1. "Be quiet, you children, because I, your elder, have occasion to command you.

2. You collect wood now because we will make an osal altar and you also get palm fronds.

3. We will also make a balazan altar on which we will place the wild pig.

4. The children immediately collected wood.

5. They proceeded to make the osal altar with the palm fronds and wood.

6. Having finished that they made the balazan altar on which they will place the wild pig.

7. In the afternoon at five o'clock they also inspected the osal altar, the balazan altar, and the palm fronds.
8. At seven o'clock the one elder said, "Let's go down (to the altars) now.

9. Let's burn incense now on the osal altar because it is bad if we wait until night because that is when the human-eating spirits come near."

10. The elders went down (to the altars).

11. They burned incense.

12. When their familiar spirits came near they said (to the elders), "You bring your praying to completion because the helpful spirit will not pay any attention to you if you do not."

13. "You all now, don't you speak because we are burning incense (to invite the familiar spirit)."

14. Don't you smoke tobacco or use sweet smelling hair tonic.
Pig Sacrifice Ceremony

15. Kay kon maka-bahò ya kantang tahaw ka because if/when ABL.SF,NB=odor T IV,1,PL,IN helpful.spirit O mga ma-hamet mga ma-bahò diri an-arani kanta PL ST,SF,NB=sweet.smell PL ST,SF,NB=odor NEG SF,NB=near III,1,PL,IN ya panaranging na tahaw kay ma-haldek sa ka T bless NT helpful.spirit because ST,SF,NB=afraid REF O ka-hamet ka bahò na tabakò daw mga tebà. NR=sweet.smell O odor NT tobacco and PL palm.wine

16. Ya kantang pag-hangaw ka tahaw wara-y polos kay T IV,1,PL,IN pray O helpful.spirit NEG-T all because diri sa an-karimbabà ya tahaw hasta toong panaranging NEG REF SF,NB=come.down T helpful.spirit CONJ IV,3,S blessing diri maka-leen ka kantang hinawa-han kay paraan NEG ABL.SF,NB=put.inside O IV,1,PL,IN breath=NR because shut.off sa na ka-bahò na tabakò ya ba-bà ta. REF NT NR=odor NT tobacco T mouth II,1,PL,IN

17. Hasta ya ka-bezeng diri kamo mag-bezeng kay ya CONJ T NR=noisy NEG I,2,PL IMP,SF=noisy because T tahaw ya kanirang h-in-el-an ma-taneng agon helpful.spirit T IV,3,PL dwell=NR=-=RF,NB ST,SF,NB=quiet therefore sang kamo mag-pezè.” REF=LG I,2,PL IMP,SF=quiet

18a. Pagka- alas sieti ka naining aldaw min-laong ya isa-ng when-hour seven O D₁ day SF,B=say T one=LG ka malaas nga,
O elder LK

18b. “Ey, abay di pag-aban-aban kiong boog kay ATTN NEG CMP IMP=CRD,REP=delay D₂ wild.pig because ataaas di ya aldaw agon sa-ng maga-ka-singed length/height CMP T day therefore REF=LG CONT,SF,NB=ST=like kita kay ani di maga-pan-dogok ya diri kon I,1,PL,IN because TD CMP CONT,SF,NB=DIST=draw.near T NEG LK angay ta.”
coequal II,1,PL,IN

15. Because when our helpful spirit smells the sweet smell and bad odors the blessing of the helpful spirit won't come near to us because he is afraid of the sweet smell and odor of tobacco and palm wine.

16. Our prayers to the helpful spirit will not be effective because the helpful spirit will not come down and his blessing will not enter our breath because the odor of the tobacco shuts off our mouths.

17. Also the noise, don't you make noise because the dwelling places of the helpful spirit are quiet, so you be quiet.”

18a. At seven o'clock on this day the one elder said,
19. Pagka-kamhan ka naizang sabà min-sambag di izang
when-finish LIM D₂ voice/say SF,B-answer CMP D₂
isang malaas, “E.e.ey.”
one-LG elder AFFIR

20. In-pa-bonò disab niran izang boog.
OF,B=CAUS=spear ADD II,3,PL D₂ wild.pig

21. Ya isa-ng malaas in-horop-an ka toong azok* nga
T one-LG elder RF,B=control= O IV,3,S friend LK
ka=poro=on nga mag-sizep=ay* ka dogò.
col=human.eating.spirit= LK SF,NB=suck=NR O blood
because RF,B=control= REF D₂ person/live

