

Revisiting the Sources of the Founding of an Early Spanish Town: The Case of Calumpit, Bulacan

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ABSTRACT

Through Municipal Ordinance No. C-001, s. 1999 (Municipal Administrative Code of Calumpit), the local government unit (LGU) of Calumpit, Bulacan, acknowledges 25 March 1539 as the town's founding date, a glaring inaccuracy considering that it was only in 1565 when the Spaniards introduced the idea of the western calendar (i.e., Julian, later reformed as Gregorian calendar in 1582). The founding date was based on the date of the execution of a last will and testament by a certain "Francisco Molang Balagtas." This "Francisco Molang Balagtas" document is actually the *El Testamento de Don Fernando Malang Balagtas* (not Francisco Molang), which belonged to a former paramount ruler of Luzon whose testament, certified on 25 March 1589 (not 1539), details

the genealogy of his royal clan and their jurisdictions over precolonial Luzon. Nevertheless, why this document was used in 1999 as basis for the founding date of Calumpit is puzzling since this document does not mention anything about the founding of Calumpit.

This paper explores the other dates that the Calumpit LGU may consider. This historical problem, likewise, can be used as a model in exploring the dynamics of the transformation of a precolonial settlement into a colonial settlement.

INTRODUCTION

Historical and cultural studies from various provinces and regions are continuously developing. A common topic of “local history” is determining the founding date of a particular town or province. This subject has been a constant challenge to scholars of history and it should not be ignored. Manila would not be the Manila we know today if not for its development starting with its reorganization as a colonial city on 24 June 1571. The same argument applies to Calumpit, Bulacan. The Calumpit we know today would not have been possible if not for the Spaniards who reorganized it into a colonial administrative and ecclesiastical unit in the second half of the sixteenth century. However, one must realize that even before these colonizers came ashore, a precolonial way of life—that is, a native political and administrative structure—was already prevailing in these places, which the Spaniards converted into *pueblos* (colonial towns) and *provincias* (provinces).

The founding year of Calumpit has been a perennial problem in Bulacan’s local history. Scholars are surprised to find out that its local government unit recognizes the year 1539 as the town’s

founding year. It sows confusion not only among its 101,068 (as of 1 May 2010) residents but also even among outsiders. The two successive administrations of former municipal mayor James de Jesus and the incumbent mayor Jess de Jesus have been trying to address this glaring inconsistency, viewing it as ironic for a proud town that has been at the intersection of national history: Calumpit was one of the Augustinian centers north of Manila during the Spanish period; it was the site of Gen. Antonio Luna's headquarters (the old train station) after the Filipinos' defeat in Caloocan during the Philippine-American War, fortifying its mighty Bagbag River as the República Filipina's defense line; and it was a major thoroughfare for both the Imperial Japanese Army and the Filipino-American forces during World War II.

Looking back at Calumpit's history through primary and secondary sources published during the Spanish period would shed light on this confusion. It will also deepen one's understanding of the role this Spanish pueblo played in the creation of its neighboring towns (such as Apalit, Pampanga, in the north; Plaridel, Bulacan, in the east; City of Malolos, Bulacan, in the southeast; Hagonoy and Paombong, Bulacan, in the south; and Macabebe, Pampanga, in the west), of how its present twenty-nine barangays can be used as clues to its precolonial and early colonial politico-administrative setup before it became a pueblo, and of how its strategic location near Rio Grande de la Pampanga contributed to its emergence as a town we know today.

THE MYTH OF 25 MARCH 1539

In 1975, the National Historical Institute (now the National Historical Commission of the Philippines or NHCP) issued a historical marker to mark Calumpit's quadricentennial. The *Diccionario Geográfico, Estadístico, Histórico de las Islas Filipinas*

of Manuel Buzeta, O.S.A., and Felipe Bravo O.S.A., nineteenth-century Augustinian chronicles, perhaps, was used as reference for 1575, being the only known source so far mentioning the year (“*Calumpit ... Fue fundado en 1575...*”/“*Calumpit ... It was founded in 1575 ...*”).¹ (Francisco Calalang’s *History of Bulacan* [1971] is an influential local history book that highlighted 1575 as the founding year of Calumpit.)²

In 1999, the municipal government of Calumpit acknowledged Gat Maitim as the founder of the town, neglecting the nuance of the 1589 Testamento of Don Fernando Malang Balagtas. Using the 1589 Testamento as reference, the LGU changed the town’s founding year from 1572 to “1539.” Early researchers who suggested “1539” most likely used the 1911 English translation of the 1589 Testamento by Luther Parker, “The Will of Fernando Malang Balagtas” (which is the most circulated version of the document),³ with several reprints by various journals and research papers such as the maiden (and only issue) of the *Philippine History Quarterly*, the research journal of the UP History Department, September 1919; the *Historical Bulletin*, volume 11, June 1967, of the Philippine Historical Association (a reprint from the *Philippine History Quarterly*); the *Documentary Sources of Philippine History* by Gregorio Zaide, 1990⁴ (a reprint from *Historical Bulletin*); and the *Dictionary of Philippine Biography* by E. Arsenio Manuel, 1995 (also a reprint from *Historical Bulletin*).⁵ Parker’s English translation retained “1539,” an obvious clerical error based on “1589.” By virtue of the Municipal Administrative Code of Calumpit (Municipal Ordinance No. C-001, s. 1999), 25 March 1539 became the town’s founding date.⁶

The 1589 Testamento belonged to Don Fernando who identified himself as “*El Señor Instructor y Maestre de campo general Almirante, principal, Comandante doctrinero... como*

primer bautizado en esta Sagrada Conquista de estas Islas, a quien doy fe conozco ...”⁷ (“the Instructor and Field Master and General Admiral, principal, Chief Teacher of Christian Doctrine ... as the first person baptized in this holy conquest of these islands ...”). His pagan name was Pansomun, derived from the Kapampangan word “*sumun*,” meaning “*Subir gente de mauli*,⁸ *á paralaya*”⁹¹⁰ (“people moving from south to east”). He also claimed that he became the “Lacandola” of Tondo, suggesting that the Lakan Dula was a reign name.

The 1589 Testamento contained declarations of Don Fernando’s properties and provided his own genealogy, including his distant relatives. The execution of the will was witnessed by Juan de Jesus, O.S.A., the chief chaplain of the San Carlos (Pangasinan) mission; Capitán Juan Francisco Campanis,¹¹ the lieutenant of the Spanish army; and Don Sebastian Cajia, his nephew.

1572 IS CALUMPIT’S FOUNDING YEAR ACCORDING TO VARIOUS AUGUSTINIANS DOCUMENTS

Sebastián de Portillo y Aguilar, O.S.A., an Augustinian theologian and chronicler, reported in his 1731 work *Chronica Espiritual Augustiniana* that Calumpit was organized as a Spanish settlement vis-à-vis *visita* in 1572 by Martin de Rada, O.S.A., the new father provincial of the Augustinian order in the Philippines at the time. Calumpit had a status of *convento* (under the jurisdiction of Tondo Parish, also founded in 1572), together with Tahal (Taal, in present-day Batangas), Bahi (Bay/Bai, in Laguna), Pasig, Lubao (in Pampanga), Panay (also Panay, in Capiz), and Araut (now Dumangas, in Iloilo).¹² Rada, despite being the father provincial, took charge of administering the faith in Calumpit. The same details are mentioned in the

1652 work of Thomas de Herrera, O.S.A., *Historia del Convento de S. Augustin de Salamanca*.¹³ Another work, the 1855 *Apéndice al Diccionario Universal de Historia y de Geografía* by Manuel Orozco y Berra, reiterated the same.¹⁴

On 3 June 1784, Pedro Martires, O.S.A., reported on the Augustinian parishes and missions at the time and he acknowledged 1572 as Calumpit's founding year, to wit:

Pueblo de Calumpit

Este pueblo se fundó el año de 1572, con la advoc.^{ón} de S. Juan Baup.^{ta}...¹⁵

("Town of Calumpit.
This town founded in 1572 under
the patronage of St. John the Baptist...")

