Provincial to annex Arayat to Candaba because they are unable to support the parish priest.
1624 September 09: A decree is issued, ordering the Bishop and Audiencia of Manila to give secular priests all parishes 14 leagues near Manila. Arayat segregated from Candaba, becomes a Vicariate under the discretion of the Prior Provincial. October 31: Parish of Minalin accepted as a vicariate independent from Macabebe.
1633 Minalin given the two visitas in Pangasinan and Tubungao.
1641 Arayat once again aggregated to its former matrix, Candaba.
1642 Sesmonan annexed to Lubao due to the general lack of priests.
1645 Records show Lubao may have suffered from earthquake because it was exempted from rent in this year. Bacolor church also damaged.
1672 Bacolor convent catches fire.
1722 April 23: Fr. Pedro de San Nicolas named minister to towns of Porac and Santa Rita (this is the first time that records mention Santa Rita).
When the Philippine Revolution broke out in 1898, the Augustinian friars assigned to various Pampanga towns rendezvoused in Macabebe along with Spanish soldiers and their families. The attacking Aguinaldo forces were delayed by the loyal Macabebes as the Spaniards scurried on every available boat on the river, en route to their ships in Manila Bay. The friars’ boat, however, was blown off course by a storm, and beached in Bulacan, where they were arrested by revolutionaries. The friar-prisoners, kept hostage by A g u i n a l d o ’ s Revolutionary Army, were hauled off from town to town across Luzon Island, tortured and publicly displayed as war booty. When the pursuing American troops had an encounter with their captors in the Cordillera highlands, the Augustinian prisoners escaped and took a boat to safety in their convent in Intramuros. They were:

- Fray Bernardo Martinez
- Fray Bernabé Giménez
- Fray Ramón Zorilla
- Fray Vicente Ruiz
- Fray Pedro Ubierna
- Fray Fernando Vázquez
- Fray Vicente Martínez
- Fray Faustino Díez
- Fray Fernando García
- Fray Toribio Fanjúl

[Excerpts from a letter written by Spanish friar-prisoner Fr. Fernando García, OSA to his Kapampangan parishioners after escaping from Gen. Aguinaldo’s Army in 1899]

1726 Fr. Honorato de Villa named minister to Santa Rita alone, separate from Porac.
1728 Santa Rita aggregated to its former matrix, Porac, at discretion of Prior Provincial.
1734 September 31: The Provincial Council allows the prior of Porac to use cash from annual rent to build church.
1735 The Province of Pampanga divided from Pangasinan at the request of Dominican Fathers during the Augustinian Council of October 31.
1746 Bacolor begins to function as the capital of the province.
1753 King Ferdinand VI orders viceroy, governors, archbishops and bishops to relieve the religious from their parishes and hand these over to the secular clergy of the country.
1754 February 04: The King orders the religious to continue working and observe the status quo ante. San Fernando is founded under the advocation of Our Lady of the Assumption.
1756 Santa Ana is made an independent parish.
1762 British Invasion of Manila (1762-1764)

- September 23: Admiral Samuel Cornish and General William Draper, and a 13-ship British fleet land on Malate Beach, and seize church and convent there.
- October 05: Simon de Anda withdraws to Bulacan, and later to Pampanga, and rallies these provinces against the British; he gains great Augustinian support.
- November 03: The British sack San Agustin Monastery and carted off treasures and books.
- December 25: During the British Occupation of Manila

Ng Macuyad a Pamagsalita Diquil qng Bie nang Delanan at Pangatimaua ning Metung a Mebijag

Excerpts from a letter written by Spanish friar-prisoner Fr. Fernando García, OSA to his Kapampangan parishioners after escaping from Gen. Aguinaldo’s Army in 1899

Cantang pepagobran da que qng dalan qng balean Hagonoy, ding aliu a caring macaquit quecam malultur la’at manangis: at ding aliu, nung lalabas cami siping ning pail rang mamacut gabun qng calapayan, papasiag da quecam ing e mu nanu rang

Jungcut at socal lub, palmaru deng macatcut ing papasaquit quecam (tau ya Paombong ing minutus qng pamagobra ming caibat na na queng lbasan qng anggang cayatinan mi) at qng lijim painuman da queng café, at dirinan da
queng mamun, tinape, cigarillos, at aliua pa. Ding aliua padala lang imalan quecamqi quetang bale tutucnangan mi. Ding aliua naman salapi pa’t miyayluang pacable ing babie ra. At ding aliuang masicam a lub at mangayap a babay pipianda’t pirinsan a alang baya’d ing quequeng pacacalulung imalan.

(When they made us work on the road in Hagonoy town, some of those who saw us pitied us and wept; others who saw us pass in front of their houses hauling dirt, expressed their great sadness and indignation, and cursed the person who caused our suffering (the one who ordered us to work after divesting us of all our possessions was a native of Paombong), and secretly gave us coffee to drink, as well as bread, cigarettes and others. Some had clothes sent to the house where we stayed. And others gave us money and all forms of sustenance. There were the more daring ones and truly kind who washed our miserable clothes for free.)

“We all like, respect and idolize him…”

In countless letters, Kapampangans wrote about their true feelings towards the Augustinian friars

By Fr. Policarpo Hernandez, OSA

That the Augustinians were reverenced and loved by the Pampangos could be seen in the letters gathering dust in several archives, mainly the Archdiocesan Archives of Manila (AAM) and the Archives of the Province of the Augustinians of the Philippines (APAF) at Valladolid, Spain. These letters were written and signed by the gobernadorcillos, leaders and people of towns of various provinces in the Islands and addressed to the Diocesan Bishops, Augustinian Provincials and even to the Governor General, both Spanish and American, before, during and after the Revolution of the Filipinos against Mother Spain. We will cite here only some of those written by Pampangos:

December 3, 1852 Letter of the Gobernadorcillo and Leaders of San Fernando to His Excellency, the Archbishop of Manila requesting him to intervene before the Augustinian Provincial to reconsider decision to reassign their parish priest Fr. Pedro Medina as bursar of the Augustinian Monastery in Manila. Reasons given: The friar was busy repairing their church, decorating it with new statues, silver candle-stands, constructing a marble altar for the baptistery, etc.; the cost of these projects was being defrayed through donations of well-to-do families; Fr. Medina was a „true and worthy Pastor of rare qualities, virtue and fatherly zeal that from the moment he took charge of this ministry, has always shown to the public and especially to us his beloved sons.” Among the 26 signatories:

Antonio Froilan Dizon, Manuel Pasion Henson, Julian Pegson, Cirilio de Miranda. (AAM, I-A-1, folder 5, letter 73) Apparently, the Augustinian Provincial granted the townspeople’s request. On February 5, 1869, or 16 years later, the people of San Fernando once again sent a letter to the Metropolitan of Manila requesting that their now aged and venerable parish priest, Fr. Medina, still remain as their pastor, since he had caused them no problem but had in fact always been the consolation of all, working tirelessly for the spiritual and material welfare of the people. (AAM, I-A-1, folder 6, letter 81) This time, Fr. Medina left for Spain to his new appointment.

