



De La Salle University-Dasmariñas
Cavite Studies Center

Historical scholarship. Relevance. Meaning.

GALEÓN

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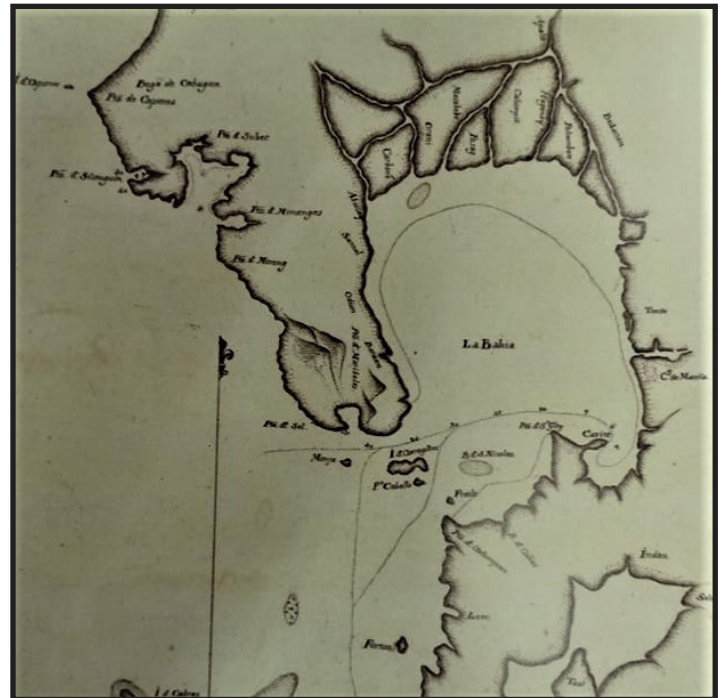
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The Cavite Galleons



The Galleon

(<https://www.pinterest.co.uk/pin/46555968021112654/>)



The Galleon Route

(Mapping the Philippines: The Spanish Period, p. 68)

On October 8, every year, countries around the world commemorate the plight of Galleons from Manila, Philippines to Acapulco, Mexico and vice-versa known as *Día del Galeón*. This transpacific voyage which started in the 16th century and permeated until the first quarter of the 19th century allows economic and cultural exchanges in both regions. From the Philippines, the Galleons were

loaded with products coming from various countries in the East, such as China, with porcelain wares and silk. The prominence of China's products in the Galleons earned herself the title *Nao de China* in Mexico or boat from China. From Mexico, the galleon was loaded with products from the West, such as the silver of Mexico. Aside from the trading of products from the opposite seaboard of the Pacific Rim, the Galleons were notable for its cultural exchanges such as, the introduction of language and traditions. The usual *tiangge* in the Philippines was actually a Mexican influence. The Chabacano language of Cavite City is the language developed to facilitate trading in Cavite City. In addition,

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Celebrating its 425 Years as a parish in Cavite, the Silang Parish Council for Culture and Heritage gave a fitting tribute to the Silang Church through the publication and release of **In Nomine, Iconographical and Historical Study of Silang Church**.

Declared in 2016 as a National Culture Treasure by the National Museum of the Philippines, its great age, integrity, distinction, value, purpose and representations, the church, its old convent and *retablos* are truly worthy of such honor. It is Silang's greatest heritage treasure now shared with the whole nation.

The Latin phrase **In Nómine** (“*in the name of*”), which is an apt title for the book, as we are familiar to the introduction of the Sign of the Cross, “*In nomine Patris, et Filii et Spiritus Santis, Amen.*” Beyond the locution, its symbolism and utterance distinctively mark the Catholic *fide et praxis*. One can attribute the powerful phrase from the Scriptures. Written in Matthew 28:19, “Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,” the passage is a pronouncement of evangelization and baptism in the Trinitarian power of the Father, the Son, and the Holy Spirit.

Parallel to the study, the exposition of history and art was presented *in the name of faith*. Its rich local historical data and its architectural aesthetics particular to Silang church were accounted in great detail. Iconographical symbols are named and identified giving the readers a sense of catechism but in the line of art appreciation.

Thematic with the title, the five chapters of the book were named after the Order of the Holy Mass in Latin: *Kyrie, Gloria, Credo, Sanctus, and Agnus Dei*.

The first section **Kyrie: Blessings on Native Land** acknowledges God's omnipresence and omnipotence over all dominions. The section sets the tone for the early accounts about Silang by the Jesuits in the turn of the 17th century. From the early missionary works of the Franciscans, Silang was entrusted to the Jesuit fathers upon the request of its *encomendero*, Capt. Diego Jorge de Villalobos in 1599. Various archival sources are presented as part of Silang's rich historical foundation.

In the second chapter, **Gloria: Created for God's Greater Glory**, the book focuses on the construction of a sturdy church commendable to the strength and fervor of the missionaries. They built a structure that withstood seismic and volcanic calamities and even the depredations of times past caused by man. It discusses how the Jesuits made a triumphant design for God's great glory. A photo gallery of the church is also a highlight of this chapter.

