**Introduction**

Chapter 1

**INTRODUCTION**

***Land Use Planning Concepts***

**Land** is viewed as a shared natural resource, much like air and water found therein, to be considered and cared for with due regard for its effect on society as a whole and for the conditions in which it will be passed on to the next generations.

The legal sense definition of land is 1“any ground, soil or earth that is regarded as the subject of ownership, and everything annexed to it whether by nature (e.g. trees, water) or by man (e.g. building, crops) extending indefinitely vertically upwards and downwards”. While in economic sense 2“land is a natural resource but it can also be “man-made”. As such it is often regarded as a good or a commodity that can be supplied to meet certain requirements for the satisfaction of human wants” *(Serote, 2004).*

**Land Use Planning** refers to the rational and judicious approach of allocating available land resources to different lands using activities such as agricultural, residential, industrial and for different functions consistent with the overall development vision/goal of a particular locality.

It entails the detailed process of determining the location and area of land required for the implementation of social and economic development policies, plans, programs and projects.

It is based on consideration of physical planning standards, development vision, goals and objectives, analysis of actual and potential physical conditions of land and development constraints and opportunities.

***Objectives in Land Use Planning***

This town plan attempts to achieve the following objectives:

1. To develop a guide in directing and organizing future growth and means of servicing the population.

2. To evolve a guide for the satisfaction of the residents’ various human, social and economic needs.

3. To plan for the generation, rational allocation and judicious utilization of the various but limited resources of the municipality.

4. To outline environmental management and improvement proposals and to encourage sustainable economic growth.

5. To facilitate better shelter conditions particularly for the disadvantaged groups.

6. To outline infrastructure and traffic proposals to meet future growth and cope with disaster conditions.

7. To propose for administrative, legislative, fiscal and other measures for the attainment of goals and objectives of this plan.

8. To provide a database organization for plan updating and management.

***Comprehensive Land Use Plan***

The Comprehensive Land Use Plan (CLUP) refers to a document embodying specific proposals for guiding, regulating growth and development of the Municipality. It is comprehensive because it considers all sectors significant in the development process. It is a response to major legislative and environmental shifts affecting land use and resource allocation and management in the country over the last five years.

The Mangaldan CLUP recognizes the need to mainstream disaster risk reduction management, climate change adaptation, and gender development. It also recognizes the growing demand for the integration of planning for critical resources, enabling policies and planning processes.

More importantly, this CLUP is an effort of the Municipality of Mangaldan made more relevant and adaptive to the rapidly changing conditions of land and water resources to ensure their sustainable management and conservation for the benefit of future generations.

***Rationale for Planning***

**Man as the Ultimate Rationale**

This report covers various planning rationales. All these focus on man as the ultimate rationale. This town plan attempts to enhance quality of life in Mangaldan and realize resource potential to its maximum. In all reference to man, be it in terms of number, composition, and increase, man is viewed to carry a dual role. One, he plays as a resource that contributes to the creative ability in developing technology and aesthetics and to the utilization of his environment. Second, he plays an active and dynamic role demanding the satisfaction of various human needs.

**Limited Resources**

Because of limited resources, careful planning is necessary to satisfy the ever-increasing, resource requirement of man and other resources. Through this town plan, proposals are presented for resource management, through rational allocation, judicious utilization, optimum generation, timely conservation and protection of its resources.

**Environmental Quality**

The use of resources should be modulated by the judicious management of habitat. Evaluation of economic returns on output of technology should consider whatever influence that is detrimental to ecological balance. As a policy, any proposal in this plan is assessed as to its environmental impact. Among the basic proposals for environmental protection and quality is the orderly utilization of land resources in terms of compatibility matrices.

**Strengthening of Institutional Roles in Planning**

Intervention by man through institutions to determine his aspiration is a recognized need in this plan. Thus, the role of the local government and its stake-holders is emphasized in this plan. Furthermore, this plan focuses on the municipality as the basic spatial unit and building block in planning and programming.