January 7, 1877 Letter of the Gobernadorcillo and Leaders of Lubao to the Augustinian Provincial requesting him to permanently appoint the acting parish priest Fr. Urbano Bedoya, who replaced Fr. Juan Vena who had resigned. Reasons given: “The healthy seeds planted in the faithful by the former, sprouted fruitfully through the impulse directed with all ability by the latter, as those wandering about without direction stopped in

<table>
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<tr>
<th>Month</th>
<th>Event</th>
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<tbody>
<tr>
<td>December 1771</td>
<td>The conven of San Simon accpeted in a meeting of the Council fathers.</td>
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<tr>
<td>April 1774</td>
<td>Fray Ambrosio de San Agustin named prior of San Luis, which is considered the date of acceptance of this parish.</td>
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<tr>
<td>November 1781</td>
<td>Augustinians choose Mexico and Santa Ana.</td>
</tr>
<tr>
<td>August 1830</td>
<td>Augustinians dispose of all their Pampanga parishes, except Apalit.</td>
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</tbody>
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their lost course upon observing the gentle, generous tact and full of kindness of the latter” 79 signatories. (APAF, 375/3)

December 11, 1897 Letter of the Principales and People of Angeles to the Augustinian Provincial requesting him not to transfer their parish priest Fr. Rufino Santos, especially in those uncertain times of the Revolution. Reasons given: they loved and idolized this “kind parish priest, a good father, the best adviser and assiduous protector. To him, Fr. Provincial... we owe our peace in these (critical) times. His kind and at the same time strong character...is the reason not a single person in this town had ever made common cause with the insurgents. They put a price on his head as they knew that, thanks to him, no matter how they tried, not one of the town joined them in those tragic events.” Signatories included: Clemente Gueco, Numeriano de Ocampo, Mariano Vicente Henson, Catalino Mercado, Mariano Alesna?, Galiciano Valdes, Juan Nepomuceno, Lucio Dizon. (APAF, 375/3)

February 6, 1898 Letter of the People of Floridablanca to His Excellency and Illustrious Archbishop requesting him to permanently assign parish priest Fr. Pedro Diez Ubierna. Reasons given: “During the ill-fated days of such disastrous revolution, cause of much misery in the loyal towns...our Rev. Parish Priest... protected us, who for our well-being, like a providence, arrived on time to be our venerable Pastor. With his affable treatment and talent, knew how to inculcate in the hearts of all his faithful the humility and true obedience to the Divine Laws, strengthening us with the Word of the Gospel and good example, which he so eloquently knows how to transmit in the local language.” Among the over 40 signatories: Cecilio Avenido, Quintin Romero, Gregorio Velasco, Pedro Lagisma?, Jeronimo Denis, Celestino Beltran?, Robert Toledo. (AAM, I-A-1, folder 5, letter 12)

April 23, 1898 Letter of Government Officials and Principales of San Luis to His Excellency the Archbishop and the Very Rev. Father Provincial of the Augustinian Order requesting them to allow Fr. Galo de la Calle to return to his parish after Augustinian priests moved from remote parishes to town centers, to escape threats of assassinations, abduction, robbery, etc. Reasons given: “He has harmed no one, he has wronged no one; on the contrary, all like and respect him; all idolize him because everyone has received from him invaluable benefits, be they spiritual or temporal. And we solemnly promise and swear to defend him against danger from any person.” Among the 31 signatories: Francisco Mananquil, municipal captain; Vicente Aguilar, justice of the peace; Francisco Tjiangco, Juliano Bartolome, Juan Carlos, Gil Franco. (APAF, 375/2)

Surviving the Revolution
AUGUSTINIANS OUTLASTED SPAIN IN THE PHILIPPINES
By Fray Francisco D. Musni

When the Philippine Revolution broke out in 1896, 11 Augustinian parish priests in Pampanga were arrested by Gen. Aguinaldo’s soldiers and subjected them to a torturous 18-month trek around Luzon Island. Several churches were burned, including those in San Fernando, Macabebe and San Simon. A number of friars were also executed. While many Augustinians returned to Spain after the revolution, some opted to stay and retire in the Convento de Santa Rita.

<table>
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<tr>
<th>Date</th>
<th>Event Description</th>
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<tbody>
<tr>
<td>1839</td>
<td>Santa Rita made an independent parish from Porac with the appointment of Fr. Francisco Royo as pastor.</td>
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<td>1843</td>
<td>Fray Vicente Andres arrives in Angeles, to take over its secular priest.</td>
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<tr>
<td>1848</td>
<td>Augustinian-founded parishes increase, from 18 to 22, 11 of which still held by the Augustinians.</td>
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<tr>
<td>1858 September 22</td>
<td>Magalang, together with other towns in Tarlac, devastated by a flood that made it look like a lake.</td>
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<tr>
<td>1867</td>
<td>Floridablanca (formerly Calumpaui) declared an independent town and accepted as a parish, in an Augustinian meeting.</td>
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<tr>
<td>1877 February 04</td>
<td>Minalin established as a town with the barrios of Bebe, Cainting, and Nuiging.</td>
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<tr>
<td>1879</td>
<td>Floridablanca formally inaugurated an independent town, 12 years after it relocated.</td>
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<tr>
<td>1880</td>
<td>Major earthquake destroys Mexico church and causes damage to those of Macabebe and Bacolor.</td>
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<tr>
<td>1881 September 11</td>
<td>In response to a request on August 06, 1852, an order from Madrid transfers the capital of Pampanga province from Bacolor to San Fernando. The transfer took effect much later, on August 15, 1904 by virtue of Act. No 1204, issued at the instance of Macario Arnedo.</td>
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<tr>
<td>1894 January 13</td>
<td>San Miguel Masantol (Masantol)</td>
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</table>
San Agustin in Intramuros, while others requested to return to Pampanga to continue assisting their former parishes, even in the face of some anti-clerical sentiment and cholera outbreaks.

At the start of the 1900s, three Augustinians were administering Lubao and Floridablanca, two in Sasmuan and one in Betis. About 40 stayed in Intramuros; some were assigned as compaño or assistants to native parish priests, such as Fray Galo de la Calle, who died in Lubao in 1902. In 1925, a policy was adopted to send religious to towns that asked for them. Thus, the parish of Santo Tomas was given an Augustinian priest, followed by Minalin and Porac.

It seemed that Augustinians were about to reclaim much of Pampanga but World War II happened, during which a great number of friars were imprisoned or killed, and churches and convents bombed. While the San Agustin Church in Intramuros was the only church spared in the carpet bombing of Manila, the Augustinian convent suffered the most number of fatalities.

After the Diocese of San Fernando was created in 1948, a few more parishes in Pampanga continued to be administered by Augustinians. In 1949, Betis finally ceded to the diocese, followed by Sasmuan in 1955 and Porac in 1957 (Lubao had been ceded to the Local Ordinary earlier in 1926 due to the illness of its Augustinian prior, and Santo Tomas, too, in 1939).

Floridablanca was the last to be ceded to the diocese in 1960, making Fr. Lucinio Valles the last Augustinian officially assigned to Pampanga.

The creation of the diocese also coincided with the instruction of the Reverend Prior General of the Augustinian Order, Rev. Fr. Engelbert Eberhard, OSA, to relinquish all Augustinian parishes in the islands so they could concentrate on their missions in China, which suffered setbacks after the Chinese Communist Revolution in 1949.

DEFENDING THE OPPRESSED

By Fr. Policarpo Hernandez, OSA

The rapport that the Augustinian missionaries established with the Pampango people endured after the Revolution against Spain. This was due to the friars’ dedication for the spiritual and material welfare of the people of Pampanga. They were, too, their defenders against the misdeeds of governors and leaders, to such an extent that some Augustinians had to be transferred to other places for defending the rights of their faithful. One of those who suffered persecution was the talented Fray Francisco de la Encina. He arrived in the Islands in 1739, and after completing his ecclesiastical studies and learning Pampango, Tagalog and Cebuano languages in San Agustin of Manila, where all the new missionaries had to study them before being assigned to any pastoral work, he was appointed parish priest of Santor (1745-47), Gapan (1747-48), Arayat (1848-50) and Apalit (1750-52).

In this last year, 1752, to avoid major complications with the civil authority, Fr. Encinas was removed from Pampanga upon the orders of Baltasar Sanchez Cuenca, governor of the province. The Pampangos, oppressed by the fiscal taxes imposed by the ambitious governor, had complained to their parish priest who in turn called the attention of the governor, who did not stop until Fr. Encinas was out of the province. This is the reason Fr. Encinas was assigned to distant Argao (Cebu) in 1756-59, dying later in Opon (Cebu) in 1760.