In 1892, Salvador Font, O.S.A., an Augustinian scholar who lived in Manila in the nineteenth century, grouped Calumpit among the "primeros pueblos fundados por los PP. Agustinos, 1572" ("initial towns founded by the Augustinian fathers, 1572") with Tondo, Lubao, and Betis.¹⁶ (The aforementioned pueblos, Taal, Bay, Panay, and Araut, were "ministerios" but counted as "conventos" like Calumpit, etc.) Font, in his roster of Augustinian-founded pueblos of the Spanish Philippines, made Calumpit the third oldest pueblo of the Philippines (Cebu as the oldest founded in 1565; Manila, second, 1571; and Calumpit and other contemporaries, third, 1572).¹⁷

Agustín de la Cavada y Méndez de Vigo's 1876 *Historia Geográfica, Geológica y Estadística de Filipinas* lists 1570 as the year of the foundation of Calumpit, which is quite impossible,¹⁸ mainly because the Spaniards had just arrived in Luzon, particularly in Manila, for a short period of time in May 1570,

and that they began their conquest of Luzon only in June 1571, after the Battle of Bangkusay.

Augustinian historian Isacio Rodriguez, O.S.A., found another conflicting year: 1582.¹⁹

CALUMPIT AS A COLONIAL TOWN AND AN ECCLESIASTICAL UNIT

After defeating the Moro warriors from Macabebe and Hagonoy, communities north of Manila, at the Battle of Bangkusay—a crucial battle that determined the fate of Luzon—in Tondo on 3 June 1571, Gov. Gen. Miguel Lopez de Legazpi immediately ordered Martin de Goiti, the master of camp of the Spaniards who fought against the Moro warriors, to subjugate Macabebe.²⁰ Aided by Don Carlos Lacandola (the Lakan Dula or paramount ruler of Tondo) and Rajah Soliman (the heir of Manila), Salcedo with his fellow *conquistadores* (literally “conquerors” or the Spanish soldiers) and Augustinian missionaries reached Macabebe, which was easily subjugated without resistance. Thereafter, the Spaniards began subjugating nearby settlements, with great resistance only in Betis and Lubao. The conquest of the area north of Manila named Pampanga was carried from 1571 up to May 1572.²¹ Calumpit, which was among the early settlements, was apparently among those villages in the area described as having been easily taken “without having to resort to arms.”

Legazpi divided the natives into *repartimientos* (partitioning the native population for particular duties), distributing them to the conquistadores in their capacity as *encomenderos* (administrator of native population to facilitate tribute collection and forced labor, known as the *encomienda* system).²² This

was in fulfillment of Legazpi's promise before leaving Panay to conquer Luzon in 1571.²³ To maximize their repartimientos, encomenderos had special privileges—that is, for them to have workers and to collect tributos (head tax)²⁴ among the natives in a sum of gold or in a form of provisions or clothing. In return, encomenderos must provide the natives with religious ministers “to instruct and care for them,” as well as to “defend and protect them, to see that they are not ill-treated, and to answer for them in all necessary matters,” this according to Bishop Domingo de Salazar, O.P., first bishop of the Philippines and champion of the natives. Part of the collected tributes should be set aside for financing the religious missions and for the erection of churches and convents. Encomiendas, continued by Bishop Salazar, “are and should be instituted rather for the good of the Indians than for that of the encomenderos; and that the encomenderos cannot be termed, nor are they, the lords of the Indians but their attorneys, tutors, and protectors.”²⁵

However, conquistadores raced for territories and looked at the natives like prized objects in hunting. They had to concentrate the population into a particular place from being scattered, a policy known as *reducción*, so that tribute collection would be implemented with ease, while those indios who had sought refuge far away were forced by the soldiers to inhabit in the Spanish settlements.²⁶ For master of camp like Goiti, an encomienda of eight thousand population was reserved to him; three thousand to men of rank; while a population of two thousand or three thousand were divided to four or eight encomenderos. Even those territories that were neither reached nor pacified had been divided, thus trouble arose among the encomenderos regarding the number of indios to be included in their respective repartimientos. The more typical complaint received in Manila was “that fewer Indians are given to one than to another, and that those taken from their encomienda, as is

commonly asserted, swell the encomiendas of other persons.”²⁷ The real mission of encomienda was a failure according to Bishop Salazar, as encomenderos “visit the encomiendas not for the good of the Indians, but for their own profit; and who, through their presence, work more injury to the Indians by the many grievances which they occasion, and the bad example that they set, than the latter are advantaged in being thus pacified.”²⁸

On 14 November 1571, more than five months after the Battle of Bangkusay, Legazpi awarded to a certain Sargento-Mayor Juan de Moron the natives in the “Islet of Calumpit,” and to Marcos de Herrera the eight unnamed villages of the “Malolos Creek.” Notice that Calumpit and Malolos were mentioned as topographical names rather as villages. Other villages made into encomiendas on the same date were the following:²⁹

Table 1. List of encomiendas assigned by Legazpi to encomenderos

ENCOMIENDA	ENCOMENDERO
Bondo, Butanguian, Tonacatán, Marabatau, Purusgu, Manilau, Mahauay, Naos, Camaurón, Tarique, Macabaras, Bigo, and Nuslan	Juan González de Padraza
Villages along the principal branch of Macabur River and its creeks	Fernando (Hernando) Riquel
Villages from the point of Manila up to the terminus of Bonbon	Andrés Ibarra

Table 1. List of encomiendas assigned by Legazpi ... *(continued)*

ENCOMIENDA	ENCOMENDERO
Malinao; Banban; Tuxas; Palatnia (Palanyag or Parañaue); other villages along Pasig River, island and hill; and the villages of Bayáuan and Pasún	Juan de la Isla
Villages along Moron River and 11 villages of Laguna de Bai	Capt. Juan de Maldonado
19 villages of the province of Batán (Bataan) near Lubao River	Hernan López
8 villages of the Malolos Creek	Marcos de Herrera
16 villages, 14 of which of Calamba River	Gaspar Ramírez
12 villages of Lunbán River	Francisco de León
4 villages [of Bonbon] (in today's Batangas)	Francisco de Herrera
5 villages [of Bonbon]	Martín Gutiérrez
5 villages [of Bonbon]	Alonso Ligero
Villages of Sinoluán River and 6 villages [of Bonbon]	Pedro de Herrera
12 villages of Manila River (Pasig)	Antonio Alvarez
4 villages [of Bonbon]	Lope García de Herrera

On 5 April 1572, Legazpi merged the villages of Calopit (Calumpit), Gumila (Gumamela, now part of Sta. Lucia, Masantol, Pampanga), Bangan (probably Cabangbangan, Apalit,

Pampanga), Acaputen (probably Caputatan, now part of San Rafael, Macabebe, Pampanga), Mololos (Malolos, Bulacan), Bancal (part of Malolos), Babango (?), and Catanga (?) into one encomienda named “Calumpit,” co-administered by Herrera and Moron. Notice that Calumpit was no longer identified as an “islet” but as a geopolitical marker of a cluster of villages.³⁶

In 1572,³¹ Martin de Rada, O.S.A., then newly elected Augustinian father provincial on 1 May 1572, assigned religious ministers to Lubao and Calumpit.³² No exact day and month was provided but Augustinian accounts claim this as the creation of these encomiendas into pueblos and parroquias. Buzeta and Bravo’s *Diccionario* related that Lubao and Calumpit were created “para catequizar” (to catechize), the former in the present-day Pampanga and the latter in the present-day Bulacan. Although the two Augustinian chroniclers said “pusieron un religioso ... en Calumpit, para catequizar ... Bulacan,” it was anachronistic to say Bulacan already existed as a province at the time. Spanish accounts only refer to Bulacan as a provincia by ca. 1612, although it was already functioning province-like by 1580 as *alcaldia* or governor’s office, a term that became interchangeable with provincia.

