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A Remontado Legend from Ilocos Norte

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habitat for intellectuals and a constant and abundant supply of intellectuals for the general society.

Now let me ask this question: Can we honestly say that all, or even a majority, of our faculty, let alone students, deserve to be called "intellectuals"? If the answer is No, as I suspect it must be for most universities of my acquaintance, then the university has a long, long way to go before it will be genuinely worthy of its name. There is a rough route between the present state of affairs and that highly desirable, but as yet unattained, state in which the non-intellectual professor will be in the minority and the anti-intellectual student a rarity.

Now let me ask a second question: Can we reasonably state that in the general society, intellectuals, as we have defined them, are even scarcer, proportionately, than they are in the university? If your answer is that true intellectuals are indeed very scarce in the general society; if you feel, furthermore, that the kind of mental curiosity and adventure characteristic of this intellectual is not only scarce but even *frowned upon* by the multitudes immersed exclusively in the traditional culture, then you will surely agree that the most important task of the university is not to transmit the traditional, popular culture (this seems to do rather well by itself) but to *transmit the precious university subculture and to introduce to this subculture students and faculty who have been to date largely unaffected by it.*

In the ultimate analysis what I am saying is this: the university's greatest task is to teach people to think for themselves, and to think honestly. In any society that I know of, this requires that the university be a breeding place of non-conformity, a home and a take-off point for marginal pace-setters trained not only to respect the past, but also to point the way to a future, the realization of which will justify their divine discontent.

FRANK LYNCH

A Remontado Legend From Ilocos Norte

The problem of the origin of the mountain populations of Northern Luzon is central in Keesing's *The Ethnohistory of Northern Luzon*. His minimal model for handling this problem, "...involves migrants from a lowland group moving into an adjacent mountain area" [Keesing 1962: 342]. Such movements were undoubtedly subject to multiple causation, and among those causes was the desire of some lowland peoples to flee from the effects of the Spanish Conquest. Thus, Keesing in discussing the history of Ilocos Norte seems to

accept the de los Reyes story of the "Igorrotes of Dinglas" as an example of a "remontado" migration [*Ibid*: 330]. Recently we were able to record a singular folktale in Paoay, Ilocos Norte, that supports the slim historical evidence concerning remontados in that province. This version came from the late Marcario Plan of Paoay. Basically it is a story about Paoay Lake, but unlike many of the stories about the lake it does not emphasize the destruction-of-a-vaina-people-by-God motif which is central to most lake legends. Rather it details, with some errors of course, the ethnohistory of the lake, and indirectly disputes the more abundant biblically based legends. It goes as follows:

The story of my father as told to him by my grandfather as told to him by the Itnegs, or Tinguians who originally occupied the lake was this: Long, long ago the *Dackel a Danum* (Paoay Lake) was not as big as it is today; it was just an ordinary lake. The Itnegs, or Tinguians, built houses along the lake—their huts resembled the form of the Itneg granary of today—four cornered with only four posts. Times came when the rains and storms increased and the Tinguian found that their houses would soon be under water. It was at this time that the Spanish under Magellan [*sic.*] came to baptize the Tinguians to make them Christians. Those who did not want to be baptized ran to the inland while others stayed to become Christians and these were the ancestors of the people around the lake. Years passed and the lake became bigger and bigger, and the Tinguian houses went deeper and deeper into the water. During times of drought, especially during the months of April and May, younger generations could see posts coming up at the edge of the lake. Not knowing the original history of these houses they believed that the posts could be the house posts of a barrio that once upon a time went down. However, my father's grandparents related this story to my parents as it was told to them by the Itnegs who were the original occupants around the lake and who maintained that then it was just an ordinary lake.

DANIEL J. SCHEANS

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