Silang's Marian devotion has played a major part in the local religious traditions. As discussed in the section of **Credo: Inculcation and Devotion**, Mother Mary serves as an inspiration for most Catholics. Particular to Silang, active devotion started as early as 1640 with its roots written in Murillo's account on the wandering image. Devotion was further heightened by acquiring valuable statuaries related to the Marian cult. Based on a 1768 church inventory, the church had three images of Our Lady. Today, it is in honor of Our Lady of Candelaria, a model of simplicity, obedience and motherly love.

The weight of the study focuses on the exposition presented in **Sanctus: The Sacred Treasures**. Silang's *retablos* in the *altar mayor* and *altar menores* are considered

(continued on p. 4)



EDITORIAL**Cavite Heritage
Preservation: A MUST**

Cavite is known for its historical significance due to the relics and artifacts left during the period of Spanish colonialism. Some of them include the massive churches in every town and cities; the old bridges constructed during the 19th century; the Chabacano language which is a legacy of the galleon trade; dams that were constructed during the 18th century; and religious traditions such as fiestas, *semana santa*, *flores de mayo*, and other events honoring the respective patron saints. All these things formed part of the Spanish heritage in Cavite.

Today, Cavite undergoes massive industrialization, urbanization and commercialization. If the province does not undertake proper preservation, the structures left during the Spanish period would be in the verge of collapse. The constructions of roads, subdivisions and commercial complexes will hamper these artifacts just to give way for the modernization plans. Although modernization is a need for a growing province such as Cavite, we cannot also deny that modernization sprung from the historical development of Cavite. It is therefore a must that various sectors meet and discuss the development of the province and the preservation of its historical relics.



**Original and fragile part
of Maragondon Bell Tower**

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(In Nomine...from p. 2)



as its greatest ecclesiastical heritage. Preserved in time and in great condition, the *retablos* were catalogued part by part, at every level, and saint per saint. Hagiographical and iconographical studies are presented as part of the study and appreciation for this more than 300-year-old work of art. The study serves as a catalogue of images and though I am not an architect by expertise, architectural references will be presented as part of this multidisciplinary study.

The last chapter is dedicated to the general assessment of structure, inventory and circumstances encountered by the church and its community. Much like a sacrificial lamb, most church properties were sold, looted or stolen by scrupulous antique dealers and rich collectors. Silang was not spared. The final chapter, **Agnus Dei: Issues and Sacrifices**, deals with current account of property, renovation, conservation, and security issues.

The book also discusses current and future plans for the conservation and protection of the Silang Church.

Active involvement of the parish administration, the local government, the academe, and the private sector is highly necessary to mobilize heritage programs. Through the Silang Parish Council for Culture and Heritage, various community sectors are gathered to discuss, plan and implement projects and programs for the church, its *retablos*, and for the further deepening of devotion to the Blessed Mother through a dynamic *cofradia*.

Silang Church also known as the Our Lady of Candelaria Parish celebrates its annual fiesta every February 1 to 3. Built in the 17th century, it is considered as the oldest extant church in Cavite and its *retablos* as the oldest collection of colonial art in the country.

In Nomine, Iconographical and Historical Study of Silang Church is published through a grant from the Museum Foundation of the Philippines, Inc. The first limited edition 100 copies were released last September. Copies are available every morning from Tuesday to Sunday at the Parish Office.



(*The Cavite...from p. 1*)

Mexico introduced to the Philippines plants like *camote*, *mais*, *sayote*, etc.

This celebrated event in Philippine history is dubbed as the Manila-Acapulco Trade or simply termed as the Manila Galleon. Various scholars and researches have already discovered that Galleons in reality were actually docking in Cavite and not in the shoreline of Manila due to the shallow water of the bay. This is the reason why the boatbuilding or *baradero* was constructed in Cavite City where the sea water is deep. Accordingly, the galleons docked in Cavite City and products were unloaded. From Cavite, the products can be transported to Manila either by small boats or thru land travel via the Camino Real. It was also noted that a number of Galleons during its 250 years of existence were constructed in Cavite City. This is the reason why several writers in the past correctly term the Galleons as Cavite Galleons and not Manila Galleons. Also, it seems that the context of the terminology came from the trading capital of both countries and not the actual location where the Galleons were launched to the sea. The galleon trade was a transpacific connection and

it would be better if Manila as the Philippine capital will be used as reference and not Cavite.

Similarly, it would be better if the timeline of Spanish colonialism in the Philippines will be clarified in the Philippine history text in connection with the Galleons. Magellan arrived in the Philippine in 1521 and declared this archipelago as part of the Kingdom of Spain. After more than 40 years, Miguel Lopez de Legaspi who came from Mexico succeeded in establishing Spanish colony in the Philippines. The regular galleon link started only this time and lasted until 1821 when Mexico declared independence from Spain. It was only after this Mexican independence that the Philippines was directly ruled by Spain. Before, Mexico is decreed as Vice Royalty of Spain. Thus, in reality, the popular notion of 333 years of Spanish occupation is reduced to less than a century only of direct Spanish occupation. The 250 years will be attributed to the direct Mexican administration of the Philippines and Spain as overseer only. With all these transpacific connections stated here, it is therefore imperative for researches and scholars of history that this 250 years of the plight of the Galleons be further researched and studied in the context of Philippine Latin-American relations.

