

A CASE STUDY ON THE SELECTED CAVITE HERITAGE CUISINE: A BASIS FOR PRESERVATION

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Abstract: As the historical capital of the Philippines, Cavite holds a glorious past which is not only evident in its various historical attractions but also lies in the heritage cuisine of this province. This study documented the base ingredients, origin, cooking equipment, and preparation method of the selected heritage foods and analyzed the oral and documentary evidence to find its significance in the different municipalities in Cavite. In addition, the researchers also included the issues and concerns that are relative to the heritage cuisine. The specifics of the Australia ICOMOS Burra Charter for Places of Cultural Significance, 2013 (Australia ICOMOS 2013) was used as the theoretical framework for this research in establishing a detailed statement of significance. The researchers used case study as a research design and expert sampling for its method of collecting data. After the collection of all the historical data available, heritage food experts were invited to participate in the in-depth online interview to verify the gathered information that was later analyzed using content analysis. The findings showed that the heritage cuisine in Cavite was heavily influenced by the countries who settled in the province ever since the Manila-Acapulco galleon trade. In addition, the identified heritage food has great significance in terms of its social, aesthetic, and historic value but is currently facing different concerns and issues. In conclusion, the heritage cuisine in Cavite signifies the identity of the community where it originated and they were part of the daily lives and shared traditions of the locals during large social gatherings. Based on the results, the researchers recommended that the collective efforts of the government and other heritage food experts are needed to promote the heritage cuisine to younger generations. Festivals, restaurants, and documentaries can also increase its awareness and successfully preserve the different heritage food.

Keywords: Intangible heritage, heritage preservation, heritage foods, Cavite.

I. INTRODUCTION

Throughout history, food plays a huge role and has an integral part of our lives along with other distinguishing elements of culture. It holds a great potential to contribute to sustainable competitiveness in a destination. Being marked as the Capital of Philippine Heritage Cooking, Cavite has its own method of cooking their traditional culinary food that was developed over the years and its geographical location played an important part in shaping its cuisine. Unfortunately, Cavite's heritage cuisine has been challenged by different factors. As stated by food experts, Cavite's local dishes are not really well-known and a lot of studies have been saying that it can be gradually forgotten because of commercialization and industrialization making it more important than ever to reach out to artisans and cooks who are keeping this culinary heritage alive. The researchers analyzed and explored various heritage foods from the selected municipalities in Cavite to find its significance. Australia ICOMOS Burra Charter for Places of Cultural Significance (2013) was used as theoretical framework and the researchers gathered the data of the identified heritage food in Cavite namely, pansit pusit, bacalao, calandracas, ciento quince, and bibingkoy (ABS-CBN News, 2019; GMA Public Affairs, 2017 & 2018). The basis in choosing the heritage foods was the study of Toledo et al. (2018) wherein the result showed that there was a lack of community awareness of the said dishes.

The basic foundation of this study is supported by the Republic Act 10066, a cultural heritage act of 2009 providing for the protection and conservation of the national cultural heritage. As stated by the United Nations Educational, Scientific and Cultural Organization (UNESCO), heritage is a legacy in the old days that are continuously passed on to the next generations. Culinary history of Cavite started when the foreigners arrived in the Philippines along with their products and condiments for the purpose of commerce. It was the beginning of a major influence and contribution of foreign traders within the Filipino culture. Products from Chinese traders began in the tenth or eleventh century but there are speculations that the undocumented exchange happened as far back as 7th century AD with ancient coins and porcelain as trading goods through the Galleon trade (Arzadon, 2019). 'Pancit' is one notable contribution of China in regard to the food. And up until now, there are several markets that offer this kind of food with different styles of cooking. In the province of Cavite, there are many variations of food produced based on its unique identity and the ingredients used are found locally.

This research addresses the problem of how to come up with preservation plans for heritage cuisine specifically in the case of selected municipalities in the province of Cavite, Philippines. The research also aims to obtain the following objectives: (1) to know the different base ingredients, origins, cooking equipment and preparation methods used of heritage cuisine from the selected municipalities in Cavite; (2) to find the significance of the heritage cuisine of the province regarding to its aesthetic, historic, and social value; and (3) to determine the issues and concern relative to the heritage cuisine from the selected municipalities in Cavite.

The rationale of this research is to raise awareness of the existing heritage cuisine in Cavite and preserve its subsistence. The findings of this study would be highly significant and beneficial to the local government, community, and future researchers. It will introduce additional insights and can also motivate the Cavite's local government and local community by means of providing further information in preserving heritage cuisine so that they will be more knowledgeable. Also, experts in the field of heritage cuisine will be benefactors as well since the purpose of researchers in conducting this study is to keep Cavite's heritage cuisine alive. Future researchers will also be guided when doing paper that is related to the study.

II. LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

Like other types of heritage, food in the heritage context invokes a sense of culture that should be protected from the transience of time (Brulotte & Di Giovine, 2014/2016). It is about supporting and recognizing culinary values that help form personal and cultural minds (Alexopoulos et al, 2020). Di Giovine (2016) argues that heritage cuisine plays a major role in cultural revitalization movements because the food's preparation to consumption embodies social facts which hold the identity of the place. This finding is supported by Demgenski (2020), he emphasizes that food in the heritage context are important markers of identity as it can even act as a "recall trigger". It conveys messages of the deep systems of the local's cultural lives (Florendo, 2019). Di Giovine et al. (2016) also suggest that food represents heritage in action in different ways. First, food moves as an element of heritage over time as it is recreated and conceptualized. Second, it moves people emotionally which conveys values about their history. Lastly, food travels through space in their place of origin.

Since the UNESCO Convention for the Preservation of the Intangible Cultural Heritage (ICH) was adopted in 2003, the critical value of intangible aspects of heritage has been increasingly understood and appreciated globally, with food having an important role to play (Alexopoulos et al, 2020). Centered on the five (5) areas of intangible cultural heritage referred to in Article 2 of the UNESCO Convention, culinary heritage falls within the context of social traditions, rituals and festive events. The research of Petronela (2016) illustrates the importance of a place's intangible cultural heritage. According to the results of the data that they have collected, ICH has increased the country's revenue, generated jobs, and encouraged the tourists to try various cultural products that a country offers. This finding is supported by Polat & Polat (2020) conclusions that local cuisine can be used to attract people looking for authentic dishes. The successful utilization of this attraction would lead to both rural and regional growth. Petronela (2016) further explains that heritage as a collection of meanings and ideals, and as an embodiment of symbols in a given culture is an important component of national identity and representation.

In the present, heritage cuisine is playing a major role in influencing the worldwide market. In 2018, the interest of tourists in local culinary and its history and culture has increased which improved gastronomic tourism and later became a primary factor in selecting tourist destinations (World Food Travel Association, n.d.). Gastronomic tourism promotes

regional growth by establishing a link between food and tourism and preserving local identity, culture and financial conditions (Akmase et al., 2016).

In the context of the Philippines, heritage cuisine is not given its needed recognition (Liba et al., 2017). Even though it is growing, there is not a lot of historical study on the original Filipino cooking rituals (Poncesca and Trinidad, 2018). Filipino culinary heritage is even feared by the experts to disappear in the near future due to commercialization and industrialization (Liba et al. 2017; Quirino, 2018).). In a smaller scale setting, as the historical capital of the country, the memories of the glorious history of the nation come first when one speaks of Cavite, throwing the grandeur of its rich food heritage into the shadow (Provincial Government of Cavite, 2018). Although previous studies have attempted to explore the heritage food in Cavite, there are no studies that investigated the significance of the heritage food of the province in a historical approach. Thus, the researchers decided to analyze and explore the stories behind the base ingredients, origins, cooking, and preparation method of the various heritage foods in Cavite and find its significance with regard to aesthetic, historic and social aspects.

The specifics of the Australia ICOMOS Burra Charter for Places of Cultural Significance, 2013 (Australia ICOMOS 2013) was used as the theoretical framework for this research by defining oral and documentary evidence and establishing a detailed statement of significance. This framework has also been used by various published studies focusing on food heritage (Mercado & Zerrudo, 2018; Mercado & Adalencio, 2020).

The figure below shows the conceptual framework based on the Burra charter. This illustrates the process of how the researchers will create a comprehensive statement of significance which can help to preserve the heritage food in Cavite.

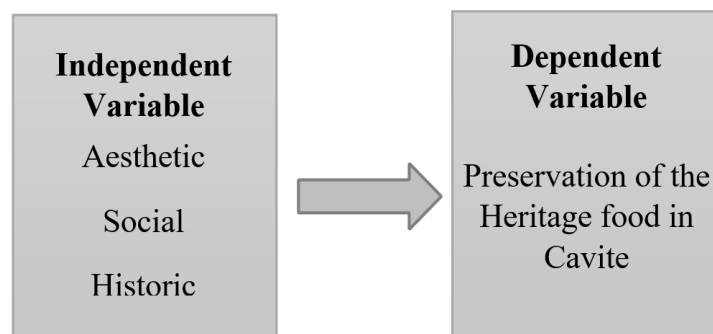


Figure 1. Conceptual Framework

III. METHODOLOGY

The researchers used a qualitative method towards this research, specifically the case study. This type of research design was deemed most appropriate to guide the researchers in investigating and have a comprehensive knowledge about the history of the different heritage foods in Cavite by conducting in-depth interviews and analysis of documented data. The researchers first collected and examined the available data from the different articles, books, and websites. Moreover, the study also used in-depth interviews for the identified food expert to verify the collected data.