... AND NURSING EPIDEMIC VICTIMS

By Fr. Policarpo Hernandez, OSA

When the Americans took over the Government of the Philippines, a number of parishes asked for the return of the Augustinians, either as parish priests or as assistants to Filipino parish priests. As early as 1902 several Augustinians had volunteered to return to Pampanga, bravely facing a few but vociferous anti-friar elements, in order to cope with the needs of their former parishioners during a cholera outbreak. Fr. Galy Ma. De la Calle wrote the Archbishop that the whole town of Lubao “without exception of class and rank,” wanted three things, first, for him to stay; second, for another priest, Fr. Agustin Muñoz to return; and third, for yet another priest, Fr. Jose R. de Prada to assist. (APAF, 375/3) In Macabebe, the parishioners, with the consent of their Filipino parish priest Dn. J.uan Guevarra, wrote the Vicar Forane to allow the “immediate return” of one or two assistant priests “who know the Pampango language for the proper administration of the Holy Sacraments.” They added in the letter that they had pledged with their Filipino parish priest to intercede for them but “nothing has been done and we do not know why.” (APAF, 375/3) In Sesmoan, the townspeople begged for the return of Fr. Luciano Ylla “already for three times… and this is the fourth time.” (AAM, I-A-1, folder 2, letter 12) When Fr. Ylla did return, it was the turn of the women of Sesmoan to request the return of another Augustinian, Fr. Ramon Zorilla as Fr. Ylla “cannot take care all by himself.” (APAF, 375/2) Another Augustinian who did return was Fr. Fernando Garcia, a former prisoner of war, who knew “the havoc the cholera was causing in the town (Macabebe…) he came with another companion…showing once more in such a sorrowful occasion his charity and zeal for the salvation of the souls of those who were his beloved subjects.” (APAF, 375/2) The people, the simple people, no doubt, knew best about their Pastors. However, most of their requests were not granted mainly because most of the Augustinians had left the Philippines to continue their apostolate elsewhere; still, the Kapampangans did not stop until some religious was sent to take care of them.

Independent of the Archdiocese of Manila as Vatican creates new Diocese of San Fernando; Msgr. Cesar Ma. Guerrero of Manila is first Bishop of San Fernando

1949 Betis ceded to the new Diocese

1955 Sesmoan conveyed to the new Diocese

1956 Porac reverted to the new Diocese

1960 Florida blanca, the last Augustinian parish in Pampanga, is reverted to the new Diocese, officially ending Augustinian presence in Pampanga.

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Pangatimaua ning Metung a Mebijag.


Note: (APAF), (AAM), (folder 2, letter 12)
Some unforgettable Augustinians who served in Pampanga

By Fray Francisco D. Musni

Blessed Fray Pedro de Zuñiga was parish priest of Sasmuan until 1618; martyred in Nagasaki in 1622; the Vatican declared him Blessed in 1867

Fray Alvaro Benavente, OSA
Arrived in 1668, served as secretary and definator (representative to the Chapter, a meeting of friars) of the Province, left for the China missions in 1680. He became Bishop of Xiangshi, China where he remained until his death on March 20, 1709.

(Blessed) Fray Pedro de Zuñiga, OSA
Born and bred and professed in the city of Seville; left for the Philippines in 1609, assigned to Pampanga as prior of (Blessed) Fray Pedro de Zuñiga,

Fray Esteban Ibeas was parish priest of Macabebe (1870), Candaba (1878) and Mexico (1881-1892); he commissioned painting of San Agustin church interior to the rank of Beato (Blessed), Martyr of Christ

Fray Diego Bergaño, OSA
Born 1695 in Cervera de Pisuerga (where he built the grandiose church dome), arrived in the Philippines in 1718; served as minister in Mexico, Pampanga in 1725 and Bacolor in 1731 and again in 1747, where he mastered the Pampango language and wrote grammars and dictionaries, including the classic Vocabulario en la Lengua Pampanga en Romance (1732). He died in Bacolor on January 09, 1747.

Fray Esteban Ibeas, OSA
Arrived in the Philippines in 1864, a year after his priestly ordination, named Vicar Provincial and Visitor to the convents in Pampanga and Tarlac and parish priest of Macabebe in 1870, Candaba in 1878 (where he built the grandiose church dome), and, his longest tour of duty, in Mexico (1881-1892), where he replaced the quake-damaged church with a provisional place of worship; constructed large camarines (barns, store rooms) where brick was mould and fired; commissioned the painting of the famous interiors of San Agustin Church in Manila, by Italian painters Alberoni and Dibela; died in Manila in 1893, due to cancer of the tongue.

Fray Fernando Garcia, OSA
Came to the Philippines in 1875, worked as pastor in Ilocos until 1889 when he returned to Spain to serve as Rector of the Augustinian College at La Vid, and reassigned...
Fray Galo de la Calle was also a prisoner of the Revolution; returned to Lubao to assist in the cholera outbreak; he contracted the disease himself and died there.

to El Escorial as spiritual director; came back to the Islands in 1896, and held prisoner by the Katipuneros, with other friars during the Revolution; wrote an account of his 18-month ordeal, Ing Pangatimaua ning Metung a Mebijag, published in 1901; had very good command of the Pampango language, having written several books in the vernacular; later served as parish priest of several Pampango parishes, most notably served as parish priest of several Pampango parishes, most notably.

Fray Guillermo Masnou was parish priest of Santo Tomas and Angeles and later, Guagua and Concepcion; founded the school that later became Holy Family Academy (1620, 1626); became an effective preacher and writer in Pampango; wrote several sermons and booklets in this language, among them his Arte y Vocabulario en Pampango (Macabebe: 1621) and his Catecismo y Doctrina cristiana de la lengua Pampanga (Lubao, 1621); appointed Definitor twice, and Visitor and Prior of Guadalupe in 1619; died in Bacolor in 1630.

Fray Juan Tarrero, OSA

Joined mission to the Philippines in 1871; from 1872 until his death, he was assigned to several stations in Pampanga: Sto. Tomas (1872), Arayat (1877) and Mexico (1892-1898). On May 30, 1898, he sent a messenger with a letter informing General Monet in San Fernando that the revolutionaries were planning to attack Mexico town. Fr. Tarrero himself was on his way to San Fernando when a group of katipuneros stopped him in Barrio Lagundi; later, a group of Masonic katipuneros led by Gen. Maximo Tison (some accounts say Gen. Maximino Hizon) asked him to swear allegiance to and bless the flag of their association; Fr. Tarrero refused; Gen. Tizon sentenced him to death by public execution. However, Gen. Tizon’s soldiers, who came from Mexico town, refused to carry out his order of execution; he turned to his soldiers from Arayat which Fr. Terrero had also served; they, too, refused. Finally, the soldiers from Magalan volunteered. They shot the Augustinian priest in the town square of Mexico, in full view of the townspeople.

Fray Galo de la Calle, OSA

Made his solemn profession at Valladolid in 1871, ordained priest in Manila in 1877, two years after his arrival; ministered in Pampanga until he was held prisoner by katipuneros in 1898, together with other friars; after his release, stayed briefly at San Agustin, Manila, volunteering to help victims of cholera outbreak in Lubao in 1902; despite his zealous work, was subjected to calumny and humiliation by a small group of katipunero veterans who harbored anti-friar sentiments; died a victim of cholera in Lubao in 1902.

Fray Francisco Coronel, OSA

Came to the Philippines in 1606, assigned to parochial mission in Mexico, Pampanga until 1611; later assigned to Lubao (1613), Bacolor (1617, 1629) and Macabebe (1630).

Fr. Santiago Blanco was the last Augustinian in the Kapampangan Region; died in Bamban in 1993; he had opted to stay when the Augustinians left Pampanga.
Pious, faithful and shallow
Common folk mistake religiosity for spirituality

Kapampangans have remained the most demonstrative in their pious devotion among all ethnic groups. Parishes still hold daily Masses and on Sundays as many as ten Masses, the church filled to capacity in each Mass. Christmas, Holy Week and saints’ feast days are observed with well attended rituals. In some towns the priest still exhibits the patron saint’s reliquario for devotees to venerate, usually with the saint’s gozo sung by the congregation. In Pampanga, having a child become a priest or a nun is considered a blessing to the family. Rightly or wrongly, Kapampangans also treat their pari (parish priest) as ari (king).