(*Mga Kolektibong...from p. 13*)

Naic. Dahil sa matinding pagdaluhong ng mga kalaban, tila inihanda na ni Hen. Aguinaldo ang sarili at ang kanyang mga kawal upang mamatay, katunayan dito ang pagbanggit niya sa kanyang gunita na "*Sa Naic na Ako Magpapakamatay*". Kung hindi dahil sa hikayat ni Hen. Mariano Riego de Dios, maaaring ang Naic na ang naging huling laban ng magiting ng presidente.

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(*Salitang ...from p. 11*)

SARGO – pamamaga;

BUSARGA – magang-magang bahagi ng katawan na halos mamutok-mutok at dumugo

Hal.: Ang boksing ay isang isports na ayaw kong panoorin. Parang ako ang nasasaktan lalo na kung mababalitaan mo ang malimit na resulta – putok, dumudugong kilay at labi, *sargong* mukha at *busargang* katawan.

TUSING – madaling magsawa dahil sa tamis; nahihilo dahil sa amoy

Hal.: May mga taong madaling *matusing* sa mababangong bulaklak o pabango kaya hindi gaano ang pagkagiliw nila sa mga ito.

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Patubig sa Dasmariñas (Spanish Heritage Structure)

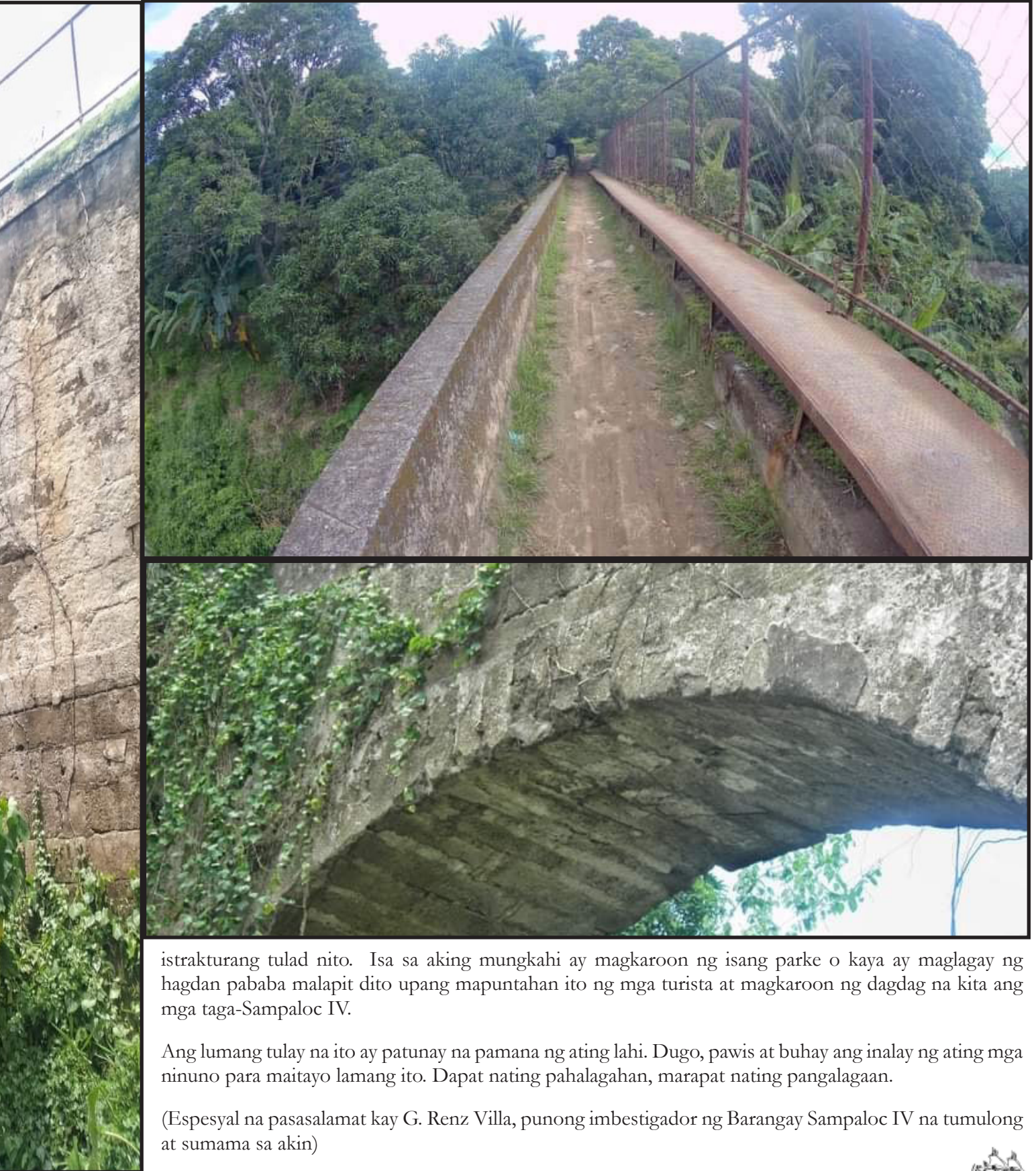
ni **Kristian Romanes**, *Blogger*
Lakwatserong Kabitenyo FB Page