In this study, expert sampling was employed as a method in which the researchers determined the selection of the respondents. The researchers conducted interviews with the food historians and heritage food experts of Cavite to gather more information about the history of the selected heritage cuisine. The interviewees who participated in this study consisted of four (4) food experts and historians who were knowledgeable about the identified heritage foods. The identified heritage food experts are the following: (1) Mr. Sonny Lua, owner of Asiong's Restaurant in Silang Cavite that serves authentic Caviteño cuisine, (2) Mr. Christopher Carangian, the culinary general of the Philippines, (3) Ms. Agnes Poblete, an expert in Bacalao from Cantina De Tita A, Cavite City, and (4) Mr. Arnel Beruete, a local history enthusiast and a Chabacano writer.

An interview guide was used in this study with a less formal set of questions. The researchers modified the sequence and wording of questions which involved asking open-ended questions to the research participants to gather more detailed and in-depth information about the Heritage Cuisine of Cavite. An invitation to the interview along with the information sheet and consent form were sent by the researchers to obtain their willingness to participate in the study. After receiving their

approval, the interviews were then scheduled on their time of convenience. Due to the physical contact limitations, the researchers used *Zoom*, an online platform of communication to collect the primary data.

The analytical method that was used for this study is content analysis. The researchers carefully analyzed the collected primary and secondary data in order to recognize recurring themes, subjects, concepts, and trends of significance.

IV. RESULTS AND DISCUSSIONS

Pansit Pusit

Pansit pusit or "*Pansit choko ensu tinta*" is a black seafood noodle dish made with squid ink and rice vermicelli known as *bihon* in the Philippines. Its origin can be traced back in Cavite City. Based on the data that were collected by the researchers, there are two stories that are associated with this heritage dish. The first one was the story of Sonny Lua who owns the Asiong's Restaurant in Silang, Cavite. As shared by Lua during the interview, the modern *pansit pusit* was created based on the recipe of his grandmother. Meanwhile, the cookbook of a known historian shows that this dish started with fishermen to extend their freshly caught squids (Ramos, 2018). The culinary general of the Philippines supported this finding during the online interview with the researchers, according to his story, since the small squids that were caught by the fishermen are not sellable in the market, they always give that seafood to their less fortunate neighbors. To prevent it from spoiling easily, the people will cook the squids as *adobo*, a Filipino dish stewed in vinegar, soy sauce, bay leaves, and peppercorns. After that, they will add *sotanghon* (cellophane noodles) in order to extend this dish.

Two of the experts that were interviewed for this study have been serving this dish in their own Caviteño's heritage cuisine restaurant. One of them is Sonny Lua who is already mentioned in the first paragraph. The ingredients that he was using for *pansit pusit* was from his grandmother's recipe for *pusit sotanghon*. The broth was just reduced to capture the interest of younger generations. His recipe consists of onion for sautéing, vinegar to remove the stench smell of the fish, fish sauce, and pepper, different vegetables such as cabbage, carrots, and spring onions. The main ingredients would be the squid ink and the *bihon* or rice vermicelli. According to him, *pansit pusit* was formed because Cavite city was rich with marine life.

When it comes to the cooking equipment used on this dish, Caviteños use different materials that have been influenced by countries who came to trade in the Philippines. An example is the wok which originated in China, but it is now a common tool not just in the province but in the whole Philippines as well. This material has been used by the locals to cook the *pansit pusit* together with the sautéing ladle. According to Andalecio & Mercado (2020), most of the variations of *pansit* in Luzon share the same common material.

Since squid has a short shelf life and most of the locals do not have refrigerators and electricity in their respective houses, the unique way of Caviteños in preparing *pansit pusit* is through *sangkutsa* (parboil), an act of sautéing the ingredients such as onion in a hot fat or oil to prevent it from food spoiling. According to Sonny Lua, *pansit pusit* needs to be half cooked a day before cooking it. Once sautéing is done, the squid ink and a little amount of water should be added which is one of the main ingredients in making this heritage dish as it serves as the coloring agent. After that, to remove the fishy smell of the squid, pouring a small amount of vinegar and waiting for it to boil can help reduce its stench smell. The next step in the process would be adding the seasonings such as fish sauce and pepper then the sliced carrots and the *bihon* will be added after. Once it boils, the last ingredient is the cabbage since it can easily be cooked. For the recipe of Sonny Lua, the dish is topped with different vegetables (sliced carrots, spring onions), *chicharon* or pork skin crackling, fried garlic and *kamias* (bilimbi) to add some tanginess in the pansit. But if *kamias* is not available, Caviteños usually use mango or *calamansi* as a substitute.

Moreover, to find the significance of this dish in terms of its aesthetic value, the sense of taste and appearance of the dish will be discussed in the following paragraph. It is an essential component to determine the quality as well as the characteristic of the dish itself. *Pansit pusit* paved the way to its artistic and unique appearance in contrast with the classic variety of *pansit*. Ramos (2018) stated in his book that *pansit pusit* is colored black because it was only eaten during funerals or Lenten season. The green color of *kamias* serves as the souring agent that brings a different flavor in *pansit* while the orange color of the fried garlic makes it even more attractive as well as tempting to the eyes of

individuals who eat it. The taste of this dish is tender and there are different layers of flavor as it is crunchy because of the *chicharon* and the souring taste brought by *kamias* together with the saltiness from the fish sauce.