In every Pampango’s home is a place for prayer, the altar or stamp where an image of the town’s or family’s patron saint is enshrined, along with that of the Sagrada Familia – a must for every home. At dusk, the family prays the Angelus together in front of the altar. Most of the old folks know several Spanish and Latin prayers even if they did not attend formal schooling. Prayers like the rosario, trisagio (a special rosary for the departed), and novenarios are popular.

For Sunday Mass, women still wear their special habitu (uniform/habit) and a escapulario (scapular) which identified them as devotees of some special advocacion, depending on the color of the habit and cordon (cord) or sintas (cincture): yellow and green for devotees of Saint Joseph, violet for the apostolados de oracion, brown for St. Anthony of Padua, etc.

Aside from circumcision, boys become munecillos (a corruption of the Spanish monaguillo, altar servers,) as a rite of passage. Whole families or clans sponsor scholarships of seminarians (modern-day capellanias) or have one of their own boys enter the seminary. Panatas (acts of penitence) are passed on from fathers to sons, like flagellation, or from mothers to daughters, like setting up a pabasa and dressing up the santo.

The fraile and the Castila helped form the fe y urbanidad (faith and good manners) of the Pampango, which made him conscious of deportment as more valuable than any family heirloom. Parents are sensitive to criticisms about their children being alang modo or alang marine (ill-mannered).

Protestants and serious Catholics frown on this emphasis on appearances, on religiosity instead of spirituality, arguing that packed churches do not lessen criminality and that too many appearances, on religiosity instead of spirituality, arguing that packed churches do not lessen criminality and that too many rituals prevent people from deepening their faith. Still, this is the way the Augustinians taught Kapampangans to worship God, and Kapampangans so far are not complaining. (F. Musni)
Why Kapampangans pamper their priests

It dates back to Augustinian days when the friar was the most powerful figure in town

Balen a pari, balen a ari . . .” (Town of priests, town of kings . . .) So goes an entrance hymn sung during Mass in Pampanga parishes. The extremely accommodating attitude of the Pampangos towards priests, especially their own párroco, may be traced back to the days of the Augustinians. 18th-century chronicler Fray Gaspar de San Agustin wrote of the Pampango faithful: “They are very good Christians, most respectful of their ministers.”

Pampangos have always been known to pamper their parish priests to death. A newly ordained priest of lean constitution arrives at his new assignment, in time unconsciously putting on weight until his parishioners notice that: “catundun yang pari” (bulging nape like a priest’s). Village folks always save and serve the best for Among (a term of endearment based on amo, lord or master). In town fiestas, the lechon is not served until the among arrived. And when he does come, there is a mad scramble to give him the best seat and to sit closest to him. Someone will fan him so he does not break into a sweat, another will shoo away the flies and the children who want to kiss his hand, and still another will cut up his food and one more will entertain him with small talk. Among's presence in any party ups the prestige of that party, and of course he does not leave without bringing a bagful of goodies or pocketing a sealed envelop.

The whole town turns emotional when their priest is reassigned to another parish, but then also outdo themselves to give his successor a welcome he will not forget. The inevitable daguis
The Recollects, or the Recoletos as they are popularly known, were the fifth religious group to come to the country, arriving in Manila on May 31, 1606. The 12-member delegation, headed by Fr. Juan de San Jeronimo, was still then belonging to a basically young organization, the Congregation of the Augustinian Recollects. It had been formally convened in the historic chapter of Toledo in 1588 as a consolidation of the Monastic Hermits of Saint Augustine of the 13th century and of the mendicant orders, with a commitment to contemplative and dedicated apostolic ministry; and thus distinct from the other, the calced—or shod—Augustinians. Often referred to as Discalced and Barefoot Augustinians, that first missionary group started a Philippine province which was named Provincia de San Nicolas de Tolentino.

Being late arrivals, the Recollects were not included in the spiritual apportionment of the territories of the Philippine archipelago to the four principal religious orders, earlier done by Philip II. Therefore, they did not have the option to choose their mission-fields, accepting what the Church, the Other orders, and the State had to offer. What they got were mostly the remote places yet to be evangelized, or those which the other groups had discarded, usually for reasons of security and hostile tribes. Nevertheless, the Franciscan chronicler, Fr. Juan Francisco de San Antonio had this to say about them in the 1730s:

Even if they were (the Barefoot Augustinians) the last of the evangelic workers to arrive, their apostolic zeal competes with that of the first with, as fruit of their labors, the conversion of the most uncivilized of the islanders, and the exemplary lives led by the friars of this reformed order.

When the Recollects inaugurated their missionary activities on Philippine soil in 1607, only a year after their arrival in the colony, their primal thrust was the Zambales area. Taking advantage of the sea as the only suitable means of transport, the initial batch of three Recoletos led by Fr. Miguel de la Madre de Dios (the protomartyr), Fr. Pedro de San Jose and Fray Francisco...
de Santa Monica led to the foundation of coastal missions in Bataan and later in Zambales. It is true that they were not the pioneers in the area; they merely continued what the Augustinians and the Franciscans had begun since the early days of the Spanish conquistadores. But what the Recollects did was more than enough to spur, aside from the spiritual, the politico-economic development of the territory as well.

The evangelization of the heartland of the region was another matter. For more than a century, with its ravaging mountains and ‘untamable’ natives, this interior, of what was then the Zambales-Upper Pampanga border, remained a hinterland. Such conditions were aggravated by the bickering of the Recollects and the Dominicans over who had the right to administer Zambales, the height of which occurred in 1679 when a Manila court ordered the Recollects to abandon the area in favor of the Dominicans. As replacement, the Recollects were given the island of Mindoro. Actually, during this conflict between the two religious groups, both civil and church authorities were aware that this hinterland in question was yet to be included in the reduccion of the region. This was the report of the Recollect historian, Fr. Juan de la Concepcion, concerning an event of 1676:

(1)In the year seventy-six the said Father Pequero (the Dominican procurator-general at that time) informed the government of these islands that the conversion and reduction of the Zambals - both the light-complexioned ones and those with the kinky hair, on both sides of the mountains that extend from Batan to Pangasinan, especially in the localities of Aglao, Buquil, Alupay, and Culianan, and many others - had not thitherto in charge of any of the orders of these islands.3

The famous historian’s reference could have been the letter of the Recollect Provincial, Fr. Jose de la Ssma. Trinidad to the King of Spain in 1676 questioning the authority of the then Dominican procurator-general concerning the conversion of the above-mentioned localities—a dispute related to the on-going controversy of the two religious groups (Dominicans and Recollects) concerning the administration of Zambales. Their conjuncture in this area came about with the Recollects’ evangelization of Zambales and the Dominicans’ evangelization of Pangasinan. The document provided an early account of the Upper Pampanga hinterland in the late 17th century. Moreover, it supplied a rare citation of the pre-Recollect status of the missions, purporting, though with delayed evangelization, their early existence as recognized settlements.

Then, in 1712, a little more than a century after their arrival in the colony, another court ruling gave Zambales back to the charge of the Recollects. Governor-General Martin de Ursua, popularly known as the Conde de Lizaragga, prompted Recollect authorities to include in their missionary efforts the Central Luzon interior, particularly the Upper Pampanga. The Recollects complied but, taking cue from their earlier futile experiences among the mountain tribes, not without much reluctance. Following the footsteps of their protomartyr and his two companions, the same number treaded on what had long been terra incognita, this hinterland.

Recoletos’ legacies in Upper Pampanga

Conversion of the Aetas, mountain trails across Pinatubo, giant acacia trees, high vocation rates in Capas and Bamban, and villages named Aranguren, Bueno, Dolores and Santa Juliana

By Prof. Lino L. Dizon

Absence and the passage of time wear away the endurance of a memory. This same principle applies to the Recollects in their former missions in the provinces of Tarlac and Pampanga. Though it was through the labors of the missionaries over two centuries that these areas eventually grew into politico-economic centers, the present inhabitants of these former missions hardly know anything about their founding fathers. This is quite normal, considering the Recollects had been gone for almost a century now,
and also considering the abrupt and unceremonious way they left their missions on account of the Revolution.