**Akalain mo! May ganito pa pala
sa Lungsod ng Dasmariñas, Cavite**

Isang kamangha-manghang lumang istrakturang itinayo pa noong panahon ng mga Kastila ay matatagpuan sa Sitio Pansol, Barangay Sampaloc IV, Lungsod ng Dasmariñas, Cavite (malapit sa *Panteon de Dasmariñas*). Hindi ito isang ordinaryong lumang tulay bagkus, ito'y isang uri ng *aqueduct* o daanan ng tubig na nagsisilbi noon bilang patubig sa mga sakahan sa bayan ng Dasmariñas. Ang tubig na nadaan dito ay nagmumula sa isang Lumang Prinza na malapit din dito. Sa kasalukuyan, hindi na ito nagagamit bilang isang *aqueduct* dahil na rin sa malungkot na kadahilanang unti-unti nang nagiging *subdivision* at bahayan ang mga bukid malapit dito. Dinaraan na lang ito ngayon ng mga tao. May dumadaloy pa ring tubig dito paminsan-minsan. May pagkakataong marami ang daloy ng tubig lalo kung malakas ang ulan. Dahil dito, binutasan na ng mga residente ang isang bahagi ng tulay para hindi umapaw at masira ang tulay.

Ako po ay nanawagan sa lokal na Pamahalaang Lungsod ng Dasmariñas na pangalagaan ang mga pamanang





istrakturang tulad nito. Isa sa aking mungkahi ay magkaroon ng isang parke o kaya ay maglagay ng hagdan pababa malapit dito upang mapuntahan ito ng mga turista at magkaroon ng dagdag na kita ang mga taga-Sampaloc IV.

Ang lumang tulay na ito ay patunay na pamana ng ating lahi. Dugo, pawis at buhay ang inalay ng ating mga ninuno para maitayo lamang ito. Dapat nating pahalagahan, marapat nating pangalagaan.

(Especyal na pasasalamat kay G. Renz Villa, punong imbestigador ng Barangay Sampaloc IV na tumulong at sumama sa akin)



Cavite Historical Events for the month of October

(From Cavite's Historical Calendar, T. P. Unabia, DLSU-D, 1997)

01 OCTOBER

- 1795 Father Francisco Santiago, an Augustinian Recollect, became the first parish priest of Imus. He served the parish until December 31, 1796.
- 1901 Placido Campos was elected municipal president of Dasmariñas, Cavite (Saulo and de Ocampo, 1990:397).
- 1961 Fr. Rosendo L. Ignacio became parish priest of Alfonso (Saulo and de Ocampo, 1990:125).
- 1972 Dominador M. Camerino served as acting governor of Cavite until his death on July 24, 1979 (Saulo and de Ocampo, 1990:66).

02 OCTOBER

- 1944 Death of Julian Felipe. He was the composer of *Marcha Nacional Filipina*, *Amorita danza*, *Cintas y Flores Rigodores*, and *Motete al Santisimo*.

03 OCTOBER

- 1896 Small fishing boats in the offshore areas of Noveleta and Salinas scampered ashore to escape the cannon fire coming from a small war vessel with thirty Spanish troops aboard. General Santiago Alvarez and Artemio Ricarte dared to capture the vessel but they were sighted and their location was bombarded for two hours (Alvarez, 1992:53).

05 OCTOBER

- 1739 Don Marcos Zamora was appointed by Archbishop Rodriguez, chaplain of the Ermita de Porta Vaga where the Virgin de la Soledad, Patroness of Cavite was enshrined (Saenz-Mendoza, 1990:39).
- 1867 Birth of Placido N. Campos (Kapitan Idong), *capital municipal*. He and Francisco Barzaga led the people of Dasmariñas in liberating the town from Spanish rule shortly after the outbreak of the Philippine Revolution.

- 1896 Gen. Santiago Alvarez of the Magdiwang received a letter from Gen. Euleterio Marasigan of the Batangas command, asking that a deputy who could aid the latter in his planned attack on the garrison in Balayan be appointed. Gen. Alvarez wrote to Severino Caoibis, a prominent citizen of Balayan, requesting him to serve in Gen. Marasigan's brigade (Alvarez, 1992:53).

06 OCTOBER

- 1878 Death of Carlos Aguinaldo. He was the *official demesa* at Fort Cavite, elected gobernadorcillo of Cavite Viejo, and employee of *Administracion de Hacienda Publica* (Aguinaldo, 1967:5).

07 OCTOBER

- 1898 Ladislao Diwa, the first Katipunero of Cavite, was appointed third governor of Cavite under the Revolutionary Government of Gen. Emilio Aguinaldo (Saulo and de Ocampo, 1990:96).
- 1932 Death of Gen. Tomas Mascardo. He was ordered to attack the Spanish garrison in Bilog-bilog, Tanauan, Batangas. His bravery impressed Gen. Emilio Aguinaldo.
- He became the chief of the revolutionary intelligence service in Manila and later the commanding general of all the revolutionary forces in the Pampanga-Bataan-Zambales sector.