***Historical Background***

**Etymology**

There are four (4) versions as to how Mangaldan got its name. The first version relates that one day, Spanish missionary inquired from one inhabitant about the name of the place in the Spanish language. Thinking that the missionary was asking for water, the inhabitant replied “MANGA-ALAY-ADAN”, which means “Adan is fetching”.

The second version states that Mangaldan got its name from the first native chief of the town named “BABALDAN”. The third version says that just at the middle of the plaza was a big mango tree laden with fruit. It was customary that anyone of the town’s inhabitants was free to gather the fruits but it resulted in quarrelling among themselves. The meaning of the quarrel in the dialect is “MAN-NGA-NGAL-NGALAN”. Of these versions, anyone of them seems to justify the legendary origin of the name and therefore, “MANGA-ALAY-ADAN”, “BABALDAN” and “MAN-NGA-NGAL-NGALAN” when stated in plain word gave rise to “MANGALDAN”.

The fourth version of how Mangaldan got its name is attributed to Fr. Raymundo Suarez, OP. In his more than a century year old manuscript “Apuntes Cureosos de Pangasinan”, 3“it was stated that “MANGALDAN” was derived from the root word “ALAR” or “ALAD” which is interposed between the particles “MANG” and “AN”. In the Pangasinan dialect “ALAR” or “ALAD” signifies a fence made of bamboo or of any similar material. However, the word is syncopated by suppressing the penultimate “A” and what remains alone is “MANGALDAN”. Mangaldan existed as a ranch in its beginning and the presence of bamboo fences in the place would have given rise to the town’s appellation which accordingly justifies Fr. Suarez’s version”*(Magno, 1981).*

**Creation of the Municipality**

Mangaldan was formerly a cattle ranch. It gradually became populated by immigrants who divided the ranch among themselves. It was an encomienda in 1591. Its early settlers were noted for their looms, salakots and campilans.

During the Spanish colonial administration, both civil and ecclesiastical communities were established. Secular administration was carried out through a hierarchy headed by the Governor-General and below him the Alcalde Mayor (governor) of every province, and the Gobernadorcillo (petty governor or municipal mayor) of every town. Ecclesiastical authority was exercised by the Archbishop of Manila at the apex and the bishoprics and parishes scattered all over the islands. The parishes were manned by priests or friars representing the five religious orders then participating in the evangelization of the Philippines.

The administration of the towns was left almost entirely in the hands of the friars. Civil authorities in Manila could not provide enough Spaniards to serve as Municipal Mayors so the friars often served concurrently as parish priest and Mayor. Central government authorities were interested in the town only as a source of tax revenue, tributes and conscripted labor.

Mangaldan displays a characteristic morphology of a typical town which the Spaniards established out of their mission fields or oversized villages which included a central plaza. On one side of the plaza stood the Catholic Church and on another, the municipal hall. A few large residences owned by wealthy families, a market place, rectangular residential blocks where the native principalia and other landowners resided made up the urban area called Poblacion. Encircling this Zone which consisted of dispersed houses belonging to the landless tenants constituted the rural hinterland. The rural dwellers were advised by Spanish law to reside near the church due to the importance of the church in the lives of the people.

The town of Mangaldan is one of the oldest towns in the province of Pangasinan. Historical documents relate that it was actually the third parish (after Binalatongan and Calasiao) founded by the Dominican Missionaries. The founding of Mangaldan as a parish was attributed to Fr. Juan Sto. Domingo, although the exact date remains uncertain. It could be deduced, however, from historical documents that it was founded in June, 1600 when Mangaldan was accepted as a new parish in the vicariate of the Dominican Provincial Chapter. Placed under the patronage of one of the Dominican Order’s greatest glories St. Thomas Aquinas, it became one of the Archdiocese’s most important parishes. It became the first Vatican Parish in the province in 1947 when one of its former parish priests, Fr. Juan C. Sison was appointed by then Pope Pious XII as the titular bishop of Limata and auxiliary bishop of the Archdiocese of Nueva Segovia.