This dish is one the variations of *pansit* in the province that holds great social value in the different municipalities in Cavite. It refers to the associations of the heritage dish with the locals of the community. This is an important aspect of intangible cultural heritage to know its spiritual connections and cultural meanings that contributes to the sense of community's identity (Australia ICOMOS Burra Charter, 2013). According to the experts, *pansit pusit* was served by the Caviteños regardless of the time or occasion. Christopher Caraingan, the culinary general of the Philippines said during his interview that this food was eaten every day that it had become a part of his culture. According to him "*Nung bata kami talagang part ng kultura namin yung pansit pusit. Common na food siya every day, araw araw noong unang panahon*" ("*When we were young pansit pusit is already a part of our culture. It's a common food every day, it's an everyday food during the old times*"). Based on the interview that the researchers conducted, it was found out that this heritage dish is part of the *ropa vieja* culture of the Filipinos. Arnel Beruete, a local history enthusiast defined this term as 'old clothes' which refers to the recipes that were recycled and turned into a new dish. According to his interview, this was a term used during the 40's to 60's. The locals were accustomed to cooking this dish every time that there is a leftover *adobong pusit*, a Filipino dish made with squid and cooked in soy sauce and vinegar. This finding was also supported by other experts who grew up in Cavite eating this heritage dish. Agnes Poblete, a local culinary expert said that *pansit pusit* was used by the elderly to make them eat the same dish "*Yung pansit pusit diba inaadobo muna yun, dun naman kami nagogoyo ng matatanda. Kung ano yung adobong pusit pagdating ng hapunan iluluto nila yun ng pansit kaya takam na takam pa din namin kainin*" ("*The pansit pusit is always cooked first as adobo, that is when we are tricked by the the elders. The adobong pusit that was served will be cooked as pancit for dinner, which is why we are still excited to eat the dish*"). This shows that the *pansit pusit* has been an important part of the local's culture.

This heritage dish is not just significant in terms of its social value but also in a historical perspective as well. This refers to the associations of the different heritage dishes to the major events that had significant impact in the society (Australia ICOMOS Burra Charter, 2013). *Pansit pusit* is a combination of *adobong pusit* and vermicelli noodles. From these two facts, the influence of other countries is already evident. Adobo is a national dish of the Philippines which was derived from the Spanish word *adobar* which means to marinate in vinegar. It is a process used for preserving food. According to a Philippine Colonial Food Historian during an interview with Metro Style (2020), the first record of adobo was written in 1613 by the Spanish Missionary Fr. Pedro de San Buena Ventura. The *adobong pusit* has a similar cooking process but the only difference is it uses squid ink. The use of this ingredient existed even before the 18th century because evidence showed the possibility of the influence of *adobong pusit* to the culinary of the Basque country according to an anthropologist specializing in Heritage in Identity during the same interview. Based on the experts, the recipe of the *adobong pusit* was brought in Basque by the Jesuits who came from the Philippines, the arrival of Jesuits was recorded in 1581 during the Spanish Colonial Period (De La Costa, 1959). On the other hand, another ingredient of this dish that was influenced by other countries was the rice noodles. This ingredient originated in China during the Han Dynasty (Na & Guansheng, 2016) and was introduced by the Chinese traders in the Philippines during the pre-colonial period. The Filipinos adopted its process which later became one of the culinary traditions of the country (Andalecio & Mercado, 2020).



Figure 2. Image of the traditional pansit pusit at Asiong's Restaurant in Silang Cavite (Asiong Caviteño Restaurant, 2018)

Bacalao

For the next heritage dish, the origin of Bacalao can be traced back to the countries who were part of the galleon trade during World War when Cavite City became the port of call for ships transporting general cargo from Acapulco to Manila. Bacalao is the Spanish term for dried and salted codfish which can be found in the European seas (Lee, 2019). It is part of numerous dishes of Spain and Portugal but since it is an expensive fish in the Philippines, the *labahita* (surgeonfish) was usually used as an alternative for the heritage dish. According to Agnes Poblete, owner of Cantina De Tita A that serves this dish, by working under the Spaniards, the Caviteños learned how to cook and adopt this dish as they prepare and serve it at home.

Aside from the *labahita*, this dish also contains different vegetables (potatoes, carrots, bell pepper, garbanzos, garlic, onion, and tomatoes), herbs and spices (laurel and pepper, and *achuete* or annatto to achieve its vibrant orange color). These ingredients were based on the recipe of Agnes Poblete who is known as an expert in Bacalao. During the interview, Poblete shared that the recipe that she was using in her restaurant was inherited from her parents and grandfather who are pure Caviteños. Since then, she has been maintaining and using the same recipe. Moreover, in the midst of all modernity, the traditional equipment for this heritage dish can still be seen in Cavite City. The Cantina de Tita A continues to utilize the *kalang kahoy* or the wood-burning stove for Bacalao which is the original stove that was used by the older generations. According to her, using this equipment prevents the bacalao from being dry because of the slow fire. They have been also using wok, stock pot, soup ladle, and sautéing ladle in cooking this dish.