22. In-pa-hi-sizep ya dogò naizang ka=poro=on
OF,B=CAUS=HAB=suck T blood D₂ col=human.eating.spirit=_
kay in-horop-an sa izang tao.
because RF,B=control= REF D₂ person/live

23. Pagpaka-panaw ka na ka=poro=on warà di
whengo LIM NT col=human.eating.spirit= NEG CMP
horopi ya tao.
control=RF T person/live

24. In-lapà dazon izang boog.
OF,B=butcher.animal IMM D₂ wild.pig

25. Pagka-kamhan min-laong ya isa-ng malaas, “Ey,
when-finish SF,B=say T one-LG elder ATTN
karini koni kay tari-hen ta kon may
come.here RS because find.out=OF,NB II,1,PL,IN if/when EXT
ma=onga kining tag-iza kining kahimonan.”
st,SF,NB=bad D₁ owner D₁ pig.sacrifice

26. In-seleng-an niran ya patò.
RF,B=look=_ II,3,PL T liver

27. Min-laong ya isa-ng malaas nga, “Ey, ma=gazon ey ini
SF,B=say T one-LG elder LK ATTN st,SF,NB=good ATTN D₁
nga patò kay warà-y ma=onga nga min-lakra dini kini.
LK liver because NEG=T st,SF,NB=bad LK SF,B=imprint L₁ D₁

19. When he had finished saying that the one elder replied, “Yes.”

20. They also caused the wild pig to be speared.

21. The one elder became controlled by his friend which was a human-eating spirit which is the kind that sucks up blood.

22. That human-eating spirit really caused the shaman to suck up the blood of the wild pig because that person was really controlled.

23. When the human-eating spirit left the person was no longer controlled.

24. They immediately butchered the wild pig.

25. When they were finished talking the one elder said, “Friend, come here because let’s find out if the one sponsoring the pig sacrifice ceremony has done something to offend the spirits.”

26. They examined the liver.

27. The one elder said, “Friend, this liver is good because there is nothing bad imprinted here.
Pig Sacrifice Ceremony

28. Ini isab nga apdo* diri sa kon ma-onga kay
   \[D_1\ ADD \ LK \ gall.bladder \ NEG \ REF \ LK \ ST, SF, NB=bad \ because\ geremay sa \ ining \ apdo.\]
   small \ REF \ \[D_1\] \ gall.bladder

29. Ini mga isa pe-ng \ ka toig ward pen ya ka-onga-han-an niran.
   \[D_1 \ PL \ one \ INC=LG \ O \ year \ NEG \ INC \ T \ COl=sick=RF, NB=\ \ II,3, PL\]

30. Ya mga pag-kaen niran ma-halmo pen kay \ ward pen ya
   \[T \ PL \ NR=eat \ II,3, PL \ ST, SF, NB=easy \ INC \ because \ NEG \ INC \ T \ ma-onga \ kini.\]
   ST, SF, NB=bad \ \[D_1\]

31. Na, min-laong ya tag-iza nga, "Ma-gazon \ pen sa \ hinoa
   \[NIF \ SF, B=say \ T \ owner \ LK \ ST, SF, NB=good \ INC \ REF \ REF\ kon \ wara-y ka-onga-han-an \ nami \ nga \ malaas \ daw \ nga \ if/when \ NEG=T \ COl=sick=RF, NB=\ \ II,1, PL, EX \ LK \ elder \ and \ PL \ batà\]
   child."

32. Min-laong izang mga malaas, "Ka-edto \ di \ sega."
   \[SF, B=say \ D_2 \ PL \ elder \ when=noon \ CMP \ sun\]

33. Na ey, ono \ pen sa-y hinang-en ta?
   \[NIF \ ATTN \ what/why \ INC \ REF=T \ make/do=OF, NB \ II,1, PL, IN\]

34. Dad-hen \ di \ mo \ ining \ palato \ nga \ kaldohan
   \[carry=OF, NB \ CMP \ II,2, S \ D_1 \ plate \ LK \ bowl\]
   ngam-babà \ kay \ pametang-an \ di \ mo \ ya \ mga
   \[toward.there=down \ because \ DIST, NB=put=RF \ CMP \ II,2, S \ T \ PL\]
   osal \ kay, dazaw \ ma-kamhan \ di.
   \[small.altar \ so.that \ ST, SF, NB=finish \ CMP\]

35. Izang malaas min-panii \ di \ ngam-babà.
   \[D_2 \ elder \ SF, B=climb.down \ CMP \ toward.there=down\]
Cultural and Linguistic Notes on PIG SACRIFICE CEREMONY

