



THE LIFE OF JULIA HIDALGO Y MAANO: A DOCUMENTARY WRITE UP

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Abstract: The main objective of this study was to investigate, examine and analyze the Life of Julia Hidalgo known as a local saint and mystic Inang Uyang. The study made use a descriptive research methodology to assess the history of Julia Hodalgo. The subjects of this study were the selected locals of Barangay Daig, Barangay Malbog, and Barangay Maybo, Boac, Marinduque identified by four (4) considerations: the age, the location, relationship and background knowledge about Julia Hidalgo. One set of guided questionnaire and a tape recorder to record every interview session were utilized in the study. The result of the study served as a reference or source of information about Julia Hidalgo or known as Inang Uyang. Moreover, this may benefit the tourists, students, residents, and scholar who are interested in learning about the culture including its history and purpose of the Feast of Assumption.

Key Words: Inang Uyang, Julia M. Hidalgo, Documentary, local saint, folk beliefs

1. INTRODUCTION

The main focus of this study is to document the Feast of Inang Uyang that is celebrated during the 15th day of August every year at Barangay Isok, Boac, Marinduque. The study is a descriptive type of research which employs interview questions presenting the history of Inang Uyang in data gathering.

The subjects of the study were the locals from Barangay Daig , Barangay Maybo and Barangay Malbog of Boac, Marinduque, and also a priest from the Boac Cathedral Church. The researcher used purposive sampling in choosing the respondents using four (4) considerations: the age, location, the relationship and background knowledge of Inang Uyang.

Specifically, the study sought to find out the relationship of Inang Uyang to the Our Lady of Assumption.

Presented at the 10th DLSU Arts Congress
De La Salle University, Manila, Philippines
February 16, 2017



2. Inang Uyang's Life and Times

According to respondents: Julia Hidalgo y Maano, also known as "Inang Uyang" was born in Barangay Daig, Boac, Marinduque on April 11, 1887. She was baptized two days after her birth at the Parroquia de la Purissima Concepcion in the town of Boac. She was a beautiful lady with long black hair. Her parents were Higinio Hidalgo and Rafaela Maano. Julia was a pious woman. Most probably she had her primary education in Boac. Catechism was taught to her in the church during Sundays. Because of this, she became more aware of the teachings of the church. Her spirituality grew more as she attended the everyday masses at a very young age of nine years old. She was known for having a devotion to the Blessed Virgin Mary (Purissima Concepcion). Because of being a virtuous person, she was able to encourage and influence many people. That is why they would always sponsor the mass or even during the feast of Boac.

When the number of the people Inang Uyang had inspired with her religiousness became great in number, they built a group in the year 1954 known as the Assumption in which Inang Uyang was the propagator. In the same year, the feast of Assumption started. Devotees donated cash and were able to purchase the image of the Assumption for the feast. They also used the donation money to feed and help other people. They mended the floors of the Boac Cathedral. They helped a priest by sponsoring a retreat.

Because of the Inang Uyang's religious influences, people became more aware of her religious activities. She influenced mostly women. They go to the church every day to pray to the Virgen de la Purissima Concepcion and to receive Holy Communion. In 1928, the *cofradia* (a group or organization of the Roman Catholic religion responsible for the material care of religious images, pilgrimages, and ceremonies) of Inyang Uyanng purchased the present image of the Our Lady of Assumption. The said image was brought from the shop of Mr. Maximo Vicente in Manila. The image was first venerated on August 15, 1928. People—not only in Boac—but of the whole province of Marinduque assembled at the feast. Later on, the devotion to the Assumption reached out to the neighbouring provinces like Mindoro and Quezon.

3. Folk beliefs from selected towns in Boac, Marinduque

Believers distinguished and until now still distinguish Inang Uyang as a woman with an extraordinary ability to talk to God and/or His servant. They believed that she really could communicate with God; she was often found singing on her balcony, sometimes even talking to thin air—as if she was really having a conversation with something or someone, which led people to believe was the reason for her helpful nature. She never failed to support her people with any aspect. She was also perceived because of her beauty, believed to have a sweet fragrant scent on the very trail that she stepped on. Her body also showed no signs of decay and was perfectly preserved. The media went crazy about the miraculous state of her corpse. The belief of the people to Inang Uyang encouraged them to go to church and cherish the faith that they have.

4. The relationship of Inang Uyang and Our Lady of Assumption

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Assumption reached out to the neighbouring provinces like Mindoro and Quezon. The relationship of Inang Uyang to the Our Lady of Assumption is, she as a devotee of the image.

5. CONCLUSIONS

Based on the narrative output presented in Chapter IV, it can be concluded that Julia Hidalgo or Inang Uyang is known from a long time ago and people who were interviewed somehow still remember the background of her life.

The study also revealed that there is a common misconception about the saying or as it is called upon—as the Feast, should supposedly be called the, “Pa-piyesta ni Inang Uyang” and not the “Feast of Inang Uyang”. A possible cause that made it erroneous might be because of the continuous passing of knowledge only through mouth, causing misconception of the background information already known. This affected the structure and the true meaning of the “feast” causing misconception, misinterpretation and misunderstanding. In connection with this, a documented file about Inang Uyang and/or about the Feast of Our Lady of Assumption should be provided for the next generation—that they may be aware or gain the knowledge about the feast. The researcher therefore concludes that the Feast of Inang Uyang should be documented and be disseminated.

6. ACKNOWLEDGMENTS

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Presented at the 10th DLSU Arts Congress
De La Salle University, Manila, Philippines
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