08 OCTOBER

- 1899 Three hundred American marines under Col. Elliot attacked Filipinos outside Noveleta, Cavite while General Schwan took old Cavite and the approaches of Noveleta. The SS Patrol shelled the countryside but the Filipinos returned fire (Historical Calendar, 1970:165).

(continued on p. 9)



(*Cavite Historical ...from p. 8*)

09 OCTOBER

- 1820 A general massacre by rioters of Chinese and other foreigners including British took place in Manila and Cavite.
- 1871 Birth of Tomas Mascardo. He was katipunero “Walang Gulat”, and revolutionary general in Kawit, Cavite (HC, 1079:166).
- 1879 The Governor General of the Philippines wrote to the King of Spain to make the parish of Mendez-Nuñez independent (Fr. A. Francisco).

10 OCTOBER

- 1762 After the surrender of Manila to the British, Admiral Samuel Cornish dispatched Capt. Kempenfelt in the Norfolk, with the Seaford and Seahorse, to take possession of Cavite, agreeable to the capitulation (Zaide, V, 1990:440).
- 1939 Manuel S. Rojas became the second representative of Cavite under the Commonwealth. He defeated Justiniano S. Montano in one of the most hotly-contested elections in the province’s political history (Saulo and de Ocampo, 1990:364).

11 OCTOBER

- 1943 The Japanese burned thirty (30) houses in Poooc, Silang (Liwanag ng Candelaria, Oct.-Nov. 1982:3).
- 1959 The first members of the Holy Name Society of Dasmariñas had their corporate communion.

12 OCTOBER

- 1868 Birth of Mariano Trias. He was the fiscal of Magdiwang Council in San Francisco de Malabon, revolutionary leader and vice president of the first Revolutionary Government established after the Tejeros Convention.
- 1896 Gen. Emilio Aguinaldo and the Caviteño force attacked the Spanish Infantry Battalion No. 72 in Talisay, Batangas (Corpuz, II, 1989:234).

13 OCTOBER

- 1959 Induction of all the officers and members of the Holy Name Society of Dasmariñas with Bro.

Candido P. Villanueva and Bro. Dominador Genevevo as president and vice president, respectively.

14 OCTOBER

- 1899 The final issue of the *Gaceta de Filipinas*, a newspaper originally named *El Heraldo de la Revolucion*, later *Heraldo Filipino*, and *Indice Oficial*, was released.

15 OCTOBER

- 1903 Mendez and Bailen (now Gen. Aguinaldo) became part of the municipality of Alfonso when the Philippine Commission reduced the twenty-two (22) towns of Cavite to nine (9) by virtue of Public Act No. 947 (Saulo and de Ocampo, 1990:258).
- 1942 Mariano N. Casteñeda, a USAFFE colonel and a native of Imus, Cavite, issued special order No. 1 creating the General and Special Staffs of the Filipino-American Cavite Guerilla Force (Castañeda Unit) as distinguished from other guerilla forces operating in the province (Saulo and de Ocampo, 1994:43).

17 OCTOBER

- 1956 Inauguration of the Rural Bank of Silang. It was the fourth bank established in Cavite and the sixty-sixth (66th) under the Rural Bank Act. It had an initial capital of Pts500,000 (Manila Times, Oct. 16, 1956).

18 OCTOBER

- 1943 Gen. Emilio Aguinaldo was appointed member of the Council of State of the Republic of the Philippines established during World War II.
- 1959 Municipal Resolution No. 80 settled the name of a barrio of Noveleta from Balut-balut to Baluk-balok to Ibayo and finally to San Jose (Saulo and de Ocampo, 1990:279).

19 OCTOBER

- 1990 President Corazon Aquino opened the \$735 million CALABARZON (representing the provinces of Cavite, Laguna, Batangas, Rizal, and Quezon all with the total population of 5.4 million). The project hoped to attract \$ 1 billion yearly investments, to generate 100,000 jobs annually to improve the Southern

(continued on p. 10)



(*Cavite Historical...from p. 9*)

Tagalog region's per capita income and to reduce factory congestion in the National Capital Region. CALABARZON was the Aquino administration's most ambitious industrialization program funded by the multi-billion Philippine Assistance Program (Daily Globe, Oct. 22, 1990:11).

20 OCTOBER

- 1620 The Jesuits of Cavite were granted the authority by Archbishop Miguel Garcia Serrano to administer spiritually to the Chinese and Japanese at the port (Saenz-Mendoza, 1990:36).
- 1898 President Emilio Aguinaldo issued a decree appointing Father Gregorio Aglipay military vicar general (Vicario General Castrence).

21 OCTOBER

- 1866 Queen Isabela II signed a decree for the separation of Dasmariñas from Imus.
- 1921 Death of Jose Anacleto Ramos y Enriquez or Jose Ishikawa Ramos. He was the first Filipino member of Corinthian Lodge No. 1382 of Gran Oriente of England.

22 OCTOBER

- 1845 Governor-General Narciso Claveria promulgated the decree for the establishment of the town and the Parish of Rosario (Fr. Mendoza).
- 1856 Sitio Barra was separated from Maragondon and became the town of Ternate (known as Barra de Maragondon, Madhicas or simply Barra) (Medina, 1994:51).