Title kahimonan 'pig sacrifice'. The kahimonan ceremony is a significant social event. The person sponsoring it prepares a large amount of rice to serve with the large pig that is sacrificed. Each Mamanwa clan in the village is included, as well as their kin from upriver. The kahimonan ceremony is performed for one of five reasons: (1) parents fulfill their promise (pahan) to sacrifice a pig to the spirits because their sick child is now well; (2) to open wild pig season, which begins when the moon is full, soon after All Saint's Day, November 1; (3) as the setting for a wedding feast; (4) on the occasion of completing a new house; (5) to entreat healing for a sick person.

1. malaas ‘elder’. In text 21 the narrator uses the term malaas to refer to the Mamanwa shaman who is the main participant in the narrative. See text 20, cultural note 1 on baylan for the functions of a Mamanwa shaman.

2. osal ‘small altar on which offerings to the spirits are placed’. It is made of three poles about five feet in height with crosscut designs carved in each pole. Palm fronds stuck in the ground beside the three poles supply further decoration. Supported by a groove about eighteen inches from the ground in each of the three poles is a narrow table like ledge. The shaman places betel nut, tobacco, incense and other offerings for the spirits on the ledge. These are later transferred to the house. The night before the pig is sacrificed as well as on the following morning, he stands in front of the altar to call on the spirits.

3. balazon ‘altar’ about five feet high having a platform about 1½ meters square on which the pig is tied and speared by the shaman as he stands on the platform. The pig is tied down on the platform the night before it is sacrificed, and is speared the following morning. The balazon altar is located beside the osal altar. In the morning before he spears the pig, the shaman dances in front of both the balazon altar and the osal altar, brandishing his spear. Rhythmic pounding on a brass gong accompanies his dancing, as well as the dancing of individuals in the house. Their dancing is not frenzied like his, however. It is the slow step of a typical Mamanwa dance, with arms extended. A scarf or handkerchief is held in each hand.

9. parinahan ‘burn incense’. The sap or resin from the pili nut tree (canarium ovatum). It is burned during the pig sacrifice ceremony. The sweet smell, it is said, attracts and invites the familiar spirit of the shaman to come near. The sweet smell of parina is said to have a repellent effect on evil spirits, so is burned at night when they are reputed to be more active. This sap or resin is also used for waterproofing boats, repairing guitars, etc.

kaporoon ‘human-eating spirit’ is the collective form of pooy. For a discussion of pooy see Appendix I.1.3. In sentence 18 these harmful spirit beings are referred to as diri kon angay ta ‘those who do not have a good relationship with us’.

12. ebé ‘familiar spirit’. See Appendix I.2.1.1.3.3 for a discussion of location, source, and function of familiar spirits.

pagpangamosò ‘pray’. List of words for ‘pray’:

aroaro ‘to try to get the favor of a person or a spirit being’
hangaw ‘to look up and pray’
pangadzi ‘to chant to the spirits’
pangamosò/ampò/maghangzò ‘to ask in prayer’
tahaw ‘helpful spirit’. This is one of many environmental spirits (see Appendix I.2). The atmosphere just above the surface of the earth is called katahawtahawan. The word lantahaw refers to the sky (see Appendix I.3).

13. diri kamo magpanabà ‘don't you speak’. During the kahimonan ceremony people are to be quiet so that when the shaman talks to his familiar spirit, the spirit can hear him. The language in which the shaman speaks to his familiar spirit is unintelligible to the average Mamanwa.

21. azok ‘friend’. It is not uncommon for a familiar spirit (ebè) to be referred to as azok among the Mamanwas. However, in this sentence the human-eating spirit is referred to as azok. In the compilers experience this was the only instance of such a reference.

magsizepay ‘the one who sucks blood’. The shaman possessed by a blood sucking spirit is the one who drinks the blood from the open wound of the pig after the other shaman spears it. This takes place while the pig is still tied to the balazan altar. In the kahimonan ceremony the compilers attended, the possessed shaman was the father of the child who had been ill and was now well. See Appendix I.2.1.3.3.3 for the behavior of a possessed shaman.

28. apdo ‘gall bladder’. According to this text the shaman looks at the liver for imprints and size. A small liver and gall bladder are good signs, meaning that no sickness will befall the family for at least one year. In sentence 34 the shaman gives instructions for the liver and gall bladder to be put on a plate and placed on the osal altar.