Upon Legazpi’s death in August 1572, Guido de Lavezaris, the second governor-general, continued re-dividing the indios and their territories. Vacant encomiendas by the recipients who had died without heirs were awarded to other conquistadores and public officials (surprisingly, most of them were Treasury officials, formerly headed by Lavezaris before assuming governorship)³³ despite the rule that these must be automatically converted as *realengas* (royal crown or encomiendas of the King, used and directly controlled by the colonial government). Lavezaris justified his action for there were “no other way can this island be maintained.”³⁴ He himself placed Betis and Lubao as his encomienda, “along whose banks dwell 3,500 Moros,

more or less, tillers of the soil, and taxed to the value of eight reales each.”³⁵ Legazpi did reserve Betis y Lubao as realenga and had asked King Philip II to award it to him as encomienda, but Legazpi died in August 1572. On 25 April 1574, King Philip II issued a royal decree forbidding public officials from administering encomiendas, emphasizing the definition of repartimiento as “favor be granted to you, because you have served as discoverers of these islands.”³⁶

On 28 December 1575, Gov. Gen. Francisco de Sande mentioned some settlements aggregated to the encomienda of Calumpit: Bangol (?), Agunoi (Hagonoy, Bulacan), Macabeve el chico (Little Macabebe, probably pertaining to the communities along Rio de Macabebe), Pagalanga (probably Pagaga, now San Vicente, Macabebe), Quinabaloa (Quinabalon, now part of Sta. Monica and San Jose, Hagonoy), Bagunbaya (?), and Tapoa (?).³⁷

Sande implemented the decree on 26 May 1576³⁸ and cancelled illegally awarded encomiendas, transforming these into realengas,³⁹ including Lavezaris’ Betis y Lubao.⁴⁰ Aside from the indios’ grievances against these encomenderos and the fact that many had deserted the encomiendas,⁴¹ officials had become delinquent public servants as they had focused on the collection of tributes. The last encomendero of Calumpit was Juan de Cabrera in 1606.⁴²

CALUMPIT BEFORE ITS REORGANIZATION AS A SPANISH SETTLEMENT

It is interesting to note why Calumpit, named after an endemic Philippine tree (*Terminalia microcarpa* Decne), was considered to be one of the old settlements. The 1589 Testamento enumerated dozens of names of old riverine settlements dotting north of Manila/Pampanga River Delta. In this document,

Calumpit was mentioned not as the town we know today but merely as an old settlement (i.e., *barangay*), of the same level as Bulusan, Ibayong (Iba O'Este and Iba Este today), Mensulao (Meysulao), Pandocot (Panducut), Linaguit (Sitio Linagit in Meyto), Luasan (Sitio Loasan, San Miguel), and Buguion—all *barangays* of present-day Calumpit town. Don Fernando mentioned the ancient founders of these settlements as far as he remembered: Señora (Lady) Mandic/Mandig, his mother, founded Bulusan, Ibayong, Mensulao, Pandocot, and Linaguit; Gat Dula, his uncle, founded Luasan and portion of Pandocot (Gatdula in the present-day Calumpit is a big, prominent clan); Gat Macaralaga, his uncle, founded Buguion; and Gat Maitim, also his uncle, founded Calumpit.⁴³

However, it is anachronistic to state only the abovementioned settlements in contextualizing the sixteenth-century Calumpit. Calumpit, as an *encomienda* and *pueblo y parroquia*, embraced the present-day Macabebe (separated from Calumpit in 1575;⁴⁴ Masantol and Minalin, Pampanga, were then still part of it), Candaba (1575; Arayat, Sta. Ana, San Luis, and San Simon in Pampanga; Cabiao in Nueva Ecija; and San Miguel in Bulacan were then still part of it), Malolos (1580;⁴⁵ Quingua [now Plaridel] and Paombong, Bulacan, were then still part of it), Hagonoy (separated, 1581),⁴⁶ and Apalit (separated, 1596)⁴⁷—all mentioned also in the 1589 Testamento, with some of their *barangays* today.

When the Spaniards reorganized these pre-Spanish settlements, they considered *barangay* Calumpit to be the *poblacion* (town center).

Table 2. Place names mentioned in the 1589 *El Testamento de Don Fernando Malang Balagtas* and their respective politico-administrative groupings, 1572 to the nineteenth century

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Monmon	Bacolor	-	Quingua, Bulacan	Nakabakulud, Tabang, Plaridel, Bulacan
	Cupang	Calumpit	Arayat, Pampanga	Cupang, Arayat, Pampanga
	Pinaniabatan	-	Quingua, later to Pulilan, Bulacan	Peñabatan, Pulilan, Bulacan
	Quingua	-	Quingua, Bulacan	Poblacion, Plaridel, Bulacan
	Taal	-	Quingua, Bulacan	Taal, Pulilan, Bulacan
	Tulican	-	Quingua, later to Pulilan, Bulacan	Sitio Tulican, Dulong Malabon, Pulilan, Bulacan
Gat Chalian	Bagaba	-	-	Untraceable
	Matisan	-	-	Untraceable
	Pangatihian	-	-	Untraceable
	Quingua grande	-	Quingua, Bulacan	Angat, San Rafael, San Ildefonso, and Norzagaray, Bulacan

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Gat Maitan	Gatiaga	-	-	Untraceable
	Guiguinto	-	Guiguinto, Bulacan	Pob., Guiguinto, Bulacan
	Lugam	Calumpit	Malolos, Bulacan	Lugam, Malolos, Bulacan
	Malisquiapo	-	Guiguinto, Bulacan	Malis, Guiguinto, Bulacan
	Napulilan	-	-	Untraceable
Macaralaga	Buguion	Calumpit	Calumpit, Bulacan	Buguion, Calumpit, Bulacan
	Capitangan	Calumpit	Paombong, Bulacan	Capitangan, Paombong, Bulacan
	Dampol	-	Quingua, Bulacan	Dampol, Plaridel, Bulacan; Dampol 1st, Dampol 2nd A, and Dampol, 2nd B, Pulilan, Bulacan
	Mabugtots-na-ilog	-	Quingua, Bulacan	Nabugtots, Sipat, Plaridel, Bulacan
	Maloc	-	-	Untraceable

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Macaralaga	Munti			Untraceable
	Pulilan		Quingua, later to Pulilan, Bulacan	Poblacion, Pulilan, Bulacan
Gat Maitim	Aldai	-	-	Untraceable
	Balatong	-	Quingua, later to Pulilan, Bulacan	Balatong, Pulilan, Bulacan
	Balungao	Calumpit	Calumpit, Bulacan	Balungao, Calumpit, Bulacan
	Bulusan	Calumpit	Calumpit, Bulacan	Bulusan, Calumpit, Bulacan
	Calumpit	Calumpit	Calumpit, Bulacan	Poblacion, Calumpit, Bulacan
	Gatbuca	Calumpit	Calumpit, Bulacan	Gatbuca, Calumpit, Bulacan
	Ladha	-	-	Untraceable
	Longos	Calumpit	Calumpit and Malolos, Bulacan	Longos, Malolos, Bulacan; Longos, Calumpit, Bulacan

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Gat Maitim	Looc na Malaqui	Calumpit	Malolos, Bulacan	Looc Primero and Looc Segundo, Malolos, Bulacan
	Parong-parong	Calumpit	Hagonoy, Bulacan	Sitio Parong- Parong, San Agustin, Hagonoy, Bulacan
Mandic	Bebay	Calumpit	Macabebe, Pampanga	Bebe Matua and Bebe Anac, Masantol, Pampanga
	Bulusan	Calumpit	Calumpit, Bulacan	Bulusan, Calumpit, Bulacan
	Cabao	Calumpit	Cabiao, Pampanga; later, Cabiao, Nueva Ecija	Poblacion, Cabiao, Nueva Ecija
	Cupang	Calumpit	Candaba, later, Arayat, Pampanga	Cupang, Arayat, Pampanga

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Mandic	Ibayong	Calumpit	Hagonoy, Bulacan; Calumpit, Bulacan	Iba Este and Iba O'Este, Calumpit, Bulacan; Iba and Iba-Ibayo, Hagonoy, Bulacan
	Linaguit	Calumpit	Calumpit, Bulacan	Sitio Linagit, Meyto, Calumpit, Bulacan
	Malandic	Calumpit	Macabebe, Pampanga	Sitio Malande, Castuli, Macabebe, Pampanga
	Mandasic	Calumpit	Candaba, Pampanga	Mandasig, Candaba, Pampanga
	Mensulao	Calumpit	Calumpit, Bulacan	Meysulao, Calumpit, Bulacan
	Pagaga	Calumpit	Macabebe, Pampanga	San Vicente, Macabebe, Pampanga
	Pandocot	Calumpit	Calumpit, Bulacan	Panducot, Calumpit, Bulacan
	Pinagtapatan	-	-	Untraceable
	Pinga	-	-	Untraceable

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Gat Dula	Bangus	Calumpit	Macabebe, later to Masantol, Pampanga	Bangos, Masantol, Pampanga
	Caloogan	-	-	Untraceable
	Cupang	-	-	Untraceable
	Luasang	Calumpit	Calumpit, Bulacan	Sitio Loasan, S. Miguel, Calumpit, Bulacan
	Niging-Matanda	Calumpit	Macabebe, later to Masantol, Pampanga	Nigui, Masantol, Pampanga
	Pandocot	Calumpit	Calumpit, Bulacan	Panducot, Calumpit, Bulacan
	Pangsuan	-	-	Untraceable
	Pinaglibutan	-	-	Untraceable
	Pinagtapatang- munti	-	-	Untraceable
	Quinaanuran	-	-	Untraceable