23 OCTOBER

- 1967 President Ferdinand E. Marcos issued Executive Order No. 92, creating the General Emilio Aguinaldo National Centennial Commission.

24 OCTOBER

- 1752 The Archbishop of Manila promulgated the pastoral letter of Pope Benedict IV dated April 2, 1748

designating San Pedro Church as a shrine to be visited because plenary indulgences could be gained from the said church (Saenz-Mendoza, 1990:35).

- 1898 President Emilio Aguinaldo issued a decree recognizing the *Instituto Burgos* (Burgos Institute) founded by Enrique Mendiola as a secondary college for boys.

25 OCTOBER

- 1874 A strong typhoon wrought considerable damage to public works and private property in Carmona.

26 OCTOBER

- 1888 Daniel Tirona received his assignment as *maestro de instruccion primaria* (entrada class) of Binakayan, Cavite Viejo but he reported for duty only on December 3.
- 1976 The Cavite Farmer's Feedmilling and Marketing Cooperative (CAFFMACO) was established (LNC, July 1982:4).

27 OCTOBER

- 1845 Joaquin Arlegui, the Vicar General of the Archdiocese of Manila, informed Miguel Rocas, the politico-military Governor of Cavite, that the Governor-General designated Arlegui to look for the person who could take care of the fund for the Rosario Church construction (Fr. V. Mendoza).

28 OCTOBER

- 1995 Blessing and inauguration of the Olympic-size swimming pool of De La Salle University-Dasmariñas.

30 OCTOBER

- 1776 Governor-General Simon de Anda y Salazar died at the Hospital de San Felipe, Cavite. He was one of the good Spanish governor-generals of the Philippines (HC, 1970:176).
- A royal decree was issued, ordering the rebuilding of the Recollect Church in Cavite (Saulo and de Ocampo, 1990:205).
 - A Royal Order covered the ecclesiastical land that tied Imus to Cavite Viejo since the early part of the

(*continued on p. 11*)



(*Cavite Historical...from p. 10*)

17th century. The decree was considered as the first step in the creation of the municipality of Imus (Imus Development Plan, 1980:2000:1).

1891 Fr. Gregorio Aglipay was removed from Indang and was asked to report to the Archbishop of Manila as soon as the new coadjutor, Fr. Esteban Aviles arrived (Achutegui and Bernad, 1971:304).

1930 Death of Santiago Alvarez. He was the Delegado General of the Katipunan in Cavite. He initiated the construction of a fortification in Dalahican, which was made up of bamboo walls, sand and gravel. The batteries prevented the 3,000 Spanish forces from further encroaching the province of Cavite for some time.

31 OCTOBER

1896 Emilio Aguinaldo sent a circular to the towns of Bacoor, Imus, Dasmariñas, Silang, Amadeo, Mendez-Núñez, Matalilong, and Talisay in Batangas forbidding unplanned sorties (Achutegui and Bernad, 1972:48).

- Licerio Topacio, Minister of Welfare (Fomento), issued a circular on the needs for funds to purchase arms because foreign merchants will not sell arms except for cash (Achutegui and Bernar, 1972:74)

- Emilio Aguinaldo addressed a manifesto TO THE FILIPINO PEOPLE calling for a creation of a Revolutionary Government to complete its independence in accordance with the motto of the French Revolution: LIBERTY, EQUALITY, FRATERNITY. "AL PUEBLO FILIPINO" was the first official address to the Filipinos as a nation (Corpuz, 1, 1989:xvii).

- Emilio Aguinaldo issued his second manifesto, condemning the massacre in Nasugbu and the attack of General Nicolas Jaramillo in Lemery on October 23 (Achutegui and Bernad, 1972:28-29).

- From Noveleta, the Magdiwang transferred its headquarters to a schoolhouse in San Francisco de Malabon (Gen. Trias now) (Alvarez, 1992:61).

Salitang Cavite

Ang kultura ng Kabite ay mayaman sa talasalitaang maaaring magkaroon ng pareho o ibang kahulugan ayon sa paggamit ng mga naninirahan sa bawat bayang pinanggalingan. Ang kahalagahan ng mga talasalitaan sa komunikasyon ay bahagi sa anumang larangan at aspeto ng buhay.

Upang lubos na maunawaan ng mga mambabasa, ang kahulugan ng mga talasalitaang itatampok ay magpapakita ng pamumuhay, kaugalian, hilig, at pananampalataya na magpahanggang ngayon ay naririnig at sinasabi ng bawat Kabitenyo. Sa pamamagitan ng kahulugan ng mga salita at mga halimbawang pangungusap, inaasahan ang patuloy na ugnayan sa kultura ng ating mga ninuno at sa relasyon ng bawat bahagi ng makabagong Kabitenyo.

BUGNOY – mga bungang nahuhulog sa puno; maliliit na manggang hinog

Hal.: Hitik na hitik ang punong mangga ng aking kapitbahay. Sa lakas naman ng hangin, malamang *bugnoy* na naman ang mapupulot namin.