This method is typically practiced especially in big celebrations wherein *kawa*, a large cauldron intended for wide servings is used. Caviteños is known as for their luxurious preparations for food that were served in special occasions. The preparation of cooking bacalao usually starts as early as Monday as they look for a quality fish that they will use in the recipe. Then the day before Good Friday, they will shred the *labahita* fish ahead of time and they will soak it overnight for it not to be stench and salty. Most often, the way they start is through cooking potatoes, carrots, bell pepper, and garbanzos. Then, on a separate pan, the garlic should be sautéed in a hot fat or oil. The onion and tomatoes are the next ingredients to be put in. After that, the dried fish should be added together with other ingredients such as tomato sauce and *achuete* sauce to achieve the desired colour of bacalao. Along with this is the herbs such as pepper and laurel then a little amount of water. Later on, the potato, carrots, bell pepper, and garbanzos that were set aside should be added. For the finale, the garlic will be added as the toppings.

In terms of its aesthetic value, it has a rich taste which can be perfectly paired in steamed rice and even in bread like *pandesal*, a typical bread in the Philippines that is made of flour, eggs, yeast, sugar and salt. It makes them uniquely different because of its own cultural and geographical context. According to the expert, the original version of bacalao is salty but the Cavite's version is perfectly balanced. The main reason for this was because they soaked the fish overnight and they knew how to properly combine other ingredients to make it tastier. It is also said that the key to having luscious bacalao is to start with a good selection of dried fish. The dish itself is special because of its authentic taste which is also the reason why tourists always wanted to try this popular heritage dish and keep them from coming back to the province as it is simple yet delicious.

In addition, bacalao also holds social significance in the province. This is one of the heritage dishes in Cavite that can only be found in the tables of the locals at a specific time. As a substitute for eating meat on Good Friday, it became a tradition to serve this dish during the lent season. This tradition is called *pag-aayuno*, an act to abstain one from eating meat during the Lent season. According to Arnel Beruete when asked about this dish, he said "*Wala kang makikita sa mga bahay dito na naghanda ng Bacalao sa Fiesta during the 60's and 70's*" ("You will not find anyone who served this dish in a fiesta during the 60's and 70's"). Since it was served during the holy week, the complex preparation of the Bacalao itself also became a tradition of the Caviteños. According to the experts, the preparation of cooking this dish for Good Friday can take almost a whole week. Agnes Poblete shared during the interview that before the Good Friday came, they will already prepare the fish that they will cook "*So, day before ng Biyernes Santo, piniprepare na ng nanay ko yung isda. Binababad niya overnight tapos hihimayin na namin para pagdating ng Biyernes Santo iluluto niya na lang yun.*" ("So, the day before Good Friday, my mother will already prepare the fish. She will soak it overnight and then we will shred it to pieces so she can just cook the dish when Friday comes"). This means that this heritage dish also shows that the tradition of the Caviteños is heavily rooted with their religious beliefs.

Numerous heritage dishes were results of the Acapulco-Manila Galleon trade wherein the Cavite city was used as a port for trade activities during the Hispanic rule (Legarda, 1955). Bacalao is one of the heritage dishes that was adopted by the

Caviteños during this time. This also provides evidence of the deep connections of the Filipinos with Christianity that was brought by the Spaniards. As mentioned before, this heritage dish is only served during the lent season, this was originally



practiced by the Spaniards as a substitute for eating meat during the Good Friday (Resch, 2018).

Figure 3. Image of Bacalao in Cantina De Tita A (Heussaf, 2019)

Calandrakas

This dish was derived from the word '*calandra*' which refers to a funeral stretcher that is intended for wakes and is usually served in the coastal towns of Cavite. According to Ramos (2018), the dish was always present in this kind of setting because people nearby would constantly bring *abuloy* or presents to the grieving family who have lost their loved one. Neighborhoods show their condolences in the form of giving freshly harvested vegetables or whatever food available in their respective houses which will be used in cooking calandrakas. It was supported by Christopher Carangian, a culinary general during his interview for this study when he mentioned that he tried different versions of calandrakas in Imus and Tanza. Based on his observation, Imus used macaroni type of noodle while the *sotanghon* (cellophane noodles) were used in Tanza. Later on, he realized that there were no standard ingredients for this dish because the cooks are only dependent on the existing offerings that they gathered from neighboring households. The researchers collected and analyzed the ingredients that were common in the municipalities in Cavite where it was usually served. It was found out that the most common ingredients are *sotanghon*, different meats such as chicken, beef, or pork and various vegetables such as cabbage, carrots, potatoes, chickpeas, eggplant, and banana heart as it is abundant in the province. In terms of the cooking equipment, it has been using similar materials with the *pansit pusit* such as the wok and sautéing ladle since it is also a noodle dish. But there are instances that it was prepared using a saucepan for a deeper material.