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Dumandan	Hagonoy	Calumpit	Hagonoy, Bulacan	Pob., Hagonoy, Bulacan
	Magong or Paombong	Calumpit	Malolos, later to Paombong, Bulacan	Pob., Paombong, Bulacan
	Malang	-	-	Untraceable
	Matandang Hagonoy	Calumpit	Malolos, Bulacan; Paombong, Bulacan	San Jose, Hagonoy, Bulacan
	Marulao	Calumpit	Hagonoy, Bulacan	Sta. Elena, Hagonoy, Bulacan
	Niguing-Bago	Calumpit	Macabebe, later to Masantol, Pampanga	Nigui, Masantol, Pampanga
Samac	Tabun	Calumpit	Macabebe, later to Masantol, Pampanga	Sta. Lucia, Masantol, Pampanga
Panginuan	Arayat	Calumpit	Candaba, later Arayat, Pampanga	Arayat, Pampanga
	Bigaa	-	Bigaa, Bulacan	Balagtas, Bulacan
	Bocau	-	Bocau, Bulacan	Bocau, Bulacan

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Panginuan	Candaba	Candaba	Candaba, Pampanga	Candaba, Pampanga
	Gapang	Candaba	Gapan, Pampanga, later Gapan, Nueva Ecija	Gapan City, Nueva Ecija
	Malis	-	Guiguinto, Bulacan	Guiguinto, Bulacan
	Maynila	Tondo	Manila	Manila
	Pasig	Tondo	Pasig	Pasig City
	Tondo	Tondo	Tondo	Tondo, Manila
Timog and Lahat	Baliuag	-	Baliuag, Bulacan	Baliuag, Bulacan
	Calantipay	Calumpit	Baliuag, Bulacan; Apalit, Pampanga	Calantipay, Baliuag, Bulacan; Calantipe, Apalit, Pampanga
	Dalayac	Calumpit	Candaba, Pampanga	Dalayap, Candaba, Pampanga
	Duyong	Calumpit	Candaba, later San Simon, Pampanga	Sitio Duyong, Concepcion, S. Simon, Pampanga
Pansomun	Dayat	Calumpit	Candaba, later Arayat, Pampanga	Chayat, Pampanga

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Pansomun	Panglinlang	-	-	Untraceable
	Paramdam	-	-	Untraceable
	Pasig	Tondo	Pasig	Pasig City
	Tanglay	-	-	Untraceable
	Tabuñgao	Calumpit	Macabebe, later Minalin, Pampanga	Sta. Maria, Minalin, Pampanga
Pedro Musni Madlangbaya	Incong	-	-	Untraceable
	Malbang	-	-	Untraceable
	Mapunso	-	-	Untraceable
	Mateng Baguis	-	-	Untraceable
	Matubig	-	-	Untraceable
	Pinpin	Calumpit	Candaba, later Sta. Ana, Pampanga	Pob., Sta. Ana, Pampanga
Manduquit and Liqueo children	Bacolor	Betis y Lubao	Bacolor, Pampanga	Pob., Bacolor, Pampanga
	Becutan	Betis y Lubao	Bacolor, later to Sta. Rita, Pampanga	Becuran, Sta. Rita, Pampanga
	Betis	Betis y Lubao	Betis, Pampanga	Betis, Guagua, Pampanga

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Manduquit and Liqueo children	Bulusan	Calumpit	Calumpit, Bulacan	Bulusan, Calumpit, Bulacan
	Carapdapan	-	-	Untraceable toponymy
	Macaveve	Calumpit	Calumpit, later Macabebe, Pampanga	Pob., Macabebe, Pampanga
	Matalaip	-	-	Untraceable toponymy
	Mejico	Betis y Lubao	Bacolor, later Mexico, Pampanga	Pob., Mexico, Pampanga
	Uaua	Betis y Lubao	Betis, later Guagua, Pampanga	Pob., Guagua, Pampanga
Pansomun children	Gogo	Calumpit	Calumpit, Bulacan	Gugu, Calumpit, Bulacan
	Jalang	Calumpit	Hagonoy, Bulacan	Halang, Hagonoy, Bulacan
	Macalusung	-	-	Untraceable toponymy
Macabat	Bambang	Calumpit	Candaba, Pampanga	Bambang, Candaba, Pampanga

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Macabat	Banot	-	-	Untraceable
	Sampong	-	-	Untraceable
Capitangan	Apalit	Calumpit	Calumpit, later Apalit, Pampanga	Pob., Apalit, Pampanga
Tauí and Pampalong (Macapagal)	Balete	Calumpit	Calumpit, Bulacan	Balete, Calumpit, Bulacan
	Cabangbangan	Calumpit	Calumpit, later to Apalit, Pampanga	Cabambangan, Apalit, Pampanga
	Cabuyod	-	-	Untraceable
	Capalangan	Calumpit	Calumpit, later to Apalit, Pampanga	Capalangan, Apalit, Pampanga
	Masaquit	-	-	Untraceable
	Tabuyoc	Calumpit	Calumpit, later to Apalit, Pampanga	Tabuyoc, Apalit, Pampanga
Other place names mentioned	Baclod	-	-	Untraceable

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Other place names mentioned	Baliti	Calumpit	Macabebe, Pampanga	San Juan, Sta. Lutgarda, Sto. Rosario, Sto. Niño, San Jose, Sta. Maria, and San Rafael, Macabebe, Pampanga
	Cainta	-	-	Untraceable
	Cayanga	-	-	Untraceable
	Gumamila	Calumpit	Macabebe, later to Masantol, Pampanga	Sta. Lucia, Masantol, Pampanga
	Gunao	Calumpit	Macabebe, Pampanga	Sitio Gunu, Candelaria, Macabebe, Pampanga
	Lauit	-	-	Untraceable
	Magayo	-	-	Untraceable
	Magayut	-	-	Untraceable
	Mandapil	-	-	Untraceable
	Matalap	-	-	Untraceable
	Matnong	-	-	Untraceable

Table 2. Place names mentioned in the
1589 *El Testamento...* (continued)

PRINCIPAL	PRECOLONIAL SETTLEMENT	1572 GROUPING	LATE 16 TH -19 TH CENTURY GROUPING	STATUS TODAY
Other place names mentioned	Pangcayari	-	-	Untraceable
	Palayang	-	-	Untraceable
	Paroba	Calumpit	Macabebe, Pampanga	Sto. Rosario, Macabebe, Pampanga
	Pasbul	Betis y Lubao	Bacolor, later Porac, Pampanga	Pasbul, Porac, Pampanga
	Pilapil	-	-	Untraceable toponymy
	Polo	Calumpit	Macabebe, Pampanga	Sitio Pulu, Candelaria, Macabebe, Pampanga

In 1582, Miguel de Loarca, a Spanish chronicler, reported to King Philip II that Calumpit (spelled as Calonpите) had three thousand tributes, each tribute being equivalent to four individuals, thus there were at least twelve thousand inhabitants, all referred to as “Moros” (actually a demonym used for the natives of settlements around Manila Bay and Laguna de Bai whom Spaniards found under Islamic faith).

CALUMPIT AS A PROVINCE-LIKE UNIT

Don Fernando mentioned in the 1859 Testamento that he was born in “Tabungao, provincia de Calumpit”:⁴⁸

2.a. Item declara ser de estado viudo natural de Tabuñgao, provincia de Calumpit, hijo legitimo de Infante Malansi y de la Señora Hija Malandic que es Mandic, difuntos infieles y teniendo cuatro hijos con su difunta mujer Doña Juana Sisunan bajo de lejitimo matrimonio los cuales son Don Pedro Musni Madlangbayan, Doña Magdalena, Doña Maria y Don Pedro Lubayan que fueron todos bautizados en fue del año mil quinientos veinticuatro en la Ciudad de Cebu ...

(2nd. Moreover, he declares himself to be a widower, a native of Tabuñgao, Province of Calumpit, a lawful son of Infante Malansi and of the Old Lady Malandic, who is Mandic, died as infidels, and having four children with his deceased wife, Juana Sisunan, under lawful matrimony of whom were Don Pedro Musni Madlangbayan, Doña Magdalena, Doña Maria and Don Pedro Lubayan, all of whom were baptized in the faith in the year fifteen hundred and twenty-four [sic, 1521], in the City of Cebu ...).

But where is Tabuñgao, province of Calumpit? Was Calumpit once a province? Was Tabuñgao located in Calumpit? These can be answered by the political developments in the early years of Pampanga as a provincia.

