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TUBA ETHNOHISTORY

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The Tuba Ethnohistory research was undertaken in 1998 by Prof. June Prill-Brett and Prof. Tala Aurora S. Ramos under the Cordillera Studies Center in cooperation with the Municipal Council of Tuba. The study was a reconstruction of Tuba's history through the use of available documents, such as maps and letters, and written historical accounts and archival materials. Ibaloy informants who can recall the Japanese and American periods were interviewed, and younger generation residents provided information on Tuba's contemporary period.

Ethnohistory is defined by the author as the recording, from oral tradition, of past accounts of a people's cultural history as it unfolds, viewed largely from their own experiences.

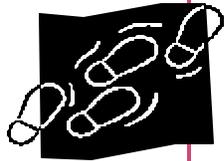
In presenting Tuba's ethnohistory, the research made use of historical benchmarks to situate the ethno-historical accounts of the ascendants of the Tuba people, from the pre-colonial to the present period. The presentation spanned the periods of Spanish contact through



Ibaloy women

the Revolutionary Period, the American Colonial Administration, the Japanese Occupation, and into the Contemporary Period that commenced with the end of the last war.

The research also aimed to dispute the widely held belief that the Ibaloy are unusually submissive, passive and shy as generally compared to other Cordillera peoples. It disproved this view by presenting a historical record of Ibaloy resistance to Spanish incursions as early as the 1600s in their search of the Igorot gold mines. History shows that the Ibaloy fought to keep their local independence, traditions and way of life. They also joined the Philippine revolutionary movement against Spain and participated in the short-lived Philippine Republic. During the Japanese invasion, both men and women participated in the resistance movement and fought in the liberation of Northern Luzon.



*Early migration into Tuba may have been because people escaped epidemics, or the **busol**. Hunters following the hunt, long-distance traders marrying into the place, and the traditional practice of **kaising** (arranged marriages of the **babaknang**) or inter-village marriage arrangements also contributed to the peopling of Tuba.*

In addition to historical benchmarking, the study included a description of the Ibaloy by Spanish observers, the peopling and re-peopling of Tuba, which included a description of their early livelihood activities and a genealogical reckoning of Tuba settlers. Four main migration movements were identified:

- ✓ The pre-Hispanic or pre-1500 period appears to be the initial peopling of Ibaloyland from the west and southwestern plains of Pangasinan, often following the river systems (the Aringay-Galiano, the Naguilian, the Bued, Angalacan and the Agno River).
- ✓ The direction of the second migration points was from the northeast to the southwest movement.
- ✓ The third is the dispersal from Tuba, during the Spanish Period, marked by the Tonglo punitive expedition of 1759 and the Galvey punitive expedition of 1829.
- ✓ The fourth movement out of Tuba (the present

Baguio and surroundings) was during the American period when Baguio was made a chartered city in 1909.

Early migration into Tuba may have been because people escaped epidemics, (for example, in Baloy, Imbose and Tinek), or the *busol* (Pasdong). Hunters following the hunt, long-distance traders marrying into the place, and the traditional practice of *kaising* or inter-village marriage arrangements among the *babaknang* families also contributed to the peopling of Tuba.

The second part of the research was ethnographic in nature. While not comprehensive as stressed by the authors, the ethnography included a description of the social organization, economy, polity, religion, art, songs, technology and other aspects of Tuba culture. These data were consolidated from interviews with Tuba informants and from secondary sources.

Prepared by Alice G. Follosco



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The views expressed in this publication are those of the author and do not necessarily reflect those of the Cordillera Studies Center.

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