But memory is not always completely lost. Bits and pieces of it can still linger, making it possible to reconstruct from them what supposedly had been. The role of the Recollects in shaping the identity of the present towns which used to be their former missions cannot be denied or understated. And that goes for other towns founded by other religious orders. As Alfonso Felix once wrote:

Actually the character of towns in this country varies according to the missionary order that founded the towns and administered it throughout the centuries.

On the other hand, without vacillating the train of thought and the historical enthusiasm already offered, it will not be a simple task re-identifying the Recollect character in the former missions of Tarlac and Pampanga; especially amidst the bulk of material progress and development that have already taken over. It is a sad thing, though understandably practical, for the people of these places not to have concerned themselves in preserving mementoes of their past. Most of the ecclesiastical edifices - churches, convents, and sacristies - have been face-lifted, if not completely renovated, like those of Bamban, Mabalacat, O'Donnell and Capas; making it extremely hard to review their connections to the former times, particularly the Spanish colonial period. The once mighty church of Moriones, whose bells used to reverberate around the forests of Bolso, as an account went, is in ruins; a makeshift chapel stands within its perimeter of tattered boulders to serve the handful of faithful that have remained. At least three ancient bells could be found in Capas and Bamban; founded in the middle of the 19th century (one Bamban bell is being attributed to the craftsmanship of Macario de los Angeles of Quiapo, dated 1834). A surviving bell in Capas was cast in 1876 and dedicated to the Nuestra Sehora del Carmen, and was most probably under the direction of Fr. Miguel Garcia del Carmen, the then misionero of the pueblo. Most of these bells are still intact but no longer functional (some, they say, have become victims of thieves and collectors). Only the old cemetery of O'Donnell, called municipio (an inking of the former township of the reverted barrio), has been able to preserve some of its colonial structures of pristine adobe walls and an unknown mausoleum at the center; but both are ready to give in to the whim of the environment any time.

Consequently, what is left to remember them by - documents, write-ups and other remembrances - have been too inadequate for historiographical purposes. So much has indeed been lost, and so many factors to blame: weather conditions, catastrophes, pilferage and human carelessness, and the mere passage of time. The resulting conditions would be very hard to convalesce, even with the enthusiasm of the Recollects and other historically conscious individuals, to redeem what is left of their former missions: indeed, the vacuum of almost a century is enough to eradicate whatever could still be traced from their presence in our midst at one time in our history.

History, however, has a way of compensating itself in spite of the lost grounds and the bygones. Amidst the physical renovations and the succession of modernization, the spirit of the past can still pervade - in the traditions and the spirituality of the people who have benefited from such historical bond.

Old folks of O'Donnell (Patling) have always regarded "the big Roman Catholic Church, the acacia trees around, and the coconut plants which cannot be found in the other barrios of Capas" as the "token of (the) Spaniards' stay" in their place. In 1906, in his "Nota de los edificios parroquiales (Iglesias y Conventos) de los Ministerios..." (an appendix in the Catalogo), Fr. Sadaba made an inventory of the Recollect church and convent structures at the outset of the Revolution; and, except for Capas and Mabalacat, most of the Upper Pampanga missions were included in his third classification (de tabla o tabique pampango desde su base - foundations predominantly of wood/ tabique pampango). The Capas church was the only one included in the first category (de mamposteria - predominantly stone materials) though its convent was, like the rest, made of wooden materials; both the church and the convent of Mabalacat were of mixed materials (second class). Thus, and considering the former pueblo's topography and geographical location, it was most likely that the massive church structure referred to by the people of O'Donnell was of recent origin, probably during the American period. As one Recollect commented: "(it) would be difficult to give an overall description of Recollect churches as their constructions were adopted to the particular condition or situation of the mission territories."

Yet, the age-worn, gigantic acacia trees that queue themselves into an avenue of sort towards the church bespeak of their respectable bout with the centuries. Also the coconut palms in the backdrop. Their multitude may make them a phenomenon in O'Donnell; but these are common sights in Bohol, Palawan, and the Misamis which have also been former Recollect ministerios. Far from being the enemy of progress, to paraphrase Fr. Sadaba, the missionary has actually imbued among the people the value of honest labor - and
which can be most visible in such plantations and other forms of agriculture. “I hope you’ll send as soon as possible your samples of trees and plant seeds, with their names and other data, so that they can be planted here...,” wrote Fr. Diego Cera, the famous bamboo organ builder and former misionero of Mabalacat, to a fellow Recollect in 1825: an exhibit of enthusiasm that might not have been rare among the early missionaries of Upper Pampanga.

Such trees could still be seen sprawled on the patio of each church. And the church was always the heart of the poblacion, asserting what an early Protestant missionary has observed: “(a)lmost without exception one may see the massive white stone church, far and away among the first buildings, and the choicest location in every town in the archipelago....” A huge plaza serving as its facade has been the common arrangement of most of the former Recollect missions in Tarlac and Pampanga. Even to this day, such set-up has maintained the tranquility of the simple past; so especially true in the morning when the selfsame tranquility greets the faithful on their way for prayers - to God and to their patron.

And such devotion to the patron has lingered. The Recollect Proper of Saints is much visible: Nuestra Señora dela Candelaria (Mabalacat), Inmaculada Concepcion (Moriones), Madre Dolorosa, Patriarca de San Jose (O’Donnell), Sta. Lucia, Sta. Monica, and a host of others.

No doubt, however, that the most popular among them is San Nicolas de Tolentino, the pintakasi of Capas and Bamban. Venerated throughout the year, it is the month of September, though, that is most sumptuous and splendid (his feast day is September 10).

At its first crack, the streets of Capas are already filled with a doleful hymn to the saint (Gale King Maligayang San Nicolas) by the brown-garbed, girdled devotees:

Ampat icang macapasiag
Patulunan ming mapanya(u)p
Lingun ca keke at gunyat
Maligayang San Nicolas ...

Bista’t baug lang matua mu
Abunga ra ca ping tutu
Lingun ca keke at gunyat
Maligayang San Nicolas ...

Anting ambu’ ning banua
Maging lunas king sakit da
Lingun keke at gunyat
Maligayang San Nicolas.

(Since you are the anointed/ our chosen succor/Look upon us and be glad/ O glorious St. Nicholas...Though your parents are barren/ Truly you are their very own fruit/ Look upon us and be glad/ O glorious St. Nicholas. ... Like the dewdrops of Heaven/ Be the cure to their sickness/ Look upon us and be glad/ O glorious St. Nicholas)

Note the inclusion of the town’s pristine environment in such songs: trees with their wet-season fruits, rice fields with their first sign of gold, the piercing cry of that migratory bird, the brown shrike (tarat), announcing its arrival for its annual visit to the islands. There is even a Kapampangan folksong of yore attributing the “locust-eating tarat” as a blessing from San Nicolas.

Even now, it is still part of one’s childhood in this town that the regular sacraments of Baptism and Confirmation must be supplemented with the biniag o bendicion San Nicolas. In the olden times, the recipient of the rite must be given galang-galang, a doughnut-shaped bread which, vendors tell buyers, has been blessed by the ascetic saint himself. The highlight of each feast day of San Nicolas is the blessing of the bread—a re-enactment of a healing miracle by the saint. And in Kapampangan homes, an almuerzo of saniculas (cookies with the imprint of the Saint)18 immediately follows.

In spite of its elevated topography, Southern Tarlac (including the northern part of Pampanga) is, ironically, looked down upon since it has remained the largest sanctuary for the aboriginal Aetas. Much of the evangelical labor of the Recollects during their tenure in the area was spent in the protection of the rights of these people against Spanish and Filipino expansionists. One of those who strongly championed their cause and plight was Fr. Juan Perez de Santa Lucia, missionary and founder of the present town of Capas. “Who has,” asked Jose Felipe del Pan in 1888, “after Fr. Juan
Bamboo organ conceived in Mabalacat?

