

1. Description

- 1.1 Name(s) of society, language, and language family: Kapampangan, a northern Philippine language in the Austronesian family. (1 Pg. 362)
- 1.2 ISO code (3 letter code from ethnologue.com): pam (2)
- 1.3 Location (latitude/longitude): Pampanga, Bataan, Tarlac Provinces, Luzon, Philippines. 16° 34' N / 120° 36' E (1 Pg. 362)
- 1.4 Brief history: Traveled from South China to Taiwan 5,000 years ago and then to Philippines and Polynesia 3,000 years ago in double-outrigger dugout canoes. The Spanish claim the Kapampangans are descendants of Malay migrants from Malay Peninsula, Sumatra, and Borneo. Before the immigrants came there were Aeta people, hunter gatherers, that occupied the area, but they were soon pushed to highland forests. In 1571, the Spanish colonizers and missionaries arrive. The Spaniards forced un-paid labor and tributes of rice to colonizers causing the Kapampangan to rebel numerous times before America took over in 1899. American colonial period in the region produced tremendous economic, political, and social change in the region and among its people through the building of a number of military bases. Clark Air base becomes largest air base outside of U.S. and was used during both Korean and Vietnam War. In 1991, U.S. leaves when Mount Pinatubo erupts. The Filipino government takes over and makes it a free trade area and tourist site. Kapampangan has produced some very talent people from presidents, cardinals, poets, and many more. (1 Pg. 363-364)
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: Missionaries quickly turned most the population into Roman Catholic. (1 Pg. 362)
- 1.6 Ecology (natural environment): Low flood plain crossed by the Pampanga river. Mostly swampland with a rainy season between May and October, dry season between November and April. (1 Pg. 362)
- 1.7 Population size, mean village size, home range size, density: 3,275/km² (6)

2. Economy

- 2.1 Main carbohydrate staple(s): Wet rice and sugarcane are most important. Rice, corn, sweet potatoes, and tropical fruits are secondary cash crops. (1 Pg. 364)
- 2.2 Main protein-lipid sources:
- 2.3 Weapons: Bow and arrow, blowguns?: Early years had bow and arrows. After arrival of Spaniards, they were introduced to guns. (1)
- 2.4 Food storage:
- 2.5 Sexual division of production: Men managed agriculture as women stayed at home and took care of the kids and household, but many started their own businesses on the side. (5)
- 2.6 Land tenure:
- 2.7 Ceramics: porcelain, celadon, earthenware, and stoneware pottery. (7)
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos: Pregnant women have to avoid some foods to protect themselves from evil spirits. (1 Pg. 364) Eating fruits at night will result in the death of a parent; eating unripe fruits at night will cause a mother's death. (5)
- 2.10 Canoes/watercraft? Double-outrigger dugout canoes (1 Pg. 363)

3. Anthropometry

- 3.1 Mean adult height (m and f):
- 3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

- 4.1 Age at menarche (f):
- 4.2 Age at first birth (m and f):
- 4.3 Completed family size (m and f):
- 4.4 Inter-birth-interval (f):
- 4.5 Age first marriage (m and f):
- 4.6 Proportion of marriages ending in divorce: Divorce does occur. (5)
- 4.7 Percent marriages polygynous, percent males married polygynously: Not heard of, monogamous marriages. They are Roman Catholic.
- 4.8 Bride purchase (price), bride service, dowry?:
- 4.9 Inheritance patterns:
- 4.10 Parent-offspring interactions and conflict: had a whole catalogue of curses and maledictions. Mapapa ca sa! ("May you be disgraced" or "May you suffer great failures or illnesses") was reserved for children who answered back or struck their parents. To a runaway child, they cursed, Mapas ca qng tubo! ("May you stop growing"). To a glutton, Mabtac na ca sa dongos queang ala cang bibilang! ("May your stomach split open, since you have no control of yourself"). (5)
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): Usually endogamy
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- 4.16 Occurrence of sexual coercion, rape:
- 4.17 Preferential category for spouse (e.g., cross cousin): none
- 4.18 Do females enjoy sexual freedoms? With Spanish and then American invasion women were forced into sex trade due to poverty. (1 Pg. 364)

- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children?: The father. (5)
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades: No
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)
- 4.24 Kin avoidance and respect?
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Bilateral, but Kapampangans are closer to their mothers than fathers. (5)
- 4.26 Incest avoidance rules
- 4.27 Is there a formal marriage ceremony? Weddings do occur. (3)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name?: Name changes when they marry. Changes to the male's last name. (5)
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): Usually in community, but no evidence of in community or out of community preferred. (6)
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)? caragatan was considered not a bawdy game but a sacred ritual in which young men and women solemnly quizzed each other as part of the mating process. The boys and the girls positioned themselves on either side of a judge, who was appointed by consensus, and who was given an associate, usually one from the girls' side. The judge was not necessarily the richest or oldest or most powerful man in the village, but rather the person perceived by most as impartial, or objective. The boys and the girls became the opposing parties in a debate. One from the boys' side opened the debate with a soliloquy on love, usually advancing a thesis on an aspect of love, which the girls must challenge. A girl who lost may have to marry the winning boy, while a boy who lost must render perpetual service to the winning girl's parents. Thus, caragatan was a social tool by which our ancestors taught youngsters the value of respecting parents and elders and accepting their decision without question, aside from the fact that it was a very public way of matchmaking. This all occurred at the wake of a dead person. (5)
- 4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

- 4.14 Percent adult (male) deaths due to warfare:
- 4.15 Outgroup vs ingroup cause of violent death: Proud traditions of warriors, heroes and martyrs who killed and died for their causes without trepidation. (5)
- 4.16 Reported causes of in-group and out-group killing: Gen. William Draper, the commanding officer of the invading British naval fleet, which described Kapampangans as a fierce and barbarous people" who helped the Spaniards defend the colony. (3) They were often stressed out by snakes and crocodiles and headhunters who ambushed travelers and raided villages. (5)
- 4.17 Number, diversity and relationship with neighboring societies (external relations):
- 4.18 Cannibalism?

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: On average, 77,000 people per village based on data from 2007. (6)
- 5.2 Mobility pattern: (seasonality):
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): 1960, Rufino Jiao Santos becomes the Philippines first Cardinal of the Roman Catholic church. Philippines first women president was 1/8 Kapampangan. (1 Pg. 364) Value their old folks as the wisest, most important members of the community. (5)
- 5.4 Post marital residence: Newlyweds should spend their honeymoon night in the groom's house; otherwise, he will die. (5)
- 5.5 Territoriality? (defined boundaries, active defense): Very territorial and are not afraid to defend their land (3) A Kapampangan term, lualo, which means "to go out in defense of the helpless, the destitute and the unprotected." (5)
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: Urbanized area; one large city, capital of San Fernando, 21 municipalities, 538 village wards. (1 Pg. 362)
- 5.9 Specialized village structures (mens' houses):
- 5.10 Sleep in hammocks or on ground or elsewhere? Have bed structures (5)
- 5.11 Social organization, clans, moieties, lineages, etc: Organized by priesthood and religion. In addition, they are part of the government and do not have their own "courts". (1)
- 5.12 Trade: Before the arrival of Spanish, there is evidence that there was trade with Chinese, Japanese, and the Aeta. (1 Pg. 363)
- 5.13 Indications of social hierarchies? Value their old folks as the wisest, most important members of the community. (5)