**Brief Histories of the Thirty Barangays**

***Alitaya***

There are two versions as to the naming of this barrio.

First version. There was a sitio in the barrio called Perlan which was the center of pot makers in the whole town. The best shop was Aling Taya’s. Aling Taya molded quality pots demanded by even the most sophisticated kitchenware buyers in those days. Not long thereafter, the natives wanted a name to call their place. They used the name of Aling Taya. Soon enough, the name stuck but due to the slip and wear of the native tongue, they shortened the word to just plain Alitaya.

Second version. In those days, this barrio had no school. The nearest school was in Gueguesangen which was about two kilometers away. So the children of the barrio had to walk that distance every school day. As a result, schoolchildren often came late for their classes. Concerned barrio talks would say “A-lit aya” which means that the child is already late. Soon enough, the words became a byword, and it was even used to name the place.

***Amansabina***

There was a widow, who due to sudden death of her husband had to bear the burden of rearing her children. She had to do odd chores intended only for a father. After several years, this woman had acquired the attributes of a man. Her name was Sabina.

Sabina could outdo any man in any physical prowess contest. Thus, when she died the barrio folks named their place Sabina. Not long thereafter, the barrio folks realized that they should emphasize the role of Sabina when she was still alive. Thus, they prefixed the word Ama meaning father to her name Sabina. Then the place was finally named Amansabina.

***Anolid***

A sturdy tree used to abound in the forested area of this old barrio. The wood of the tree was hard and fine that the barrio folks found it a perfect material for building their houses. This tree called “Anolir” perhaps held a special meaning to the barrio folks, that they named the place Anolir. Difficulty in pronouncing the last syllable converted this word into Anolid. Thus, the place was known as Anolid.

***Banaoang***

Before the turn of the century, the Spanish embarked on a massive digging of canals for irrigation purposes. Mangaldan was then one of the few irrigated areas in the province. In this barrio, extension canals were built. Canal means Banaoang in the dialect. Perhaps, due to the presence of these canals, the barrio folks began calling their place Banaoang.

***Bantayan***

There used to be a body of water which ran through Bantayan, Talogtog and finally to the sea. It was a river, deep and wide enough to afford perfect navigation.

In those days, Chinese junk dealers used to sail to this place to barter for the goods of the natives. Bantayan then was a sort of trading center. The arrival of these Chinese junks was eagerly anticipated and in order that the natives would not be caught unaware of their arrival, they maintained a vigil even at night. Thus, vigil which means Bantay and the suffix,” an” to denote a place, was made to be the name of this trading center, Bantayan.

***Bari***

Bari (Bari of old) was a wilderness. Big trees and mounds abound, which the old folks believed to be inhabited by unseen creatures. It was the belief that if you disturbed or molested these creatures, you would get sick, so if you passed by their habitat you had to ask their permission. The natives had to say “bari-bari, paliis kid tan bai, laki, ta siak so apo yon dili”. The sentence was long and surely the natives could not say the whole sentence at the spur of the moment. So they just said “Bari-bari.’ The Bari stuck to the native tongue. Soon after, they began calling the place Bari.

***Bateng***

During the Spanish regime, a miraculous Virgin appeared in the barrio. The natives being hardened pagans did not believe in the Christian Doctrine of the Spaniards. So when the Virgin appeared, they tried to capture her with a rope. They shouted, *“Bateng yoy Birhen”* and that incident was a big scandal. Eventually, people from other places referred to that place as Bateng.

***Buenlag***

There are two versions as to how Barangay Buenlag got its name.

First Version. Natives of old Buenlag were said to be hostile to strangers. If a stranger attempts to visit this place, he ran the risk of sporting a ‘black eye.’ Parents dissuaded their sons from visiting the place, but if the visit was unavoidable, they cautioned them saying “asicasom ditan ta ompano nabanaan mon binmenlag so kenan da et kalasianen da ka”, meaning careful son, the timing of your visit may be wrong and you may get yourself into trouble. Hence, the barrio became a dreaded place, Buenlag which means “negative approach” was made to refer to this barrio.