“Pampanga” at that time was not the same as the Pampanga we know today as a province where Kapampangan-speaking people reside. “Pampanga” then was multicultural—its

population encompassing Kapampangans, Tagalogs, Ilongots, Aetas, Agtas, and Zambals. The 1589 Testamento mentions the name “Capangpañgan,” not Pampanga. Mariano A. Henson, a noted Kapampangan historian, concluded that Pampanga came from the word *Capangpañgan* or *Pampang* or *Pampangan*, which simply means “at the riverbanks.”⁴⁹ For Fr. Miguel Bernad, S.J., a prolific scholar of church history, Pampanga was a corruption of *Capangpañgan* and it literally means “region of cliffs or river-gorges; and it was along these rivers that the principal villages were located, some of which were fortified ...”⁵⁰ Elucidating further, William Henry Scott, one of the authorities of pre-Hispanic Philippine history and culture, said that “[s]ixteenth-century Pampanga was simply the basin of the great river system of that name from the Candaba Swamp to the Manila Bay delta ...”⁵¹ Also, John Allan Larkin, a foreigner who painstakingly studied the ethnohistory of Pampanga in the 1970s, described the etymology of Pampanga in his book *The Pampangans* [1972]: “The province takes its name from the vernacular word pangpang, which means river bank.”⁵² Plotting these on the present-day map, the Capangpañgan settlements mentioned in the 1589 Testamento actually covers the present-day Bulacan, and “only” a portion of Pampanga and Nueva Ecija, respectively.

As reported on 4 June 1576, the “provinces of Pampanga y Batan and the repartimientos of Macabebe y Calompit” had a single alcalde mayor in the name of Sancho Díaz de Ceballos.⁵³ But when Gonzalo Ronquillo de Peñalosa became the new governor-general of the islands in 1580,⁵⁴ he distributed Pampanga’s encomiendas to four *alcaldes mayores*⁵⁵ (heads of *alcaldias* or provinces, but the definition at the time was vague) and a *corregidor* (head of *corregimiento*, a military district), thus grouping the encomiendas into five districts. The *alcaldias* or offices of the *alcaldes mayores* were strategically located in the encomiendas of Betis y Lubao, Candaba, Calumpit, and Bulacan, while the *corregimiento* or the office of the *corregidor*

was in Bataan (probably the Corregidor Island today, now part of Cavite City).⁵⁶ There are two accounts that mentioned in detail Pampanga’s five governors: the 1582 *Relaciones de las Islas Filipinas* by Miguel de Loarca and the letter of Gov. Gen. Gomes Perez Dasmariñas to King Philip II about the status of the encomiendas of the Philippines on 20 June 1591.⁵⁷

Table 3. Encomiendas and alcaldias of Pampanga from 1582 to 1591

ENCOMIENDA		ALCALDIA Y CORREGIMIENTO		STATUS/ ENCOMENDERO	
1582 ⁵⁸	1591 ⁵⁹	1582	1591	1582	1591
Vatan	Batan	Batan	Batan	ND	Juan Esguerra
Vitis	Bitis y Lubao	Lubao	Bitis y Lubao	ND	Realenga
Macabebe (Macaueue)	Macabebe	Calonpite	Bitis y Lubao	ND	Pedro de Chaves
Calonpite	Calompit y Agunoy	Calonpite	Calompit	ND	Juan de Morones
Candaua	Candava (y Araya)	Candaua	Candava	ND	Juan Ronquillo, Goncalo de Ballesteros
Castilla	Castilla	Candaua ⁶⁰	Candaba	Realenga	Realenga
Pale	Apali ⁶¹	Candaua	Candaba	ND	Santos’ daughter
	Cabanbangan		Calompit		Juan Lopez de Leon
	Capalangan		Calompit		Antonio de Cañedo
Binto	Binto	Bulacan ⁶²	Bulacan	ND	Antonio de Cañedo

Table 3. Encomiendas and alcaldias... (*continued*)

ENCOMIENDA		ALCALDIA Y CORREGIMIENTO		STATUS/ ENCOMENDERO	
Malolos	Malolos	Bulacan	Bulacan	ND	Tirado
Guiguinto	Guiguinto	Bulacan	Bulacan	ND	Ligero
Catangalan	Mecabayan ⁶³	Bulacan	Bulacan	ND	La Rea's sons
Caluya	Caluya	Bulacan	Bulacan	Realenga	Realenga
	Bulacan ⁶⁴	ND	Bulacan	ND	Gabriel de Ribera

Note: Spelling of the place names based on Loarca's and Dasmariñas's accounts.

Table 4. Number of population and tributes in the encomiendas of Pampanga from 1582 to 1591

ENCOMIENDA		POPULATION		TRIBUTES	
1582	1591	1582	1591	1582 ⁶⁵	1591
Vatan	Batan	ND	4,000	800	1,000
Vitis	Bitis y Lubao	ND	20,000	7,000	5,000
Macabebe (Macaueue)	Macabebe	ND	9,200	2,600	2,300
Calonpите	Calompit y Agunoy	ND	12,800	3,000	3,200
Candaua	Candava	ND	8,000	2,000	2,000
Castilla	Castilla	ND	280	70	70
Pale	Apali	ND	1,700	300	680
ND	Cabanbangan	ND	1,200	ND	300
ND	Capalangan	ND	280	ND	70
Binto	Binto	ND	2,000	400	500
Malolos	Malolos	ND	3,600	800	900
Guiguinto	Guiguinto	ND	2,000	400	500

Table 4. Number of population and tributes ... (*continued*)

ENCOMIENDA		POPULATION		TRIBUTES	
1582	1591	1582	1591	1582	1591
Catangalan	Mecabayan	ND	2,800	800	700
Caluya	Caluya	ND	2,800	600	500
ND	Bulacan	ND	4,800	ND	1,200

Each *alcaldia* and *corregimiento* administered the justice system of Pampanga's *encomiendas* and *pueblos* and functioned like a province. Calumpit, in particular, administered justices in Calumpit y Hagonoy (the later name of Calumpit, sometimes Calumpit y Agonoy), Macabebe, and Capalangan (now part of Apalit). Therefore, when Don Fernando wrote the 1589 Testamento, Calumpit was functioning as an *alcaldia*; likewise he stated that he was born in the "Provincia de Calumpit."

Tabuñgao, which comes from a native gourd called *tabuñgau*,⁶⁶ on the other hand, is among the old settlements well-mentioned in several archival documents as a *barangay* of *principalias*. An example of this is the 1826 Testamento de Don Fernando Pañganiban of Hagonoy, Bulacan written in Tagalog.⁶⁷ Pañganiban mentioned that his relatives live in Tabuñgao, Minalin, Pampanga, and mentioned Don Fernando as his forebear:

*... ang Ama nang nasabing Tatuan⁶⁸ ay
si D. Fernando Balagtas, maguinoos rin sa
nasabing Tabuñgao ...*

(The father of the said Tatuan was D. Fernando Balagtas, also a principal in the mentioned Tabuñgao ...)

Based on the 1826 Testamento of Panganiban, Tabuñgao was already part of Minalin, Pampanga, but at the time of the

1589 Testamento of Don Fernando, Tabuñgao was part of Calumpit (through Macabebe). Tabuñgao existed as a baranganic name until it became Sta. Maria, Minalin, in the late nineteenth century.

In 1583, Peñalosa died and left towering problems, foremost of which were the abuses committed by his appointed officials, who were his relatives and friends.⁶⁹ Peñalosa ordered the *alcaldes mayores* to strictly implement the *repartimiento*,⁷⁰ and they took advantage by exploiting the natives—that is, by sending them to Ilocos as gold miners, thereby abandoning farms that led to massive starvation and deaths of thousands of natives. Another problem inherited by succeeding administrations from Peñalosa was how the government would pay the redundant officials he appointed. Until 1599 the colonial government was still in the process of dissolving the unnecessary offices. Pampanga was restored under a single *alcalde mayor* residing in Bacolor, but the case of Bulacan was then pending: Hieronimo de Salazar y Salcedo, the Royal Fiscal in Manila, recommended to King Philip III in 1599 to merge Bulacan again with Pampanga.⁷¹ Research on when Bulacan was elevated into a full *provincia* status still continues. The *Alcaldia de Calumpit* was most likely dissolved and later integrated to Bulacan (excluding Macabebe, which was transferred to *Alcaldia de Betis y Lubao* in 1582). Similarly, the Franciscan province of Meycauayan, said to have been organized in 1578, was most likely integrated later on to Bulacan.)