Fr. Diego Cera was the Recollect cura parroco of Mabalacat, his first assignment, from 1794 to 1797. Later in 1797, he was transferred to Las Piñas (until 1831) where he constructed the now world-famous bamboo organ, only a few months after leaving Mabalacat—which raises the possibility that Fr. Cera may have conceived, planned and sketched the world's only bamboo organ while he was still the parish priest of Mabalacat, and may have in fact been inspired by the tall and prolific bamboos of Mabalacat especially those lining the town's Sapang Balen just a stone's throw away from the church. Fr. Cera may even have transported these Mabalacat bamboos and used them to build the unique organ!

Murder Most Foul

THE CURSE OF P. GREGORIO BUENO

The gruesome execution of this 66-year-old Recollect by a band of revolutionaries in Mabalacat spawned tales of a curse and conflicting accounts of his last hours: was he hanged, shot, dragged across town or hacked to death?

By Alex R. Castro

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was adopted by a local Chinese family. Still another account centered on the motive of the Tigaos for the said murder. It was said that Fr. Bueno kept a hoard of gold somewhere within the church premises which the family's patriarch was eyeing!

Even the curse of the padre underwent several romantic permutations. The curse uttered by Fr. Bueno was not really meant for the town—but for the family who instigated his death. Versions had the priest cursing the patriarch either with death from an incurable disease (cancer) and/or loss of family fortune. To undo the curse, it was said, Mabalacat had to produce its own fourteen native priests!

Prof. Lino Dizon’s book, East of Pinatubo, includes an account of the Bueno murder, based on the historical writings of Fr. Licinio Ruiz, an Augustinian Recollect. It was reported that by 1897, the fervor of the Philippine Revolution reached Pampanga and Tarlac, which resulted in the closing of some Recollect missions. Anti-Spanish sentiment was very strong at that time and even priests were not spared from reprisals: Fr. Baldomero Abadia, of nearby O'Donnell, was killed by revolutionaries.

When Filipino revolutionaries succeeded in taking Tarlac from the Spaniards, word reached Mabalacat about Spain’s surrender at the Makabulos Headquarters in San Miguel. A horde of angry, impassioned Mabalaqueno revolutionaries—incited by a prominent family of the town—stormed the parish and dragged Fr. Bueno outside where he was humiliated in public before being charged with espionage and shot to death by a firing squad. At the time of his death, Fr. Bueno was almost 66 years old.

The late revolutionary Lt. Emilio Dominguez, a Mabalacat resident, claimed to have been given a gruesome account of Fr. Bueno’s final moments by an unnamed witness, recounted to historian Daniel Henson Dizon of Angeles. Through his window that was slightly ajar, this witness saw Fr. Bueno on a horse-drawn cart flanked by two guards. Hours later, word of his execution reached him. It was said that Fr. Bueno was forced to stand in a pit that was to be his grave, and, before being boloed to death, uttered his curse in Kapampangan.

Drastic though the turn of events may have been, it is inconclusive if the padre’s curse has indeed come true. Mabalacat today is a designated special economic zone of Clark and there are unmistakable signs of progress: the vital linking of the town to the North Expressway via Sta. Ines, the booming of Dau, the burgeoning of prime real estate. But then again, there are horror stories to tell: the continuing plagues from Clark’s toxic waste, the devastation of the northern part of the town by Mount Pinatubo, and many more. Whether Mabalaqueno’s like it or not, the stigma of the curse will continue to be inextricably linked with its popular history.

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THE OTHER MURDERS IN THE CLOISTER

Two more Recollects, both former assistants of Padre Bueno in Mabalacat, also suffered martyrdom

By Alex R. Castro

Fr. Juan Herrero was Fr. Gregorio Bueno’s compañero for just a period of 5 months in 1885. From Mabalacat, he was sent off to Cavite where he became the manager of “Compania Fomento de La Agricultura”. He, together with 9 other Recollect friars, were holed up in I mus, Cavite where they were shot to death by passionate Revolutionists.

The other unfortunate victim was Fr. Victor Baltanas de la Virgen del Rosario. Fr. Baltanas was born on 17 November 1869 in Berceo, La Rioja Spain. After becoming a Recoleto on 24 October 1886, he left on board the steamer Virgen del Rosario. Fr. Baltanas was born on 17 November 1869 in Berceo, La Rioja Spain. After becoming a Recoleto on 24 October 1886, he left on board the steamer Virgen del Rosario and sailed to Barcelona. He continued his journey to the Philippines, arriving in Manila on 21 October 1891. No sooner had he unpacked when he was assigned to Mabalacat in late October 1891.

He was sent to Mabalacat as a young deacon to learn, strangely enough, Tagalog basics. Indeed, an examination of extant canonical books confirmed his presence in the town, assisting Fr. Bueno in his daily ministerial grind—from administering holy oils and chrismis to performing sacramental rites. His assignment was not permanent though, and he was shuffled from Mabalacat to Manila (where he received the Holy Order of presbyterate in 1892), Palawan (1894-1895), San Nicolas priory in Intramuros (1899-1902), back to Taytay, Palawan and then finally to Valencia, Negros Oriental where he served as assistant priest to Fr. Eusebio Valderrama. Finally, in October 1907, he became the parish curate of the Roman Catholic Church of Escalante town.

It was in Escalante town that he was hacked to death in the head by an Aglipayan assassin, Mauricio Gamao, on the night of 15 May 1909, succumbing to his wounds the next day. The murder, motivated by the schism between Aglipayans and the Roman Catholic Church involving church property, was planned in connivance with the town head, Gil Gamao—Mauricio’s relative, who was subsequently convicted by Albert E. McCabe, an American judge of the Court of the First Instance, after a 3-month trial in Bacolod. Mauricio Gamao, as well as his cohort Gil Gamao, were sentenced to life imprisonment.

Fr. Baltanas died a martyr of the faith. Fr. Francisco E. Echanojauregui, parish priest of San Carlos who immediately attended to his dead fellow Recoletos in Escalante, described him in a 1909 letter to the vicar provincial: “Americans, Spaniards and Filipinos all assure me that he was an authentic priest, a zealous curate with unblemished repute...Everyone attests to me that Fr. Victor was incapable of raising his voice, not even to his boy-servant...his life was well ordered like that of a convent...This is to say he was an excellent person, as an individual, as a parish priest and as a friar”.

The martyr of Escalante was interred in San Carlos, but his bones were exhumed in 1995 due to acts of vandalism and robbery in the cemetery. These were then kept at the Colegio de Santo Tomas-Receloten.

Two Mabalacat frailes—Fr. Juan Herrero and Fr. Victor Baltanas—thus shared the same sad fate as their superior, Fr. Gregorio Bueno, meeting their hapless deaths in the hands of Filipinos in an uncanny parallel manner—all happening in the heat of the Revolution and a religious schism, and with influential families involved.

For comments, e-mail writer at arcastro57@yahoo.com
Around the middle of October 1897, a band of Capampangan revolutionaries staged a lightning raid on Bo. Talimunduc (now Brgy. Lourdes Sur), Angeles, Pampanga. They were Katipuneros from the barrio of Tibo, Mabalacat and they were led by a captain. They were all on horseback and they entered the Angeles boundary through an area in the foothills of the Zambales Mountain Range known as Pati by the Aetas, in the sitio of Mangga, Bo. Sapangbato. On their way to Angeles town proper, they passed the barrios of Amsic and Pampang and succeeded in recruiting young men. In the town itself, they crossed through Henson Street and fell upon Bo. Talimunduc where a group of young men voluntarily joined the Katipuneros, firmly believing in the righteousness of the Katipunan Revolution that was then converging into Pampanga from the provinces of Bulacan, Bataan, Nueva Ecija and Tarlac.

Upon learning of this Katipunan raid, the Spanish Cazadores (or Hunters, as the Spanish Army infantrymen were known then) and Macabebe Guardia Civil soldiers, then stationed at the La Casa Tribunal (Municipal Building or town hall) sprang into action and

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**Incorrupt body in Capas crypt**

The late Bishop Celso Guevarra allegedly told a story about an incorrupt body found inside the Capas church when the altar was being renovated sometime in the 1930s. It was that of a Spanish priest whose identity nobody knew at the time. Apparently they resealed the tomb and built the new altar on top of it, or so the story goes. Is it possible that it is the body of the saintly Recollect missionary Fr. Juan Perez de Santa Lucia, parish priest of Capas in 1845-64? Fr. Perez founded Patling (later renamed O’Donnell) and for 19 years championed the rights of the Aetas against exploitation by the Spaniards. He even joined them in prison in Bacolor where authorities took them on suspicion of keeping contraband tobacco during the tobacco monopoly. He attended to victims of cholera which took his life at age 47. Journalist Felipe del Pan called him the “Apostle of the Aetas.”