Second Version. In the older days, there used to be a river in this place. This is now the Mangaldan-Mapandan Road. This was used as the fastest means of transportation by the barrio folks. Along the river were big, centuries-old trees. One time, a strong earthquake struck the place and the big trees fell across the river, ‘binmenlag ed ilog’. As a result, people could not pass through the river. It took a long time for the people to remove the trees. To commemorate the incident the people called the place Buenlag.

***David***

In the later part of the 19th century, this barrio had a chieftain named Juan David. This man was well-acclaimed for his exemplary leadership and extraordinary physical prowess. Even the Spanish authorities had high regards for this man that before the turn of the century, he was made Reign-Alcalde of the town in 1899.

As a distinguished son of the barrio, his name was generated by his people by naming the place barrio David.

***Embarcadero***

During the Spanish regime, the Angalacan river was the only commercial route for transportation, good roads being non-existent. Chinese junks and native boats used to ply this route to transport their products and wares.

Because of its proximity to Poblacion, and location along the riverbank, the place was converted into a port. Merchants from other areas disembarked their wares in the port to be sold in the market in Poblacion.’

Since many kinds of “barco” anchor in this port, the place eventually became known as Embarcadero.

***Gueguesangen***

During the time of the native chieftain Casipit, there was a small body of water that cuts through the barrio. This creek extended as far south as Sta. Barbara. Water abundantly flowed through this creek that eventually each side of the bank eroded. The native would say their place was “Gueguesangen na danum” meaning their place was being divided by the creek. Consequently, Gueguesangen came to be the name of the barrio.

***Guesang***

Guesang was once a part of David. A big earthquake in 1500 created a large fissure which became the Inirangan Creek. The wide creek divided the compact territory of what was then barrio David. So the place on the other side of the creek became isolated. The inhabitants, wanting to have a barrio of their own named the place Guesang, meaning divided by a mighty and divine force.

***Guiguilonen***

There are two versions as to how Guiguilonen got its name.

First Version. The barrio used to be a swampy area. Freshwater fish like mudfish and hito used to abound in the place. These species of fish are very slippery and burrow in the mud, thus making it difficult to catch them. Hence, the people resorted to a method to catch these fishes through a fish pen or “sikop”. A “sikop” is a sort of a native net made of woven bamboo sticks. Native folks would say, “Guiguilonen da ray sira” which means the fishes are being gathered in one place by means of the “sikop” to easily catch them. All year round, people in the place and adjoining areas came to the barrio and used the method to catch fish. In time, they called the place Guiguilonen.

Second Version. This barrio used to be a thickly populated area, next only to Poblacion in density. The barrio folks were fun-loving and used to watch zarzuelas and other events held in the auditorium. This led other folks who were usually shoved out by the Guiguilonen folks away from the vantage point to comment in disgust “Singara guiguilonen ya sira” meaning they were like fish caught en masse. Thus, they branded the people as Guiguilonen, and eventually their barrio as such.

***Guilig***

The barrio used to be a part of Poblacion. Later, it became a separate and distinct barrio. It is located in the western part of the town adjoining the Poblacion. It is also adjacent to the cemetery. Adjacent in the dialogue means “Guilig”. Thus, the barrio came to be known as “Guilig”.

***Inlambo***

The major agricultural products of the barrio by the edge of Angalacan River are camote, corn and peanuts. The Sandy soil was perfect for these kinds of crops. It is best known even today that boiled camote, peanuts and corn are delicacies that sell like hot cakes in the market. “Masamit so inlambong ya mais”, meaning boiled corn tastes sweet.

Natives boiled their food even during barrio banquets and they served their guests boiled camote, corn and peanuts.

Due to this practice, (the natives, not knowing any better than boil their food) people in adjoining areas began referring to this barrio as Inlambong which was later reduced to just plain Inlambo.