The preparation of cooking this heritage dish will start once the funeral stretcher finishes collecting food donations from neighbours. Family members will then use it as an ingredient to the dish that will be served to individuals who are attending the funeral wake. The cook will start to prepare the *kawa* (large cauldron) and will begin sautéing the garlic. After that, the chicken broth will be added and once it boils, the head cook has its own way of adding other ingredients based on their own preference.

This dish has a unique aesthetic value. The plenty of vegetable ingredients used in cooking this dish makes it healthy and more flavourful. It is said that those who eat calandrakas are said to be full and satisfied for the reason that the *sotanghon*, a chewy texture makes the dish a heavy meal. It has no distinct taste as there are no standard ingredients used in making Calandrakas.

The preparation and how this heritage dish was served before already shows the social significance that it holds. The absence of a standard recipe for this dish lies with the culture of the Caviteños. As stated by Christopher Carangian in the interview "*Tulong tulong yung mga magkakabaryo na ilagay yun [sangkap] doon [sa calandra] at magkaroon ng magandang lutuin, depende na dun sa magluluto kung ano yung kalalabasan ng niluto niya*" ("People in the same village will help each other to collect and put those [ingredients] there [in the funeral stretcher], the outcome of the dish will depend on the cook"). This just shows of how generous the locals are during that time. In the Philippines, offering an *abuloy* or donation is one of the common practices of the Filipinos, but instead of using money, Caviteños offer food and harvested vegetables that they have. This tradition also promotes the "*bayanihan spirit*" or the communal work of the different towns in Cavite.

Lastly, the historical value of this dish lies during the galleon trade when a lot of Spaniards and Mestizos settled down in the province which gave birth to the language Cavite Chabacano. The word calandrakas uses this Chabacano for its name.



It shows that language is not the only thing that was formed during that time, Caviteños have learned to also adopt the different food and ingredients from those colonial countries. On the other note, the ingredients used for Calandradas also signifies the influence of the Chinese. It is one of the dishes in the Philippines that uses *sotanghon* or cellophane noodles which originated in China. Noodles were only one of the many products brought to the country by the Chinese during the pre-colonial period and the galleon trade who were known as *Sangleyes* or merchants (Reyes, 2017).

Figure 4. Image of the Tanza's Calandradas (Pado, 2018)

Ciento Quince

The name of this dish was derived from the Spanish word for number 115. This is due to the fact that it uses this much chilies in the standard recipe. Unfortunately, Ciento quince is already an extinct chabacano dish but was discovered by Christopher Caraingan during a funeral wake that he attended. In the interview with the researchers, Caraingan shared that during that time, his friend asked him to cook his favorite Caviteño dish that was prepared by his grandmother. Realizing that the dish is existing for more than 80 years, he decided to research and recreate Ciento quince. This heritage food was very common during the Spanish occupation particularly in the coastal areas of Cavite. Its geographical location has influenced how this heritage dish was formed.

Ciento quince originated in Cavite city and since it is located in the coastal area, their main source of ingredients is the marine life. This consists of jackfruit, coconut milk which are combined with crabs, shrimp, mussels, as well as *liempo* (pork belly). According to the expert, this dish has two versions. One for the people living in poverty and another for wealthy households. Those who have a higher spending budget will use different seafood such as shrimp and crabs together with jackfruit and pork. Meanwhile, Caviteños who do not have enough money to buy extravagant ingredients would use *kangkong* (water spinach) instead of jackfruit.

Caraingan demonstrated the method of cooking Ciento Quince in his guesting in GMA Public Affairs (2016). The manner of preparing this dish is through sautéing garlic and ginger in a hot pan with oil. Then adding pork until it becomes tender, the 115 chilies should be sliced together with the onions. It will then be mixed with the other ingredients like crabs and shrimp. After that, unripe jackfruit, and *gata* or coconut milk will be added. The dish will be ready to be served once it is done boiling.

Moreover, the aesthetic appeal of this heritage dish is similar with *ginataang langka* at first glance which also uses unripe jackfruit cooked in coconut milk. However, ciento quince is more special because one whole large jackfruit and coconut cream are used which gives a thicker and creamy texture that blends well with the intense flavours of chilies and other ingredients. It also has more kick and spice than Bicol Express as the dish uses an overdose of chili. It was a popular dish during the Spanish occupation because of its flavoursome and eye-pleasing appearance of the components.

Furthermore, the reason behind the amount of chilies and the whole jackfruit in the standard recipe actually hold the social significance of this dish. According to Caraingan, this recipe was meant to be served in large social gatherings. Therefore, it was traditionally eaten during fiestas, birthdays, weddings, and other special occasions. In the book *Gabay sa Kasaysayan at Kultura ng Cavite of Calairo* (2018), Caviteños are known to enjoy large social gatherings. The locals always prepare a huge quantity of food for their guests if there is a fiesta, wedding, or even a funeral wake. This just proves of how extravagant the Caviteños are during that time. On the other note, it could be easily misunderstood that this dish signifies social class because of the two versions. However, according to the experts, Cavite's food is for everyone,

all the food eaten by the fortunate can also be eaten by the people with low income. This finding can be extended to this dish as well; although it has a recipe for the wealthy, alternatives are included so those who have lower budget can also enjoy the same dish.