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**The flood, the Aetas and the unknown missionary**

Hacienda Ramona, formerly Dolores, is located on the foothills of Mount Pinatubo, near the Porac River. It is the site of the ongoing archaeological excavations conducted by the UP Archaeological Studies Program and the National Museum. Initial results point to a big settlement that flourished in pre-historic times but was abandoned or destroyed just prior to the arrival of the Spaniards in 1571. The church, built by either the Augustinians or the Filipino clergy during the period when the Spanish missionaries were expelled from Pampanga (1772-1791), is a well-preserved structure that is unique for its central tower. The carved image apparently is a later creation but obviously in commemoration of a much earlier incident, probably a great flood occurring on the plain, or the overflowing of a river at the foothills of the Zambales mountain range, which is prominent on the carving.

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The true-to-life account of an Angeles peasant who escaped death by firing squad in 1897 under the most unusual circumstances, thus unwittingly starting a religious cult that endures to this day

By Daniel Dizon y Henson

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The Execution of Román Payumu

Around the middle of October 1897, a band of Capampangan revolutionaries staged a lightning raid on Bo. Talimunduc (now Brgy. Lourdes Sur), Angeles, Pampanga. They were Katipuneros from the barrio of Tibo, Mabalacat and they were led by a captain. They were all on horseback and they entered the Angeles boundary through an area in the foothills of the Zambales Mountain Range known as Pati by the Aetas, in the sitio of Mangga, Bo. Sapangbato. On their way to Angeles town proper, they passed the barrios of Amsic and Pampang and succeeded in recruiting young men. In
rushed to Bo. Talimunduc. There they found a number of young men dressed up in traveling clothes, but the Spaniards were told that the Katipunan band had already fled towards Bo. Capaya, about six kilometers to the southeast. So, a platoon of Cazadores and Macabebes rushed to Bo. Capaya in hot pursuit. Meanwhile, the seven dressed-up youngsters were arrested and their arms tied with rope in miquit-a-sicu fashion (tied elbows meeting at one's back)—the Spanish military method of tying up prisoners, that was guaranteed to produce intense and continuous pain in the shoulders, elbows and chest. They were then taken to the town of Baculud (Bacolor), then the capital of Pampanga, where the provincial jail was located. They were never heard from again, even to this day. However, two were identified: Cornelio Manalang and Crispulo.

Finding the barrio of Capaya completely deserted, the inhabitants aving fled for fear of Spanish reprisal. However, in an outlying field they found a lone farmer tending his baritan (a small field planted with grass called barit, which was sold and fed to calesa horses). The farmer was Roman Payumu, the humble zacatero (a gatherer and provider of animal feed like grass, for horses). Although an illiterate and ignorant family man, he was very industrious and a good provider. He was a deeply religious man with an intense faith in God. After selling all his barit grass to calesa drivers in the marketplace every evening, he made it a point to pray in the Holy Rosary parish church. When the quinario devotion, leading to the feast of Apung Mamacalulu (Merciful Lord—the statue of the Dead Christ or Our Lord of the Holy Sepulchre), was instituted on October 23, 1897, he quickly volunteered to serve as a regular cargador of the Apu during processions. He was more popularly known by his nickname, Duman.

Poor Duman, knowing nothing about the incident considering that his baritan was located quite far from the village, answered that he did not know what the soldiers were talking about. Immediately he was branded a liar and was accused of being a Katipunero himself! The Macabebe soldiers mercilessly beat him up with bamboo clubs to extract revolutionary information from him, but to no avail. No food or water was given him.

About noontime on October 25, 1897, the second day of the quinario devotion of the Apung Mamacalulu fiesta, the Capampangan assistant priest, Padre Vicente Lapus, was sent to the prisoner by the then Spanish parish priest of Angeles, M. Rev. Padre Rufino Santos, OSA, to hear his last confession for he had been sentenced to death by firing squad that afternoon. Padre Lapus tried his best to console the condemned prisoner and succeeded in enabling him to make a last confession, and to accept his fate with complete resignation to the Divine Will of Duman’s patron, Apung Mamacalulu.

Roman Payumu a.k.a. Duman was fetched by the soldiers at 2 p.m. His elbows tightly tied behind him, he was led outside to a firing squad led by the Cazadores lieutenant, the Spanish corporal named Cabo Moreno and two Macabebe Guardias Civil. The Spaniards were both armed with Model 1895 German-designed Mauser rifles, Caliber .30 loaded with five-bullet clips each. In 1897 this Mauser rifle was considered the best military rifle in the world. The Macabebe soldiers both were armed with Model 1889 Spanish-made Remington rifles, Caliber .43, single-shot. At that time, the Remington rifle was the premiere breech-loading rifle.

As a last request, Duman asked the lieutenant if he could pray and say good-bye to Apung Mamacalulu inside the church. His request was granted and the death squad walked to the church; however, the church was closed for the siesta (Spanish traditional nap from 1 to 4 p.m.). The execution grounds were behind the church, and beyond were vast sugarcane fields stretching far up to the town of Porac. Desperate to be saved from execution, innocent as he was, Roman Payumu decided to pray near the reclinig statue of Apung Mamacalulu and the closest he could get was at the last closed door of the church (facing the present Parish Hall). The Spanish lieutenant allowed Duman to kneel outside this door where he tearfully implored the Apu to save him from the firing squad—a stupid, impossible petition. This must be the reason the Spanish and Macabebe soldiers broke into a loud laughter. In an intense and desperate outburst, the simple-minded peasant suddenly cried out:

"O Apu cung Mamacalulu! E mu cu pu rugu acaquet, pemalu da cu cu pu at penumbuc! Ala cu mang pung bitasang casalanan! Ngeni pu paten da cu pa! O Dios co, balicdan yu cu pu caring mata yung mapamacalulu.... Ticdo cuy sa ana pu queng quecayung pangaquera at lualan yu cu
pu!... Cambe yu cung caulan matalic at ibalut yu cu pu qng quecayung mal a mantu at iligtas yu cu pu, at sabe yu pung isambulat dening macamate canacu!"

("Oh my Merciful Lord! Can’t you see me, they clubbed and hit me in spite of my innocence! Now they’re going to kill me! Oh my God, turn your merciful gaze upon me! Please arise from your recline and come to me!... Embrace me tightly and enfold me with your holy robe and save me, and cast away my executioners!")

The impatient Spanish lieutenant barked: “Puñeta! Todo esto lo qu haces es ya de masiado! Levantate!” (“Damn it! This is all getting too much! Stand up!”) Knowing no Spanish, Duman remained kneeling and weeping. Without warning, a Macabebe soldier grabbed his arm and forced him to stand up, yelling: “Putanaida mo! Ticdo na ca canu! ‘Pa na ca ning alte!” (“Son of a bitch! He said stand up already! Lightning will strike you!”) Losing his balance, Duman fell and again the Macabebes pulled him up and dragged him to the execution spot, which was the corner church wall before reaching the present sacristy door.

As the condemned man limped forward, he felt that the rope tying his elbows had become loose from the manhandling and had started to slide down! His hands now suddenly free, he began running towards the sugarcane fields behind the church (now the Holy Angel University campus). The startled executioners stood paralyzed for some moments as Roman Payumu dashed away at full speed! The Spaniards were the first to react, frantically loading their rifles, aiming at the escaping prisoner just ten feet away and then firing shot after shot! The bewildered Macabebe Guardias Civil followed suit and started firing deadlier Caliber .43 bullets at their fellow Capampangan. Considering the tested accuracy of these then world-class rifles of hitting bullseye targets at a distance of 200 yards (roughly 600 feet!), it was incredible how these well trained professional officers and soldiers could have missed their target, starting from a distance of only ten feet, and after initially firing a total of about 20 shots at their escapee.