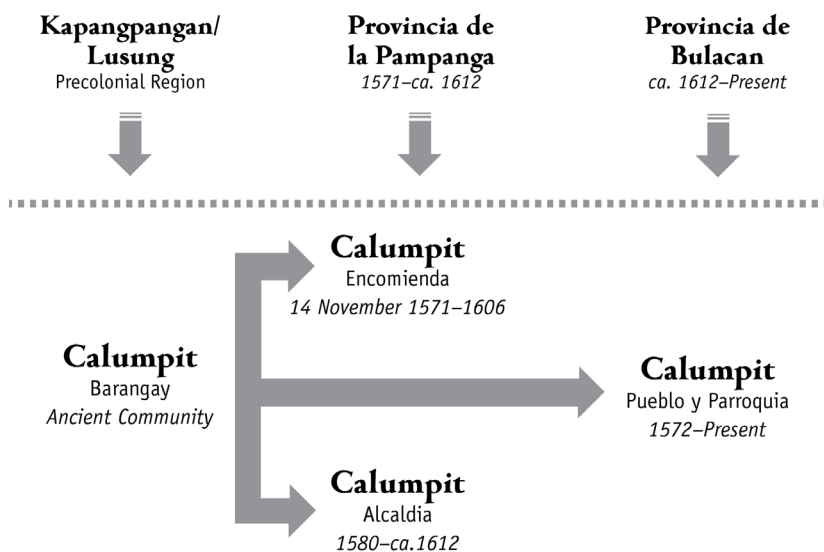


Figure 1. The development of Calumpit as an administrative-political unit

CONCLUSION

One of the frequent problems in Philippine history is the veracity of the foundation date of towns, cities, or provinces. For many decades, the NHCP has been entertaining requests of certification on the historicity of the foundation dates of various towns, cities, provinces, and public/private institutions. More often, the Commission encounters inconsistencies from different sources.

With the exception of the municipalities, cities, and provinces created out of former politico-administrative matrixes, most of the old municipalities, cities, and provinces, particularly the early pueblos, are obsessed with foundation dates to establish which of them is the oldest. LGUs designate foundation dates

as special days called “Municipal Day” or “Provincial Day,” or more popularly known as “Foundation Day.” This obsession poses a question: are LGUs aware that what they celebrate every year is the day their forefathers were officially conquered by the colonizers? LGUs should instead designate a glorious event in their history as their special day, manifesting their people’s greatness, valor, heroism, and victory that the present generation may look up to.

Perhaps, the proponents of 25 March 1539 only wanted to show that Calumpit was not founded by the Spaniards but rather by an ancient noble, Gat Maitim. But, then again, Gat Maitim founded Calumpit as a “barangay” and not as a “town.” Since the proponents used the 1589 Testamento, they might as well acknowledge the founders of the other barangays of Calumpit based on the same document, including Señora Mandic, Gat Dula, and Gat Macaralaga. But this is not an excuse to use the date of the document as the basis of the foundation of precolonial Calumpit because the document does not mention Calumpit’s creation as precolonial settlement.

The encomienda was seldom overlooked as an administrative unit in tracing the development of early Philippine towns as administrative-political units and colonial settlements (i.e., pueblo, rancheria) vis-à-vis ecclesiastical units (i.e., parroquia, visita). The encomienda system laid down the colonial order (i.e., repartimiento, tributo, polo y servicio) that led to eventual creation of ecclesiastical units and pueblos, basing these on the existing policies governing the creation and planning of such (i.e., *Cédula General para la Fundación de Ciudades en Indias* of 1521, *Instrucciones y Reglas para Poblar* of 1529, *Las Leyes Nuevas* of 1542, *Ordenanzas de Descubrimiento, Nueva Población y Pacificación* of 1573).⁷² The encomenderos had the manpower (repartimiento) and resources (tributo) to create towns and parishes, which was actually their responsibility.

However, insubordination and abuses by the encomenderos owing to ignorance of Spanish laws happened. It even reached King Philip II's knowledge on 24 June 1586:

On the contrary, *officers have been publicly insulted and stabbed*; and this has occurred not once but many times. This boldness has increased to such an extent that it is displayed on the slightest occasion. On this account we cannot maintain sentinel duty, or the necessary precautions, because we, the master-of-camp and the captains, cannot punish them as formerly. *The soldiers no longer have for us the fear and respect that they once had, which has caused in these islands the complete loss of that military discipline which was formerly so strict.*⁷³
[Italics are mine]

On 15 February 1591, encomenderos had answered what they called accusations to them through a petition to Gov. Gen. Gomez Perez Dasmariñas. “[W]e abandoned our fatherland,” they exclaimed, “and forgot our parents, brothers, and relatives, and the comforts which each one of us possessed; and after having endured the great dangers of a long hitherto unknown voyage, we settled in a land where we have shed our bloods.”⁷⁴

Therefore it is no surprising why Bishop Salazar bewailed the corruption, greediness, and misadministration both in the encomienda system and the local governance. This prompted the diocese of Manila to convene the religious to what is called the first Manila Synod in 1582 for the church to act on the unchristian and inhumane behaviors of Spanish soldiers and officials. In the case of the realenga of Betis y Lubao and the encomienda of Calumpit, the Augustinian missionaries there were successful in constructing churches and convents. By 1572, Lubao and Calumpit became pueblos and parroquias.

In the early seventeenth century, the *encomienda*, which was effective only for three generations, began to decline. The last *encomendero* of Calumpit was Juan de Cabrera in 1606.⁷⁵ This decline led to the civil administration of the *maguinoos*, the ancient Tagalog term for noblemen,⁷⁶ as *principalias*, meaning the highest among natives. Legazpi offered these *maguinoos* privileges such as exemption from *tributo*, preservation of their sociopolitical status, and forced labor exclusion, in exchange for surrendering their sovereignty and submitting their loyalty to Spain. The members of this privileged class were called *indios principales* or *principales* to differentiate them from *indios naturales* or *indios* (i.e., former freemen or *timawa* and slaves or *alipin*), and styled their names with “Don,” “Doña,” “Señor,” and “Señora.” Lakan Dula, Rajah Matanda, and Rajah Soliman were the first ones to be lured by this offer. Rulers who had shown loyalty to the Spaniards continued enjoying the privileges, while those who had questioned and plotted against the Spanish sovereignty were delisted.

The *gobernadorcillo* (“petty governor”) and *cabeza de barangay* (“head of the barangay,” equivalent to precolonial *datu* or chieftain) were the highest political offices the *principales* could reach. Their role was to collect tributes for the Spanish government.⁷⁷ The *gobernadorcillo*, being the highest position for the *principales*, was much coveted that every election ended frequently with ill-feelings among the electorate principals: the *cabezas*.⁷⁸

A *cabeza de barangay*, on the other hand, was an inherited position, preferably by the eldest son of a principal.⁷⁹ The *cabeza* and his wife and successor were exempted from tributes and from forced labor such as *polo y servicios* (obligatory forced labor) and were entitled to *repartimiento* as privilege, effective since the time of Gov. Gen. Santiago de Vera (1584–1590).⁸⁰ At least forty-five to fifty tributes were needed to comprise a *barangay*, while

“each tributario includes husband and wife, and thus at least four persons are reckoned, including children and slaves,”⁸¹ thus a cabeza had to maintain 180–200 indios⁸² to carry the burden of tributes and forced labor. Before the Spaniards came, principales had no power over the indios “except that the timaguas (indios) are under obligation to follow their own chief when war arises between the different factions.”⁸³

As noted by Fernando de Silva, Spanish official in Manila, related to King Philip IV on 30 July 1626: “I found the natives of these islands exhausted of the harsh repartimiento which obtained of personal services, from which the rich and powerful chiefs were exempted, and the wretched people so burdened that they had not enough with four pesos a year for each Indian, and now they have it with four reales.”⁸⁴

Nevertheless, upon the enforcement of *Recopilación de las Leyes de los Reynos de Indias* in 1680, the colonial administration had clear guidelines and plans in detail in the creation of pueblos.⁸⁵

The history of Calumpit’s foundation will allow one to understand the complexity of its socioeconomic transformation into one of the flourishing riverine pueblos of Central Luzon during the colonial times. This may explain why every 23rd of June, during libad (traditional fluvial procession) in honor of Apo Juan (San Juan Bautista), the town’s patron saint, the Calumpit faithful take the saint as far as Hagonoy through Angat River, and surprisingly up to Capalangan, Apalit, Pampanga, to visit Apung Iru (San Pedro Apostol), patron of Apalit. Is this a gesture of the Calumpit faithful to emphasize the extensive reach of their town in the past? Unlike other contemporary riverine pueblos such as Macabebe, Lubao, Sasmuan, and Bulakan (the town), Calumpit has sustained its development through time as the socioeconomic routes were later transferred from rivers to

land through the old Ferrocarril de Manila á Dagupan and the Camino Real. Both the railway and the highway run through Calumpit. While these modern means of travel have benefitted Calumpit, they conversely weakened other riverine pueblos. Being at the crossroads of river, roads, and rails, Calumpit, however, suffered destruction both by natural catastrophe (i.e., floods) and wars (i.e., the Philippine-American War and World War II). Nonetheless, it is hard to ignore that the Spaniards reorganized Calumpit into a pueblo in a very strategic location that for a long time continuously enjoyed many advantages, thus becoming a first-class municipality of the Philippines today.