***Lanas***

In the Pangasinan language, the word “alanas” refers to a bamboo pole, which is cut off its leaves and long spikes and left with just enough hard branches that can be used as foothold. This was the age before cranes and iron ladders and the bamboo pole was used as a ladder. It was most commonly used in climbing tall “silag” trees where they would get “sinamit” (liquid sugar). There was this little place in Mangaldan where “silag” trees used to abound. Thanks to the ingenuity of the natives, the “alanas” was used to climb these tall trees. People from other places would go to this place not only to buy “sinamit” but also to buy “alanas” for their own use.

The name “alanas” stuck to this place until it evolved into what it is called now, Lanas.

***Landas***

During the Spanish regime, an epidemic broke out. Many people died. This barrio was the most affected in the town. More than half of the population perished and coffins were sadly lacking. So they had to assemble improvised coffins called “Andas”. Andas was made of bamboo sticks intricately wooden.

The place became famous in the making of “andas” that later they referred to the barrio as “andas”. A prefix “L” was added so as to remove the dreaded connotation of the word thus the name Landas.

***Maasin***

This barrio was named after an old and still existing salt-making industry. Maasin is a Pangasinan word which means an abundance in salt. Even today, through a seasonal home industry, majority of the barrio’s population are still engaged in salt-making, hence the name Maasin.

***Macayug***

Before the coming of the Spaniards, coconut trees abound in this barrio. Natives made a living out of coconut trees alone. It was an easy way to make a living for natives because coconut trees required minimum care or none at all. Then the Spaniards came. They found the natives idling the hours away. They had nothing better to do than sleep. So the Spaniards summoned the native chieftain and told him to convince the natives to clear some areas, to be planted with some other crops, which were brought by the Spaniards. The chieftain agreed.

But long after the Spaniards had left, the coconut trees still stood. People in adjacent barrios noted with dismay the natives’ adamant attitude “Macaniyug irad tan so totoo”.

Thus, the place came to be known as Macaniyug and much later due to the slip and wear of native tongue dropped the “ni” and reduced it to just plain Macayug.

***Malabago***

In the olden times, this barrio was a thickly forested area. In the heart of the barrio, a big and robust tree stood prominent. Its obtuse leaves were used to welcome unwanted guests in the barrio.

Old folks say, that during special barrio occasions, unwanted guests far outnumbered the invited ones. In order to determine the uninvited guests, a mischievous trick was employed.

Natives said that if a stranger stepped over a leaf of the tree, the stranger would emit a rapid burst of foul air. The stranger would surely blush to shame. So that during big barrio banquets, natives would assemble to climb the big tree to break a branch of leaves to be placed secretly at their doorsteps.

The name of that big tree, now extinct was Malabago. Perhaps that tree held a special meaning to the natives that in due time, they were calling their barrio Malabago. Thus, the barrio came to be known as Malabago.

***Navaluan***

At one time in the history of the barrio, more than half of the married woman were widows. It was the belief during those days that it was not advisable for a married woman to visit that place because if she persisted it would not be long when she herself became a widow.

Thus, the barrio became a dreaded place for married couples. “Navaloca no onlacad tan” so they said, meaning you will become a widow if you go there. Hence, Navalo and a suffix of “an” to denote a place came to be the name of the barrio, Navaluan.

***Nibaliw***

There used to be an old river, tributary of the Angalacan River which was located in the present location of Mangaldan Central School, passing through the Romana Peanut Brittle Building Site, extending up to the barrios of Tebag, Salaan and Bantayan and finally making its way to the sea in San Fabian. Chinese junks used to frequent the place to barter their goods with the native products.

The place just across the river was named “Nibaliw” by the people since one had to cross it in a banca before reaching the place.

***Osiem***

During the pre-Spanish era, a native chieftain named Osem ruled this barrio. When the Spaniards arrived in the 1600’s, a Spanish Missionary went to the place and asked a native who their ruler is, and the native answered Osem. Thus, the Spaniards referred to this place as Osiem. Slip of the native’s tongue led to the name Osiem.