IRIT – sumigaw sa takot

Hal.: *Napairit* siya nang makita ang malaking sawa sa ilalim ng kulungan ng mga manok.

IROK – kaong

Hal.: Isa sa paboritong sangkap sa masarap na halo-halo ay ang marami at malambot na *irok*.

LAPOK – nabubulok na kahoy (Bailen)

Hal.: Dapat na palang bumili ng bagong kahoy. *Lapok* na ang hamba ng aming pintuan at bintana.

LUTLOT – palay na sobra na sa kahinugan at lampas na sa takdang araw para anihin o gapasin

Hal.: Panahon na ng anihan ng mga palay. Kung hindi magiging madalas ang pagbuhos ng ulan, mawawala ang *pagkalutlot* ng palay; magiging masagana ang aning inaasahan.

SIKWAT – suntok na pasakyod mula sa ilalim

Hal.: Isang hindi kalakihang lalaki ang nakita niyang pumasok at akmang lalabas sa kanyang bakuran dala ang mamahalin niyang halaman. Pagkakita niya sa lalaki, *sinikwat* niya ito at pinagsusuntok.

(*continued on p. 5*)





Mga Kolektibong Karanasan ni Hen. Aguinaldo sa Mga Simbahan sa Cavite: Himagsikan nang 1896-1897

Jomar Encila

TUKLAS Pilipinas Inc.

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Karaniwang itinatampok ang mga simbahan sa mga naratibo ukol sa himagsikan. Magandang halimbawa rito ang mga bayan sa Provincia ng Maynila tulad ng mga simbahan ng Pasig noong Agosto 29, 1896 [Sityar, (Almario) Rebolusyong Filipino, 1998] at Taguig noong Enero 1-2, 1897 (Aguinaldo, Mga Gunita..., pp. 185-188; Medina, Ilang Talata..., pp. 362 -38) na ginawang tanggulan ng pwersang Espanyol laban sa mga manghihimagsik. Naging pansamantalang kwartel naman ni Heneral Emilio Aguinaldo ang simbahan ng Pateros noong Enero 2, 1897 [Espejo, (Martinez) Una pagina de la Revolucion Filipina, 1909] at hindi rin papahuli ang Nuestra Señora del Buen Suceso de Palanyag (Parañaque) na ginawang punong himpilan ni Polavieja habang kinukubkob ng mga Kastila ang Cavite noong 1897. Sa sentro naman ng rebolusyon, sa probinsya ng Cavite, malaki ang papel ng mga simbahan sa kolektibong karanasan ng mga maghihimagsik lalo na sa Pangulong Digma, Heneral Emilio Aguinaldo. Higit sa pagiging kwartel o tanggulan, ang mga simbahan ay lokasyon din ng pagbubuo ng ating bansa at pagpapakita na buhay ang pananampalataya kasabay ng rebolusyon.

KAWIT

Ang simbahan ng Kawit ang naging unang kwartel heneral ng Sangguniang Magdalo matapos simulan ang pagbangon. Sa pagkubkob rito ay nagkaroon ng *fondo de guerra* mula sa mga pisong ginto at pilak na naiwan ni P. Fidel de Blas sa konbento (Aguinaldo, ibid. p. 84). Ayon kay Angel Saqueton, isa sa mga prominenteng mason ng Kawit, ang kalsada sa tapat ng simbahan ng Kawit ay pinangalanan ng mga rebolusyonaryo na “*Tanggulan*” mula sa dati nitong pangalan na “*Alegre*” dahil nagtayo rin dito ng mga depensa laban sa mga panganganyon ng mga Kastila (Saulo, Emilio Aguinaldo, p. 39). Noong Setyembre 11, 1896, hindi nakaligtas sa panganganyon ang simbahan habang idinadaos ang *Misa de Campana*



Paglalaro ng baseball sa tapat ng Simbahan ng Kawit, 1914
(Luther Parker Collection)

(Aguinaldo, ibid, p. 130). Sa madetalyeng paglalahad ni Ronquillo (Medina, Ilang Talata, p. 305), *ang bala ng kanyon ay nagdaan sa atip ng simbahan na doon bumutas, nagpatuloy itong lumusot sa kanyang kisame at madagundong na lumagpak at bumaon sa tabi ng paring nagmimisa*. Dahil sa tulad ng mga insidenteng ito ay napagpasyahan na ilipat ang Pamahalaang Panghihimagsik ng Magdalo sa bahay hacienda sa Imus.

IMUS

“*Sa ganitong balita’y napahinto kami sapagkat ngayon lamang ako makapag-aaral sa sarili ng tinatamag na “estrategia militar”*” (Aguinaldo, ibid. p. 97). Ito ang nasaisip ni Hen. Miong nang mabalitaan na mula sa hacienda sa Imus ay nangagsitungo sa simbahan ang mga pare at *guardia civil*. Ang pag-atake sa simbahan na ito ang unang pagpapamalas ng istrategyang militar (ibid, pp. 97-100) sapagkat ito ang unang tangka ng pagkubkob ni Hen. Aguinaldo sa isang “kuta” at hindi isang agaw-armas. Sa

(continued on p. 13)



(Mga Kolektibong...from p. 12)

kumbento rin ng Imus nakuha ni Hen. Aguinaldo ang paborito niyang ripleng “Winstchester” na ginamit niya sa mga labanan tulad na lamang nang pagkagapi sa brigada (Aguinaldo, ibid, p. 119; Medina, ibid. p. 292). Dagdag pa rito, sa pagtatanggol mula sa simbahan ng Naic, hinagkan niya ito bilang tila pamamaalam at winikang “*Ito na ang pahimakas ko sa iyo, sa galing ng iyong pagkatulong sa pagtatanggol sa aming Bayan*” (Aguinaldo, ibid. p. 282).