NOTES

- ¹ Manuel Buzeta and Felipe Bravo, *Diccionario Geográfico, Estadístico, Histórico de las Islas Filipinas (Tomo I)* (Madrid: Imprenta de D. José C. de la Peña, 1850), 468.
- ² Francisco Calalang, *History of Bulacan Illustrated* (Quezon City: Bustamante Press, 1971), 6.
- ³ Originally entitled “Very Curious Unpublished Document: Will of Mr. Fernando Malang Balagtas, One of the Rulers in the Philippines at the Time of Conquest,” it was not translated by Parker for he hired a translator. The title itself is a direct translation of a Spanish document, “Curiosísimo Documentos Ineditos: Testamento de D. Fernando Malang Balagtas, Uno de los Regulos de Filipinas del Tiempo de la Conquista” (A Dubious Unpublished Document: Testament of Don Fernando Malang Balagtas, One of the Rulers in the Philippines during the Conquest), handwritten and is obviously not by Parker but by Isabelo de los Reyes. Cf. “Very Curious Unpublished Documents: Will of Mr. Fernando Malang Balagtas One of the Rulers in the Philippines at the Time of Conquest,” *Luther Parker Collection (LPC)*, Box No. 7, Folder No. 186, Document No. 644, 1–17, University of the Philippines Diliman Filipiniana Special Collection (UPD FSC); “Miscelanea Folk-Lorica [por] Isabelo de los Reyes,” *LPC*, Box No. 7, Folder No. 186, Document No. 643, 3, UPD FSC; “Acknowledgement receipt of Mr. F.

- L. Clyde to Mr. L. Parker upon translating a document from Spanish to English, Manila, P. I., December 16, 1910," *LPC*, Box No. 7, Folder No. 186, Document No. 643, 1, UPD FSC.
- 4 Gregorio F. Zaide, *Documentary Sources in Philippine History, Vol. III* (Quezon City: National Book Store, 1990), 121–36.
 - 5 E. Arsenio Manuel, *Dictionary of Philippine Biography: A Documented Record of the Services and Accomplishments of the Builders of the Filipino Nation, Its History and Culture Irrespective of Race or Nationality, Volume Four* (Quezon City: Filipiniana Publications, 1995), 245–54.
 - 6 Rodolfo Y. Manumbas, ed., *Ang Babaghari* (Calumpit, Bulacan: Municipal Government of Calumpit, 2005), 7. Cf. *Municipal Ordinance No. C-001, Municipal Administrative Code of Calumpit, Bulacan, November 29, 1999*, chapter 2, section 23 (for foundation day), and chapter 2, section 30 (for the official seal).
 - 7 "Miscelánea Folk-Lórica," in Isabelo de los Reyes, ed., *El Folk-Lore Filipino, Tomo II* (Manila: Imprenta de Sta. Cruz, 1890), 177; "Datos Históricos del Municipio de Candaba de la Provincia de la Pampanga Islas Filipinas, Precedidos de Unas Copias Que: Relatan Hechos Auténticos que Versan sobre el Origen de Muchos Pueblos de Luzon y Genealogía de los Príncipes Malayos de Antes de la Dominación Española, Septiembre 29, 1911," *LPC*, Box No. 3, Fol. No. 50, Doc. No. 292, 6, UPD FSC; "Legalization of Claims of Don Nicolas Fernandez, Doña Maria Sumang [Arceo] y Balagtas, and Don Jacinto Sablan Lapira (in Spanish), Binondo, 16 December 1851," *LPC*, Box No. 7, Fol. No. 186, Doc. No. 640, 5, UPD FSC; and "Curiosísimo Documentos Inéditos: Testamento de D. Fernando Malang Balagtas, Uno de los Régulos de Filipinas del Tiempo de la Conquista," *LPC*, Box No. 7, Folder No. 186, Document No. 643, 4–5, UPD FSC.
 - 8 Mauli is an archaic Kapampangan word for southern portion or area.
 - 9 Paralaya is an archaic Kapampangan word for eastern portion or area.
 - 10 Diego Bergaño, *Vocabulario de la Lengua Pampanga, 1732* (Manila: Imprenta de Ramirez y Girauder, 1860), 228.
 - 11 Campomanes or Campanes in other versions of the 1589 Testamento.
 - 12 "Vida del Venerable Padre Fray Martin de Rada, Conquistador Apostólico de las Islas Philipinas, Provincial en Ellas, y Emabaxador del Rey Phelipe II, al Gran Reyno de la China, Septiembre 26. Año de 1578," in Sebastián de Portillo y Aguilar, *Chronica Espiritual Augustiniana: Vidas De Santos, Beatos, Religiosas del Orden de su Gran Padre San Agustín, para Todos los Días del Año. Escriviolas en Quatro Tomos, Cada Uno a Tres Meses, Año de 1651 (Tomo Tercero)* (Madrid: Imprenta de Venerable Padre Fray Alonso de Orozco, 1731), 598.

- 13 Thomas de Herrera, *Historia del Convento de S. Augustin de Salamanca* (Madrid: Gregorio Rodriguez, 1652), 358.
- 14 Manuel Orozco y Berra, *Apéndice al Diccionario Universal de Historia y de Geografía: Colección de Artículos Relativos a la Republica Mexicana, Tomo I, [Parte] VIII de la Obra* (México: Imprenta de J. M. Andrade y F. Escalante, 1855), 112.
- 15 “Pedro Martires, OSA’s Report of the Augustinian Parishes and Missions, 3 June 1784, *Cedulario 1778–1783*, pp. S-296—S-296-B/S-291—S-307, National Archives of the Philippines (NAP).
- 16 Salvador Font, *Memoria Acerca de las Misiones de los PP. Agustinos Calzados en las Islas Filipinas* (Madrid: Imprenta de Don Luis Aguado, 1892), 23.
- 17 In Font’s *Sección III Cuadro Estadístico de los Pueblos Fundados por los Agustinos Calzados en las Islas Filipinas*, Manila is mistakenly included among the 1572 pueblos, where on page 23 he mentioned Manila was founded in 1571 (*ibid.*, 36).
- 18 Agustín de la Cavada y Méndez de Vigo, *Historia Geográfica, Geológica y Estadística de Filipinas: Tomo I* (Manila: Imprenta de Ramírez y Giraudier, 1876), 233.
- 19 Isacio R. Rodriguez, *Historia de la Provincia Agustiniiana del Santísimo Nombre de Jesús de Filipinas, Vol. 17* (Valladolid: Ediciones Estudios Agustiniiano, 1984), 148.
- 20 “By this time, our camp (Manila) was in such need of supplies that the adelantado (Legazpi) decided to send the maestre de campo (Goiti) to the Macabebe river to begin subjecting, and to bring some supplies to Manila that were abundantly found in that province.” Cf. Gaspar de San Agustin, *Conquistas de las Islas Filipinas 1565–1615* (Manila: San Agustin Museum, 1998), 554–55.
- 21 Buzeta and Bravo, *Diccionario Geográfico*, 468.
- 22 Guido de Lavezaris, “Affairs in the Philippine Islands after the Death of Legazpi,” in *B&R*, vol. 3, 180. For the meaning of encomienda and repartimiento, cf. Junius P. Rodriguez, *The Historical Encyclopedia of World Slavery* (Sta. Barbara, Ca: ABC-CLIO, Inc., 1997), 250–51, 544.
- 23 Anonymous, “Relation of the Conquest of the Island of Luzon, 1572,” in *B&R*, vol. 3, 155–56.
- 24 For details on tributes, see “Remarks on the Philippine Islands and on Their Capital Manila, 1819–1822,” in *B&R*, vol. 51, 119–21.
- 25 Domingo de Salazar, “The Collection of Tributes in the Filipinas Islands,” in *B&R*, vol. 7, 282.
- 26 Sande, “Relation,” 102.
- 27 Cf. Francisco de Sande, “Relation of the Filipinas Islands. Francisco de Sande; Manila, June 7, 1576,” in *B&R*, vol. 4, 71.