For its historic value, this is another heritage dish that was influenced by the colonial country of the Philippines. The name of the dish itself stems from the influence of the Spaniards in the Philippines. The countries that influenced the majority of Filipino dishes can be recognized through their names because it was usually borrowed along with its recipe (Fernandez, 1988). The Spanish link to Cavite can be traced all the way back to the Philippines' colonization period. Since the Spaniards lived in the Philippines for 333 years, it is not surprising that the Spanish had a significant influence on Cavite's heritage cuisine. The mestizos had a lot of interaction with the locals especially because of the galleon trade rule (Legarda, 1955).



Figure 5. Image of Ciento Quince presented during the Filipino Food festival (Cavite Tourism, 2020)

Bibingkoy

Bibingkoy is also a heritage dish which originated in Cavite City. It was created by Ika Alejo during the Japanese period. During the interview of Lolit Alejo, daughter of Ika Alejo, her mother's bibingkoy was inspired by the Chinese delicacy that she saw in the market which is called *jian dui* or also known as *buchi* in the Philippines (ABS CBN News, 2019). But instead of frying, it is cooked in a similar process like the *bibingka*, a kind of baked rice cake that is typically available every Christmas season in the Philippines and cooked with a heat on top and underneath using burning charcoal. The recipe for this heritage food was preserved by Lolit Alejo by serving this delicacy in her small *carinderia* (food stall) in the market. The ingredients of bibingkoy can be divided into three parts for its *galapong* (batter), filling, and the toppings. The *galapong* is made with glutinous rice flour while the fillings contain sweetened boiled mung beans and coconut cream sauce, and it is poured with the toppings made with coconut milk, sugar, *langka* (jackfruit), and sago pearls which is similar to *ginataan*, a type of Filipino dessert cooked with coconut milk. This heritage food has maintained the traditional cooking equipment used by the original inventor. Although it uses modern equipment such as the gas stove in cooking its sauce, the authentic improvised stove was still in use in cooking bibingkoy. As mentioned before, this equipment is similar to how *bibingka* is being cooked.

Moreover, the basis of preparing bibingkoy is also the same in making *palitaw*, a sweet flat rice cake that floats in boiling water once cooked and the other is *bilo-bilo*, a Filipino dessert made with rounded sticky rice powder where glutinous rice flour is mixed with water and formed into small balls. The first method is to soak the mung beans in water and add sugar. Once it is done, it should be removed from the fire. After that, glutinous rice should be soaked for two to three hours before grounding to prevent rice from being thick. It will be left overnight to let the water seep out from the rice sack. For the next day, it needs to be squeezed or "*kipil*" as the locals call it. It is a way of pressing the mixture when making *bilo-bilo*. The next process is to fill the sticky rice balls with semi-rounded mung beans. The manner of cooking bibingkoy only takes up to 15 to 20 minutes which is similar to the cooking time of *bibingka*. And for the last part, the small balls made with sticky rice will be boiled in the water. Once it boils, the coconut milk, jackfruit, sugar and sago pearls will be added.

In addition, the distinct characteristic of bibingkoy became popular because of its taste as it is said to signify home. Arnel Beruete, a local food expert even described this food as being on another level. When eating bibingkoy, the *gata* (coconut cream) should be viscous and almost like sticky rice. There should be a play on texture and different mouth feel. There

must also be a hint of burnt banana leaves with the sweetness of mung beans and crunchiness of the dough itself. According to Ramos (2018) it needs to be eaten fresh because its shelf life is only for 45 minutes to one hour.

Bibingkoy is another heritage dish that has become a part of the childhood and everyday life of the locals. Instead of getting the Filipino bread *pandesal* or any glutinous rice cakes in the morning like the typical tradition of the Filipinos, the Caviteños will usually buy this heritage food. According to the resident of Cavite City, Arnel Beruete, it is rare to see the locals buy different sweet delicacies. He even stated “*Minsan pagdating ng bibingkoy doon ng seven, mga bandang eight or nine [in the morning] wala na ‘yan, ubos na ‘yan.*” (“*There are times when the bibingkoy was served at seven, it will already be sold out around eight or nine [in the morning]*”). It shows that this heritage food has been imprinted in the culture of the locals.

Lastly, the historical significance of this heritage food is evident on the time of its creation and the delicacy where it was inspired. As mentioned, it was invented and became popular during the Japanese period. The Japanese occupation in the Philippines lasted for over three years from 1942 to 1945 (Philippine Statistics Authority, n.d.). Although it was made during that time, the inspiration of the bibingkoy was from the Chinese delicacy called *jian dui* or also known as *buchi* by the Filipinos. It is another result of the trading and long settlements of the Chinese in the country. Due to the political hardship of their own nation, they decided to live in the Philippines for their own safety (Pacho, 1986). The galleon also contributed to the growth of the population of the Chinese migrants (Reyes, 2017). According to the article of Wickberg in 1964, the population of the Chinese Mestizos account for about five percent of the total number of people living in the country. Their culinary influence on the nation stems out the creation of bibingkoy which later became a huge part of the Caviteños tradition.