***Palua***

There was once a datu who ruled over his subjects very kindly and compassionately. He loved his people as much as they loved him. When he died, the people were heartbroken. Men and women, young and old came to pay their last respects as they wept hard.

So it was not unusual that such conversations as the following would be heard: “Nialara’y man-palua”. (Here come people who will shed tears.) Nanlapuan yo? (Where did you go?) Nan-palua. ([here] where we shed tears.)

Soon after, the place was referred to as Palua.

***Poblacion***

Before the arrival of the Spaniards in the country, the Filipinos did not constitute a single nation or single state. What existed in the Archipelago were distinct states or political units known as barangays. When the Spanish Missionaries came, they formed “pueblos” out of the barangays. These are equivalent to municipalities today. The center of the town was called Poblacion and we have maintained that name up to now. In each town or municipality, the center area where we usually find the parish church offices of the municipal officials, the central school, market, plaza and other important offices, is called Poblacion.

***Pogo***

Once upon a time, this part of Mangaldan was a hunting ground for quail or pogo. People went hunting as a sport as well as to catch the small birds for food. Before long, people from other places went there, too. Children enjoyed gathering quail eggs which are delicious when boiled or mixed with other delicacies.

Thus, the barrio earned the name Pogo.

***Salaan***

There was no record of the formal beginning of Brgy. Salaan, but it was believed that this was established during the Spanish Era. The first settlers of Salaan were the Ilocanos from La Union and Tarlac.

The name Salaan is an Ilocano word meaning “a place to dance” or a place where socials are usually held.

Old folks in the barangay say that during the Spanish Times, the place was the gathering area of people looking for entertainment. There used to be a place in the Barangay where a dance was usually held. Ladies accompanied by their fathers usually went to the place, where gentlemen were required to purchase a ticket in exchange for a dance with the ladies. The number of ticket purchase was also the number of times the gentlemen were allowed to dance. The fathers of the ladies acted as bodyguards as well as collectors of the tickets.

The place was eventually called Salaan, a place to dance.

***Salay***

According to the barrio folks, this part of Mangaldan used to be a commercial center famous for selling dried fish called “salay”.

People who wanted good-quality salay usually went to this place. Thus, the place was eventually named Salay.

***Talogtog***

Long, long ago, when Chinese traders monopolized the local commerce and trade, the natives always looked forward to their coming. It was a chance for them to buy or trade the things they needed but could not find in their place and also an opportunity to sell their own products to the Chinese. These boat-sailing Chinese traders used to land in Binloc, travel through Bateng and to this place which we now call Talogtog.

When the traders came, the men would beat on their drums or “taltagan” to let the people know. And the men would continue beating on their drums for some time, until even people from other places had come. When this happened, the children would chant to the beat of the drums, saying, “Tog-Tog-Tog! Matalakotog! Talogtog!”

And that was how the place earned the name Talogtog.

***Tebag***

Once upon a time, the Angalacan river, which was then filled with fresh, clear water, flew smoothly from Embarcadero winding its way to the place now called Tebag. As the years passed, the riverside was slowly eroded. So, the natives referred to it as “dalin ya atebag!” (Eroded land) When someone from a distance would ask, “Iner so laenmo?” (Where are you going?) “Dimada tebag.” (From the place which was eroded by the river.) Soon, the place was referred to as Tebag.

**Political History and Present Administration**

The people of Mangaldan fought actively in several revolts against Spain. Sometime, in 1660-1661, Mangaldan became the seat of the rebel kingdom of Andres Malong after Binalatongan fell in the hands of the Spanish forces. In 1762, the inhabitants participated in the revolt led by Juan dela Cruz Palaris. Again when the Philippine Revolution broke out, many joined the forces of General Emilio Aguinaldo.