- 28 Salazar, "The Collection of Tributes," 284.
- 29 Cf. Fernando Riquel, "Encomienda Assigned by Legazpi, Manila, 2 June 1576," in *B&R*, vol. 34, pp. 308–9.
- 30 Patricio Hidalgo Nuchera, *Encomienda, Tributo y Trabajo en Filipinas, 1570–1608* (Madrid: Universidad Autónoma de Madrid, 1995), 268.
- 31 "Vida del Venerable Padre Fray Martin de Rada," *ibid.*
- 32 Rodriguez, *Historia de la Provincia Agustiniana*, *ibid.*
- 33 Francisco de Sande, "Relation and Description of the Phelipinas Islands," in *B&R*, vol. 4, 114; cf. Antonio de Morga, *Sucesos de las Islas Filipinas* (Manila: National Historical Institute, 1997), 14; Sande, "Relation of the Filipinas Islands," 96.
- 34 Lavezaris, "Affairs," 185.
- 35 Sande, "Relation of the Filipinas Islands," 80.
- 36 Francisco de Sande, "Encomiendas Forbidden to Royal Officials," in *B&R*, vol. 3, 304.
- 37 Nuchera, *Encomienda*, *Ibid.*
- 38 *Ibid.*
- 39 Sande, "Relation of the Filipinas Islands," 85–86.
- 40 *Ibid.*, 74, 80.
- 41 Guido de Lavezaris, "Two Letters from Guido de Lavezaris to Felipe II," in *B&R*, vol. 3, 280.
- 42 Nuchera, *Encomienda*, *Ibid.*
- 43 There are still Filipinos bearing the surname "Maitim," most prominent among them is the TV actress Jessica Rodriguez Maitim, popularly known as Jean Garcia, of Angeles City.
- 44 Font, *Memoria Acerca*, 25.
- 45 *Ibid.*, 38.
- 46 "Pedro Martires, OSA's Report," S-296/S-291–S-307; Buzeta and Bravo, *Diccionario Geográfico*, 75.
- 47 Font, *Memoria Acerca*, 42.
- 48 "Curiosísimo Documentos Inéditos," 7.
- 49 Mariano A. Henson, *The Province of Pampanga and its Towns (AD 1300–1962)*, Third Revised Edition (Angeles, Pampanga: Mariano A. Henson, 1963), 5, 7–8.
- 50 Miguel A. Bernad, *The Christianization of the Philippines: Problem and Perspectives* (Manila: The Filipiniana Book Guild, 1972), 111–12.
- 51 William H. Scott, *Barangay: The Sixteenth-Century Philippine Culture and Society* (Quezon City: Ateneo de Manila University Press, 1994), 243.

- 52 John Alan Larkin, *The Pampangans: Colonial Society in a Philippine Province* (Los Angeles, CA: University of California Press, 1972), 1.
- 53 “Carta de Díaz de Ceballos al virrey sobre Limajón,” *Filipinas* 34, no. 18, AGI.
- 54 Miguel de Loarca, “Relaciones de las Islas Filipinas, 1582,” in *B&R*, vol. 5, 84–5.
- 55 They were actually the administrators of justices in every encomiendas and pueblos. They also served as the head of a provincia, now equivalent to a governor.
- 56 Loarca, “Relaciones,” 80; Gomez Perez Dasmariñas, “Account of the Encomiendas in the Philippine Islands, Letter to King Philip II, 20 June 1591,” in *B&R*, vol. 8, 104.
- 57 Cf. Loarca, “Relaciones,” 79–82; Dasmariñas, “Account,” 99.
- 58 Loarca did not mention these encomiendas as part of Pampanga province but “encomiendas are to be found in the neighborhood of this city (Manila),” implying no less than but Pampanga. Cf. Loarca, “Relaciones,” 85.
- 59 Dasmariñas mentioned that these encomiendas were under the provincia of La Pampanga. Cf. Dasmariñas, “Account,” 101.
- 60 Loarca mentioned that the alcalde mayor of Candaba had two other encomiendas aside from Candaba. Pale, which was Apalit, was the nearest encomienda to Candaba. Castilla, on the other hand, later became part of Candaba. Cf. Loarca, “Relaciones,” 85–86.
- 61 Dasmariñas listed the encomiendas of Apali, Castilla, Cabanbangan, and Capalangan under Apali for these belonged in the same parish (Apali or Apalit) administered by the Augustinians. He also mentioned that these encomiendas were under the jurisdictions of alcades mayores of Calumpit and Candaba, but did not detail which of which belonged to these alcaldias. It is projected that Cabanbangan and Capalangan were under Calumpit, while the two others to Candaba, in reference to Loarca’s notes in 1582. Cf. Dasmariñas, “Account,” 102.
- 62 Loarca mentioned that the alcalde mayor of Bulacan oversees the justice of the encomiendas surrounding the town and encomienda of Bulacan, thus Binto, Malolos, Guiguinto, Catangalan, and Caluya. Cf. Loarca, “Relaciones,” 86.
- 63 It is projected that the encomienda of Catangalan mentioned by Loarca in 1582 and of Mecabayan, which was Meycauayan, by Dasmariñas, 1591, were one and the same. Catangalan was a barangay of Meycauayan.

- 64 Loarca overlooked the encomienda of Bulacan in his 1582 report, but he mentioned the *alcaldia* of Bulacan.
- 65 Loarca mentioned these figures as population; but these seem to be number of tributes, in corroboration to Dasmariñas's figures.
- 66 Diego Bergaño, *Vocabulario de la Lengua Pampanga en Romance, Reimpreso* (Manila: Imprenta de Ramírez y Giraudier, 1860), 232.
- 67 "Escritorio de convenio formalizada por todos los descendientes del Abolengo infiel Garbondoc sobre partición de tierras, ante el Alcalde de segunda Elección Don Francisco de Legaspi del Pueblo de Hagonoy, Partido de Bulacan en 1805," *Varias Provincias-Bulacan, 1806-1899*, NAP.
- 68 The Tatuan mentioned by Pañganiban was Don Fernando's daughter, Doña Magdalena Tatoan, maternal great-great-grandmother of Pañganiban.
- 69 Gabriel de Rivera, "Letter of Captain Gabriel de Rivera to His Majesty upon Philippine Affair, 1583," in *B&R*, vol. 5, 208.
- 70 Gonzalo Ronquillo de Peñalosa, "Letter from Peñalosa to Felipe II, June 16, 1582," in *B&R*, vol. 5, 23-33.
- 71 Hieronimo de Salazar y Salcedo, "Letters from the Royal Fiscal to the King, 1599," in *B&R*, vol. 11, 89-91.
- 72 Cf. Roberto Rodriguez, "The Foundational Process of Cities in Spanish America: The Law of Indies as a Planning Tool for Urbanization in Early Colonial Towns in Venezuela," *Focus*, vol. 2 (April 2005), 47-57.
- 73 Alfonso de Chavez, "Letter to Felipe II from Various Officials, Manila, 24 June 1586," in *B&R*, vol. 6, 238.
- 74 Salazar, "The Collection," 303.
- 75 Nuchera, *Encomienda*, *ibid.*
- 76 Juan José de Noceda at Pedro de Sanlúcar, *Vocabulario de la Lengua Tagala, 1754* (Manila: Imprenta de Ramirez y Giraudier, 1860), 198.
- 77 Cf. "Ordinances of Good Government," in *B&R*, vol. 50, 256.
- 78 *Ibid.*, 208.
- 79 *Ibid.*
- 80 *Ibid.*, 204, 230-32.
- 81 Hernando de los Rios Coronel, "Memorial, y Relacion para sv Magestad, 1621," in *B&R*, vol. 19, 287.
- 82 "Ordinances of Good Government," 194.
- 83 "Relation of the Conquest," 133.
- 84 Fernando de Silva, "Letter from Fernando de Silva to Felipe IV," in *B&R*, vol. 22, 94-95.

- ⁸⁵ Cf. Jaime B. Veneracion, "Pueblos, Presidios, Mission Vivas y Hacienda Plantaciones: Patterns of Town Formation in the Philippines." Paper presented during First National Conference of Bulacan-Pampanga on Arts, Culture and History, 12–14 May 2009, Holy Angel University, Angeles City, 1–13.

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