Some 100 feet inside the dense sugarcane Below, Angeles Convento; left, Apung Mamacalulu field, Duman fell into a *luctun* trap (these were pits, one square meter wide and two meters deep where young still-wingless locusts called *luctun* were driven into by groups of peasants during locust infestations; later these trapped locusts were cooked into *sinigang* or candied with *mascovado* sugar). The hole was full of dried leaves and trash, under which Duman hid himself. His right heel bled from a minor bullet wound. A few minutes later the Spaniards organized a large search party and minutely combed the fields behind the church, thrusting their bayonets in all the *luctun* traps they came across. They searched all the way to Bo. Siniura, Porac but failed to find Roman Payumu who was, all the while, hiding only about a hundred feet behind the church!

At midnight, he slowly emerged from the pit, covered with red ants, and proceeded to hide in an outlying village where he remained until June 1898 when the Spanish Army Forces in Pampanga were defeated by the Capampangan Revolutionary Armies of Gen. Maximino Hizon, thus liberating the entire province from Spanish rule since 1571.

From all indications, the circumstances leading to the escape and salvation of Roman Payumu from certain death cannot be explained through reason alone. Although the events were of this world and participated in by humans, certain inexplicable aspects appear to mysteriously linger within some of the events themselves that were undeniably out of this world, hence impossible to explain in physical terms. It is in these “out-worldly realms” of said events that those who knew of the mysterious salvation of Roman Payumu present no alternative but to wholeheartedly accept Payumu’s own personal but downright simple explanation to the said phenomenon: the divine intervention of Apung Mamacalulu!

Duman returned to his old zacatero livelihood and remained an ever-loyal cargador of Apung Mamacalulu to a ripe old age until his natural death. The true-to-life story of Roman Payumu’s salvation from a firing squad and subsequent search therefore became the basis of Angeles City’s *Fiesta nang Apu* celebrations every last Friday of October, starting from the first *Apu* fiesta on October 28, 1897. At the same time, the extraordinary Payumu incident spread like wildfire not only in Pampanga but throughout Central Luzon. I signalled the beginning of an intense popular devotion to Apung Mamacalulu for millions of devotees until the present time, many of whom truthfully attest to the innumerable personal petitions and favors granted by the Apu.
Other than the rock-throwing battle between Sinukuan and Namalyari, there was no other myth or hint about an active volcano in the Kapampangan Region – except this 1915 account

Excerpted from Ethnography of the Negrito-Aeta Peoples: A Collection of Original Sources (1915) by H. Otley Beyer

Long, long ago, ten-thousands upon ten-thousands of full moons before the appearance of the first man on this earth, all of the land bordering the sea, was ruled by the mighty Aglao, the king of the “Spirit Hunters.” These spirits were powerful and numerous. Their chief recreation was to transform themselves into the form of living men and to spend their time hunting deer, unless Aglao needed them to drive away their common enemy, the terrible spirit of the sea, Bacobaco who, you know, makes the storms and the waves. Bacobaco was also extremely fond of deer’s meat and sometimes he would transform himself into an enormous turtle and suddenly appearing on the shore of the sea, he would sally forth into the hunting grounds of the “Spirit Hunters” and gorge himself with deer to the neck. Aglao would greatly resent this, but he was powerless compared to this monster. How could he face Bacobaco who carried his thick shield on his back, and who threw fire from his mouth.

However, one day, he consulted Wasi, the spirit of the wind, and Wasi whispered into his ear “Why don’t you ask Blit, my brother, to help you? He is the only one capable of killing Bacobaco, for if he hits even the tip of his tail or a toe of one of his feet, it will be enough to kill Bacobaco.” Aglao followed the advice of his friend and Blit was also an enemy of Bacobaco, readily consented to undertake the work and to do all he could.

The following day the huge turtle appeared again, but Blit was quite ready for him this time. But as he carefully placed an arrow to his bow, the wonderful Bacobaco saw him and immediately hid his whole body beneath his shield. The arrow struck exactly at the place where his head had been thrust forward only a few moments before. Bacobaco bellowed in so terrible a manner and so much flames escaped from his mouth that Blit only remembered to recharge his bow when the Sea Spirit was already near the lake at the foot of Mount Pinatubu. Again, Bacobaco escaped injury by hiding himself under his shield. He immediately jumped into the lake but the water was so clear, that Blit could see him at the bottom. Finding the lake a useless place of refuge, he climbed the Mount Pinatubu in exactly twenty-one tremendous leaps. When he had reached the top, he at once began to dig a big hole into the mountain. During all the while, he howled and howled so loudly that the earth shook under the foot of Blit, Aglao and his hosts. The fire that escaped from his mouth became so thick and so hot that the pursuing party had to run away.

For three days the turtle continued to burrow itself, throwing rocks, mud, ashes and thundering away all time in deafening wars. At the end of the three days he stopped, and all was quiet again in the mountain. But the lake, with its clear water, was now filled with rocks, and mud covered everything. On the summit of the Pinatubu was the great hole, through which Bacobaco had passed, and from which smoke could be seen constantly coming out. This showed that although he was already quiet, he was still full of anger, since fire continued to come from his mouth.

But now, you do not see the smoke coming out of the Pinatubu Mountain any longer, and many believe that the terrible monster is already dead; but I think that he is just resting after his exertions, and that some day he will surely come out of his hiding place again for a hearty meal on deer, and then, woe be to us.
1,614,942  Size of population in Pampanga Province (21 towns including the capital city of San Fernando and excluding the chartered city of Angeles)

263,971  Total population of Angeles City

221,857  Total population of the City of San Fernando, the biggest town in the province

16,147  Total population of Bacolor, the smallest town in terms of population (its residents having fled to resettlement sites in San Fernando, Mabalacat and other towns)

Mabalacat  The biggest town in Pampanga which is not yet a city, with a population of 171,045, obviously helped by the highly urbanized barangay of Dau

Lubao  The next biggest town (pop. 125,699), followed by Mexico (109,481), Arayat (101,792).

1960s  Decade that saw the fastest population growth rate in Pampanga, at 3.54%

307,639  Number of households in Pampanga

5.25  Number of persons per household in Pampanga, which is higher than the national average of 5 persons per household

22  Median age of Kapampangans, i.e., half of the population in Pampanga is below 22 years old

Men  Slightly outnumber women in Pampanga: for every 100 women there are 102.57 men

58.56%  Percentage of voting-age population (18 years and above)

60.7%  Percentage of the economically active population (15 to 64 years old)

35.4%  Percentage of the dependent population due to youth (0 to 14 years old)

3.9%  Percentage of the dependent population due to old age (65 years old and above)

412,218  Number of Kapampangan women capable of child bearing (reproductive age group, 15 to 49 years old)

88.3%  Percentage of Kapampangan population who finished elementary school (Men outnumber women in this category)

7.6%  Percentage of Kapampangan population who finished high school (Men again outnumber women here)

14%  Percentage of Kapampangan population who went on to college (Now, it’s women who outnumber men)

0.18%  Percentage of Kapampangan population with post-baccalaureate degrees or into post-baccalaureate studies (Again, women outnumber the men in this category)

49.69%  Percentage of Pampanga population who are married (Practically half of all Kapampangans are married)

42.54%  Percentage of Pampanga population who are unmarried (single)

7.77%  Percentage of Pampanga population who are widowed, separated, annulled, or have unknown marital status

SINGLES  Single men outnumber single women in Pampanga (54.24% to 45.76%)

WIDOWED  Widows far outnumber widowers in Pampanga (76.93% to 23.07%), which means more husbands die ahead of their wives

KAPAMPANGANS  7.6% Tagalogs

.06% Ilocanos, .05% Visayans and 2.22% Other Ethnic Groups

IN PAMPANGA

The latest from the National Statistics Office (NSO) shows Kapampangan men outnumber women but they are less educated, don’t get married, and those who do, die ahead of their wives

By Robby Tantingco

Population by Town

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