Figure 6. Image of the original Bibingkoy in Aling Ika’s Carenderia (Magdael, 2018)

Issues and Concerns

This section will discuss the findings about the issues or concerns that are relative in the preservation of the said dishes.

Based on the findings of the researchers, commercialization is the primary concern and issue that heritage foods in Cavite are currently facing. During the interview, Christopher Carangian stated that there are times when food heritage becomes involved with business, and the owners attempt to create their own story as a marketing strategy, twisting the real story of the various heritage foods. Commercialism also changed the authenticity and traditional way of cooking heritage dishes. The preparation process was sped up to make it more instant and always available.

Aside from that, the new generation was unfamiliar with Cavite's heritage dishes. Ms. Agnes Poblete said during the interview when asked about her opinion about this issue, she agreed that the familiarity of the younger generation about the province’s heritage food is low. According to her, the usual age of the people visiting her restaurant to eat heritage dishes only ranges from 28 to 45 years old. Mr. Sonny Lua, a food expert said during the interview that since the new generation of people were used to eating at fast food restaurants, they became uninterested in trying the heritage dishes in the province. He recalled a time when a family dined into his restaurant serving heritage dishes, the children were throwing tantrums because they wanted to eat fast food instead. He said “*What if the time comes yung mga batang ‘yun ang lumaki at nagkaroon ng anak* (“*when those children grow up and have a child of their own*”), will they still know

what Cavite food is all about? 'Di ba? ("Am I right?"). Will they know what is arroz valenciano of General Trias, will they still know Bibingkoy of Cavite City, the pansit choco en su tinta of Cavite City, pansit puso ng saging? All they would know is hamburger, pancakes, frappe, cappuccino".

In terms of the specific heritage food, Bibingkoy is facing concerns about its preservation. According to the interview of Lolit Alejo before she died, her son has been convincing her to retire and rent out her small food stall in the market where the original bibingkoy are being made. It shows that the new generation is uninterested in continuing the market, potentially putting an end to the production of authentic bibingkoy. According to Arnel Beruete, one of the experts' concerns is that after the original bibingkoy creator died, the new generation lost their guidance in making this heritage food.

V. CONCLUSION

Most of the base ingredients that were used by the different heritage foods were formed by their geographic location, influence of other countries during the colonial period, and the galleon trade. The findings also showed that Cavite City is rich in heritage dishes since all the identified food originated in this city, it was adopted and influenced by the countries that had a background of colonization in the Philippines. Moreover, some of the cooking equipment used for these heritage dishes were still traditional and maintained by the restaurant owners, however, there are also some restaurants who are now using modern equipment in cooking. In terms of the preparation method each heritage food has a unique way of preparing the ingredients and cooking the dishes. The results showed that their aesthetic value signifies their identity and the place of where it was located. Furthermore, their significance in terms of the social value is that they are part of the daily lives of the Caviteños and their special occasions. Meanwhile, the historical significance showed that important events in Cavite are evident in the different components of the heritage dishes including their names. Lastly, the issues and concerns that are relative to Cavite are commercialism, unfamiliarity of the younger generations of its existence, and the fear of losing their authenticity.

In conclusion, heritage foods in Cavite were greatly influenced by the countries who colonized the Philippines especially during the Galleon trade which can be seen through the ingredients, origin, equipment, and their preparation. It can also be concluded that they are highly significant in the different municipalities of the province due to its aesthetic, social, and historical value. The preservation of these heritage foods is of great importance because they hold the glorious past of Cavite and has been creating a connection between the Caviteños in the present and those who lived during the colonial period. They must be protected from the challenges and threats that they are currently facing to retain not just their existence but also the value that it holds.

Based on the result and discussion, the researchers have come up with recommendations on how to preserve the heritage cuisine on the selected municipalities in Cavite that would eventually guide the concerned groups in keeping the value of culinary heritage alive as it plays a vital role in the identity of Cavite as the capital of Philippine heritage cooking. The following recommendations are proposed:

- A collective effort of local government, food historians, and local restaurant owners in providing education about the different heritage cuisines of Cavite in such a way that younger generations would be able to appreciate and acknowledge the authentic dishes of the province.
- Dedicate a special day such as a festival that will feature Cavite's heritage dishes which will serve as an effective tool to disseminate traditional culinary practices in Cavite.
- Restaurants that offer heritage food of Cavite should continue the traditional manner of preparing and cooking dishes as it has a distinct significance to Cavite's history.
- Presenting the heritage cuisines which are evident to disappear soon in the province through developing documentary videos that will show the importance and the process on how these heritage foods were made.

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