“*Sa bayang Tagalog ay walang mauuna pang iba sa pagkamabuting sakop, masunurin sa kautusan at mababang-loob; palibhasa’y mabait at mabuting relihiyoso*”. Ito naman ang giit ni Ronquillo (Medina, ibid. p. 317) upang pasinungalingan ang mga pinapakalat diumano na balita sa Maynila na ang mga rebolusyonaryo ay nabubuhay nang walang Diyos,



Simbahan ng Imus, panahon ng digmaang Pilipino-Amerikano, 1899 (<http://www.imus.gov.ph/history/>)

kaluluwa, relihiyon, o katuwiran. Patunay din dito ang mga pagmimisa na ginagawa sa simbahan sa Imus. Tulad noong Setyembre 1896 kung saan ang lahat ng Puno ng Sangguniang Magdalo ay nangagsimba sa pangunguna ni P. Agapito Echegoyen, na noo’y kura at bihag mula sa Amadeo. Naganap sa simbhang ito ang pagbabasbas sa kanilang bandila na hinagkan at pinanumpa doon na “*di titimalagan at hanggang may munting pag-ibig na tumitibok sa puso sa pagmamalasaakit sa Tinubuang Lupa*” (ibid. p. 319).

TANZA

Sa paanyaya ng kura ng Sta Cruz de Malabon na si Padre Cenon Fernandez (Cenon Villafranca – Alvarez, The



Ilustrasyon ng panunumpa sa loob ng konbento ng Tanza. (Ricarte, Himagsikan Nang Manga Pilipino laban sa Kastila, Hapon, Yokohama, 1927)

Katipunan and the Revolution, p. 323) ay dito naganap ang panunumpa ni Hen. Aguinaldo at iba pang mga opisyal na nahalal matapos ang kumbensyon ng Tejeros. Ang panunumpa ay naganap sa gabi ng Marso 22, 1896 (Aguinaldo, ibid. p. 235) “sa harap ng isang Kristo, sa ngalan ng Santo Papa, na mataas na Pangulo ng Iglesia Romana at sa pagtawag sa mga Santos at Santas na Martires, nagsipagluhod at nanumpa sa pagganap at pagtanggap ng tungkulin” (Alvarez, ibid.). Dagdag naman ni Hen. Artemio Ricarte ang panunumpa ay nasa bulwagan ng konbento na kinalalagyan ng isang “*crucifijo na napapaligiran ng mga kandilang nagniningas at sa harap ng tinurang krusipibo ay may tatlong magagandang unang-luluburan*” (Ricarte, Himagsikan nang manga Pilipino laban sa Kastila, p. 60). Dito rin ginawa ni Pangulong Aguinaldo ang unang pulong ng pamahalaang manghihimagsik at unang atas sa lahat ng komandante ng Magdawang na walang kinahaharap na labanan na sumaklolo sa Pasong Santol (Aguinaldo, ibid. p. 235).

NAIC

“*Nakapanganlong kami sa loob ng patio ng simbahan na nalilibot ng pader ng bato na may butas-butang na aming sinisilipan sa pamumutok at ito’y naging mabuting kanlungan naming mga magkakasama*” (Aguinaldo, ibid., p. 280). Isa sa pinakamahigpit na paghahamok sa karanasan ni Hen. Miong ay ang pagtatanggol mula sa simbahan ng

(continued on p. 5)



Cavite Cuisine

Researched by Neriza M. Villanueva

This month... Putok ng Imus



Masarap magmeryenda kasama ang mainit na kape, tsokolate o tsaa

Mga Sangkap:

- 1½ kilo ng galapong (lagyan ng kaunting *food color* at masahin para lumambot)
- 1 buong panutsa (gayatin ng maliliit)
- 1 buo niyog (kudkurin)
food color (depende sa kulay na gusto mo)
- 1 maliit na bilao, *aluminum foil* at *cellophane* (paglalagyan ng tapos na putok)

Mga Pamamaraan:

1. Kumuha ng galapong at lagyan ng panutsa sa gitna bago bilugin.
2. Magpasubo ng tubig sa isang kaldero o kaserola.
3. Ihulog ang nabuong bilog at hintaying umangat o lumutang sa sumusubong tubig.
4. Hanguin at ilagay sa malamig na tubig
5. Hanguin muli at pagulungin sa kinudkod na niyog
6. Isalansan sa bilao at maaari nang ihain.

Source: Kapanayam kay Riza C. Encabo, taga-Bucandala II, City of Imus, Cavite. 20 taon nang gumagawa at nagtitinda ng putok.

