

## **Recounting the cultural keystones of the *Inlaud Tribe* through oral narratives and festivities on *Pinaing/Pinading***

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### **Alexis A. Enriquez**

Doctor of Education major in Educational Management  
Institution: Abra State Institute of Sciences and Technology  
Address: Bangued Campus, Bangued, Abra - Philippines  
E-mail: aenriquez@asist.edu.ph

### **Geneva Pablo**

Doctor of Philosophy major in Educational Management  
Institution: Abra State Institute of Sciences and Technology  
Address: Bangued Campus, Bangued, Abra - Philippines  
E-mail: geneva.pablo@yahoo.com

### **ABSTRACT**

The *Tingguians* as one of nearly 100 ethnolinguistic groups in the Philippines are mostly in Abra's highlands, and each of the 11 sub-groups have their own distinct language. The tribe has been distributed in the municipalities of Peñarrubia, Langiden, Danglas, and Lagangilang. The language and dialects of the *Inlaud Itnegs* have quite several lexical similarities to the Ilocano language, which is their second language. This study focused on the existing oral narrative of the *Inlaud Tribe*, the "*Pinaing*". It subsequently showed this literary form of traditional stories or oral narratives collected from the selected knowledgeable elders and folks of the tribe. It further described how fabulists influenced and transformed the lives of these indigenous peoples. The study utilized qualitative-narrative research as it focused on the oral narrative as the basis of the cultural underpinnings or keystones of the tribe. The respondents purposively selected old folks and elders from the municipality of Peñarrubia who, had various experiences and extreme knowledge of "*Pinaing*". The results gathered were coded and thematized using Braun and Clarke (2006) Thematic Analysis. Findings revealed that the oral narrative on *Pinaing* remarkably left good values that had developed or shaped the spirit and morale of the IP's. The *Pinaing* culture is still respected and sustained its virtual and natural essence to the perceptions of the people. This is yearly and grandly celebrated by the people of Penarrubia calling it "*Pinaing Festival*". It justified that the culture, practices, and traditions still exist among the *Inlaud tribe*. The researchers humbly recommend that the gathered data be endorsed as authentic sources of ethnographic data of the tribe and curriculum inclusion may be considered.

**Keywords:** abra, *Inlaud Tribe*, *Pinaing/Pinading*, ethnolinguistic groups.

### **1 INTRODUCTION**

Abra is a non-coastal province of the Philippines in the Cordillera Administrative Region in Luzon. As a province with twenty-seven municipalities, it has twenty-two indigenous communities that are classified into eleven tribes namely: *Adasen*, *Binungan*, *Inlaud*, *Mabaka*, *Maeng*, *Gubang*, *Banaw*, *Masadiit*, *Ammutan*, *Belwang*, and *Balatok*. All are *Tingguians* with beliefs, cultures, practices as well as

traditions very different from the Ilocano people living in the other municipalities of the province. To be acquainted with the *Tingguians* ways of living, the study focused on the oral narrative aspect of the *Inlaud* tribe which includes four municipalities, *Penarrubia*, *Langiden*, *San Quintin*, and *Danglas*. The *Tingguians*, like other indigenous peoples, live in a web of indigenous systems and lifestyles, making it hard to separate rituals from other aspects of communal life. It's also not a good idea to research or observe rituals that solely have material value in terms of how people interpret the spiritual and material meaning for the present and future of a tribe's members. It became known to its identity through a traditional myth that turned into an oral narrative but had made its people morally and spiritually developed. The myth of "*Pinaing*" reflected the life of the tribe. A myth is a symbolic tale, generally of unknown origin and at least partly traditional, that apparently connects to real events and is particularly related to religious belief. Symbolic activity (cult, ritual) and symbolic locations or items are distinct. The goal of the study is to learn if the legend of *Pinaing* still persists among the *Inlaud* tribe's elders and youth.

## 2 OBJECTIVES

To identify how their culture, traditions, practices, norms are reflected in the gathered oral stories on *Pinaing*.

## 3 METHODOLOGY

The researchers employed a descriptive study approach to explain myths as an oral narrative and how *Tingguian* cultures, traditions, customs, and norms are mirrored in the stories told by their forefathers. Some old folks and elders of *Penarrubia* were interviewed. They then gathered stories that emanated from one generation to another or stories that the narrators themselves had experienced. Stories were written in the *Itneg* language and translated further into Ilokano.

## 4 FINDINGS

### 4.1 THE "PINAING/ PINADING" AS AN ORAL TRADITION IN INLAUD

Cole (1922) claimed that at A handful of oddly shaped, water-worn stones may be discovered near the gate or entrance of practically every settlement, either beneath a little shelter or nestled amid the roots of some large tree. The "*guardian stones*" are also known as *Apdel* ("*the spirit that defends the town*"). Many legends surround this *Pinaing*, but all agree that if adequate gifts are made to them at the start of a big celebration, when the men are preparing to go on a raid, or when a neighboring town is sick, the local spirit will protect the people under his care. As a result, many times a year, a number of individuals may be observed assembled near the stones early in the morning. They anoint each one's head with oil and replace their "necks" with fresh bark bands before killing a tiny pig. While reciting the

narrative of their genesis, the medium mixes the blood of the slaughtered animal with rice and sprinkles it on the ground. Then she invites souls from all over the world to come eat and be nicely disposed of. It is usual in *Bakaok* and several other villages for the medium to summon multiple spirits at this time, followed by tadek dance. Luluno residents always perform a ritual at the *Pinaing* before planting rice and after harvesting it. Following the ritual at San Juan, a tiny raft (taltalabong) was laden with food and other gifts and set afloat to transport sustenance to any spirits who were unable to partake in the feast. These stones are particularly interesting since they show one of the few times the *Tinguian* links supernatural creatures with natural items.