The political evolution of Mangaldan has been greatly shaped by Spaniards who ran the affairs of the town. In 1727, Mangaldan was a Spanish pueblo and Mapandan was annexed to it as a Barrio until 1903-1908. It was also in 1727 when a decree was issued by the Spanish authorities, which allowed Filipinos a hand in running the affairs of the local governments. Don Santiago Senen was appointed chief executive with the title of “Kapitan Basal” or town executive.

From 1727 – 1896, a period of 170 years, there were 152 Capitan Basal who got their appointments from 62 Padre Curas. Each Capitan Basal served only for a term of one year and then reappointed, if found good. From 1877 to 1896, the term of office was increased to two years without re-appointment. By 1897, the Spanish rule in Mangaldan ended due to the Revolution that broke out.

The town has its distinguished sons in the field of politics in the persons of:

1. the late Atty. Bernabe Aquino

Provincial Governor of Pangasinan 1928-1931

CFI Judge of Tarlac, 1960s

2. the late Dr. Jose L. de Guzman

Congressman of the 3rd District 1950-1953

Member, Provincial Board 1946-1949

Delegate, Philippine Constitutional Convention of 1935

3. the late Atty. Eugenio Estayo

Member, Provincial Board 1922-1925

4. the late Atty. Emiliano L. Abalos

Member, Provincial Board

Delegate, Philippine Constitutional Convention of 1970-1971

5. the late Atty. Teofilo Cabrera

Member, Provincial Board 1952 – 1954

6. the late Atty. Adriatico Golea

Member, Provincial Board 1959-1963

7. the late Atty. Luis E. Serafica, Sr.

Member, Provincial Board 1984-1987; 1988-1992

8. Atty. Manuel D. Ancheta

Member, Provincial Board 2001-2004; 2004-2007

The following are the chief executives of the town:

**Reign – Capitan Basal (1727 – 1821)**

|  |  |
| --- | --- |
| 1727: Don Santiago Senen | 1777: Don Pascual Lomboy |
| 1728: Don Juan dela Cruz | 1778: Don Julian de Guzman |
| 1729: Don Juan Bautista | 1779: Don Domingo Soriano |
| 1730: Don Pedro Casipit | 1780: Don Pascual Lomboy |
| 1731: Don Juan de Ocampo | 1781: Don Juan Amansec |
| 1732: Don Pedro Casipit | 1782: Don Bartolome de Vera Masa |
| 1733: Don Santiago Casipit | 1783: Don Fulgencio Caramat |
| 1734: Don Domingo de Guzman | 1784: Don Bernardo Lazaro |
| 1735: Don Juan dela Cruz | 1785: Don Bartolome V. Masa |
| 1736: Don Domingo de Guzman | 1786: Don Manuel de Vera |
| 1737: Don Pedro Casipit | 1787: Don Gabriel de Guzman |
| 1738: Don Alfonso Mateo | 1788: Domingo dela Cruz |
| 1739: Don Luis Lomboy | 1789: Don Domingo Amansec |
| 1740: Don Lorenzo de Vera | 1790: Don Domingo dela Cruz |
| 1741: Don Domingo dela Masa | 1791: Don Juan de Vera Masa |
| 1742: Don Domingo de Guzman | 1792: Don Vicente Casupang |
| 1743: Don Tomas Ventura | 1793: Don Vicente Bernardo |
| 1744: Don Jose dela Cruz | 1794: Don Jose Salvador Caramat |
| 1745: Don Domingo de Guzman | 1795: Don Mariano Almonte |
| 1746: Don Domingo Gervacio | 1796: Don Pedro Casipit |
| 1747: Don Miguel Fabia | 1797: Don Pascual Gallardo |
| 1748: Don Esteban Satyan | 1798: Don Domingo de Guzman |
| 1749: Don Mateo David | 1799: Don Domingo dela Cruz |
| 1750: Don Domingo de Guzman | 1800: Don Pedro Geronemo |
| 1751: Don Lorenzo Lazaro | 1801: Don Mateo Caramat |
| 1752: Don Martin Fernandez | 1802: Don Jordan Tambaoan |
| 1753: Don Manuel Salvador | 1803: Don Manuel de Vera |