6. Ritual/Ceremony/Religion (RCR)

- 6.0 Time allocation to RCR:
- 6.1 Specialization (shamans and medicine): Ancestors were injured quite often, either from battle or accident, and they had little or no defense against infection and loss of blood. Death came early and frequently, because our ancestors had no proper waste disposal system and no proper health care, merely relying on witches and the providence of their anitos. (5)
- 6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal): Birth; give birth at home with help of relatives and neighbors because they believe that there are evil spirits outside that affect pregnant women and their unborn children. The family and relatives make a great deal of noise during labor, even exploding fireworks to drive the infant out faster. (1 Pg. 364-365) When it became obvious that a sick person was not going to get well, relatives were alerted so that they could start visiting him. A priest was summoned to give the dying person a chance to confess his sins; since there was nothing that the family could do for the dying man's flesh, they could at least still do something for his spirit. If the person was becoming restless, it was a sign that he was struggling with the devil who was in the room trying to win his soul; the family lit a candle and prayed continuously until the person breathed his last. The relatives who could not be accommodated in the room usually stayed in another room, also praying. Because there were no methods to preserve the corpse, the funeral had to take place within 24 hours of a person's death. They had to do everything in a rush: bathing the body, dressing it up, and laying it down on a bed decorated with black hangings (if the deceased was an adult) or white hangings (if the deceased was a child). The bed was placed in the middle of the most spacious room in the house so that relatives and friends could pay their last respects. If there was no bed in the house (most folks, even the rich, slept on the floor), then the body was laid on a mat on the floor. It was customary for neighbors and friends to send two family members to work in the house of the deceased during the wake, because close relatives were prohibited from working. The elderly male neighbors made the coffin, while the female neighbors sewed black clothes for the bereaved family or cooked for visitors. Old folks believed that if the deceased had left behind a small child, then his spirit would lie beside him and sleep with him, sometimes even make the child sick so he could take it with him to the afterlife.

To prevent this, the child was made to wear red clothes (called kundiman) because spirits detested red color. (5)

6.4 Other rituals:

6.5 Myths (Creation): Believe in creation from God (Roman Catholic beliefs). (1 Pg. 365)

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR: Equal, men can become priests and women can become nuns. Women are very active in religious life and taking positions of leadership. They are permitted to participate -- religious organizations, parish councils, para-liturgical services. (5)

6.8 Missionary effect: Had a huge effect, pushing most of their original views out the door and adopting Roman Catholic with hints of their original culture and belief in spirits and ghosts. (1 Pg. 365)

6.9 RCR revival: Kapampangan poets today are mostly old and grey, but they carry on their head the dignity of long-ago glory, symbolized by the gold crown of laurel leaves. The Center has revived the tradition of crowning poets (4)

6.10 Death and afterlife beliefs: The number of grains of rice or salt wasted will be the number of hours you will spend waiting at the gates of heaven. The soul of a dead mother will return to look after her children. The souls of children who die before they are baptized will drift aimlessly on earth. (5)

6.11 Taboo of naming dead people? Combing one's hair after the death of a parent means that the parent's soul will be restless. (5)

6.12 Is there teknonymy? No

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): Strongly Roman Catholic but does not exclude spirits, rituals, and pre-Christian ancestors. Animistic before Spanish arrival.

7. Adornment

7.1 Body paint:

7.2 Piercings:

7.3 Haircut:

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.):

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

1. Capri: dark-skinned giant believed to inhabit regions of thick forests and capture wayward children, tear them apart, and eat their bodies and souls. (1 Pg. 365)
2. Supernatural that causes illness or misfortune: Nunu-live in earth mounds, Mangukukulam and Dwende-can disguise in human form, Tianaka-live in forests and should be called out to when a human passes by their home. (1 Pg. 365)
3. folk minstrels roaming around Pampanga to perform during town fiestas, in private parties and at political campaigns. They sang mostly Kapampangan songs called polosa (which is why they were called polosador), which had colorful and sometimes bawdy lyrics enriched with details about the person for whom the polosador was performing. (4)
4. Kapampangan women, they say, are strong mothers but servile wives. While their husbands are out at work, they single-handedly raise their children, manage the house and even have time and energy left to run a business.
5. Aswán, a frightening spirit creature, half-human, half-bird, vampire-like, said to prey on corpses and unborn children. (8)

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