#### 4.2 KABUNYAN/ KADAKLAN

*Kadaklan*, the king of the supernatural realm, is the supreme god of the *Tinguians*. Another deity is *Kabunyan*, who serves as a companion and teacher to the people, teaching them how to pray, cure ailments, and defend themselves from bad spirits.

The collected responses of the interviewees presented in the above table show that the *Inlaud* people have at least sustained the tradition of “*Pinaing*” though most younger ones in the tribe are undeniably showing transformations in how they perceived *Pinaing*. However, the old folks are trying their best to continue giving life to the myth of *Pinaing* through storytelling activities, especially during their family time.

*“Yes, so far, we are not the only old folks in our barangay who still give time orally narrating to our children and grandchildren the myth of Pinaing, especially during siesta hour as our way for them to be reminded of a thing that had influenced our culture and traditions.”*

#### 5 SPIRITUAL ASPECT/ RELIGIOUS BEARING

*“When I was younger, I used to see our elders praying to the good spirits An-anitos and Kabunyan to give rains for rice plants and give them good harvests. This activity made me learn the value of praying subsequently believing that through it, Kabunyan and the An-anitos are there to help. This guided me to develop a belief in the existence of God”.*

Analyzing the response of the elder, there is the acceptance that the rituals of worshipping the *Kabunyan* and anitos used to affect his childhood years and played much on his spiritual development.

#### 6 FEAR AS A RULE TO SELF-DISCIPLINE

Responses like; *“I got scared on the information I heard from the villagers to a man from another community who made foolishness by spitting out his saliva on the Pinaing. He later experienced a problem*

*with his shoulder and neck up to when he could no longer move his body. The elders helped him execute serious rituals as a way for repentance to what he had done to the Pinaing.”*

Considering the situation thematically, the alarming phenomenon reminds every individual to respect the *Pinaing* because as how it has been told and retold to the people of the community, this is where the gods and anitos or good spirits dwell believing that *Pinaing* plays an important role in the spiritual world of the *Tingguians*. People conceptualized wrongdoings once learned and realized they committed a mistake through the unexplainable circumstances they suffer because right after the act of disrespecting the *Pinaing*. From then, people intensely increased their faith to the spirits dwelling in an old and big “*balete*” tree.

## **7 RELIGIOUS RITUALS/THANKSGIVING**

Another respondent said, “*I experienced joining other old folks in the executions of the ritual offering for the an-anitos and Kabunian during that time when a relative and some townmates suffered from different illnesses. We believed that the resident spirit would heal and protect the people under his care.*” Now I am old, and I can say I learned to be faithful and to give offerings to our Creator which we also call “*Kabunyan*”. In the church now, I give offerings in kind and monthly pledge, believing that it is one way to show how thankful I am for the blessings our God is giving me.

## **8 RITUALS**

An elder gave the procedure as he stated the steps and materials to be prepared for the ritual. “First, people should prepare all the necessary materials to be used in a ritual ceremony where the “*panglakayen*” or elder of the community leads the prayer and followed with a grand celebration.

We give offerings by carving one male black pig as an offer to good spirits as thanksgiving during celebrations.

Participating in the rituals done in the sacred ground as we do the thanksgiving practices with dances “*tadek*” and chanting.

The celebration which at the same time was considered not just an ordinary occasion strengthens the *Inlaud* people and had developed their interest in festivities that are done through grand ceremonies. Now it became a culture of the Indigenous people of the *Inlaud* tribe.

## **9 SUSTAINABILITY OF THE CULTURE AND TRADITIONS**

The *Inlaud* people's rituals, traditions, and ceremonies formed a culture and a tradition that is commemorated every March. It is a genuine performance by the people to demonstrate their appreciation and thoughtfulness by telling the narrative of good spirits who had greatly aided in the refinement and

moulding of their life. The *Inlaud* people of *Penarrubia* have given the annual event of the entire town the unusual moniker "*The Pinaing Festival*," which is also the community's town fiesta.

## **10 MAXIMUM CARE OF PINAING/ RESPECT**

*"To us, Tingguians of the Inlaud tribe and natives of Penarrubia sincerely do rituals or what we called "minimini" for the Pinaing as a sign of care to the stones symbolizing their existence in the community." The Pinaing remains alive in the minds of the people of Inlaud, young and old, and deserves to be told through storytelling to let everybody know that the stones made life a bigger LIFE for the tribe.*

## **11 CONCLUSIONS**

1. The spiritual and moral ideals of the indigenous people of the villages were openly expressed in myth in the Inlaud tribe on Pinaing.

2. Myths are legends that have long been a part of the Inlaud Indigenous peoples' culture, history, and even religion. Through storytelling, ancient people and elders used, altered, and recounted the narrative to new generations.

## **RECOMMENDATIONS**

The researchers humbly suggest the following recommendations:

1. More research on oral narratives from the other ethnolinguistic groups be included in Literature classes and other subjects where this can be incorporated for cultural heritage.

2. Other Literary forms and genres may be further studied to be familiarized with the other stories that had been told and retold and how these influenced the IPs lives.

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## ANNEX



<https://www.google.com/search?q=rock%20png&tbm=isch&rlz=>

\*The researchers resorted to this image from the web as it is necessary to conduct a ritual with the Elders or *Panglakayen* of the Tribe. Also, taking pictures of the *Pinading* brings misfortune on the lives of the villagers.