27. Ya bangkò / Pig sacrifice
Julian Porogoy (1960)
141–144
Ya Bangkò*
T sacrifice
By Julian Porogoy (1960)

1a. Ya mga tao naga-bangkò kay ya baylan
T PL person/live CONT,SB,sacrifice because T shaman
naga-laong,
CONT,SB,say

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1b. "Mag-pongkay kamo ka baboy ka balazan* kay.dazaw ya
IMP,SB,place.upon I,2,PL O pig O altar so that T
ka-poro=on*

diir maka-kawà ka ma-bedlay
COI=human.eating.spirit= NEG ABL,SB,GET O ST,SB,sick
kay kon ma=kitan di niran ya baboy an-laong di ya
because if/when ST,RF,SB,see; CMP II,3,PL T pig
SB,SB,say CMP T
ka-poro=on nga,
COI=human.eating.spirit= LK

1c. 'Diri di bazà kanta i=pà-kawà itong na-bedlay ani
NEG CMP SURF III,1,PL,IN ACCF,SB,CAUS=GET D2 ST,SB,sick TD
di kan=en ta iton boog,
CMP eat=OF,SB II,1,PL,IN D2 wild.pig

2. Kon lem=eges kita kitong tozò ta
if/when urge=SB,SB= I,1,PL,IN D2 purpose II,1,PL,IN
pataz=en kita na ebè*.
CMP die=KILL,SB II,1,PL,IN NT familiar.spirit

3. Pagpaka-kandaked ka na baylan ka saleg min-laong iza,
when=GO,UP LIMIT NT shaman O floor SB,SB,say I,3,S
"I=pa=aranì mazo ya mainpis kay hoyp=an o ka
ACCF,SB,CAUSE=near II,2,PL T child because blow=RF,SB II,1,5 O
pitchhit* iba ya panarangin o."
medicine companion T blessing II,1,5

1a. The people were sacrificing because the shaman said,

1b. “You place the pig on the altar so that the
human-eating spirits will not get the sick person be-
cause when they see the pig the human-eating
spirits will say,

1c. ‘We cannot get that
sick person; that which
we will eat is the wild
pig.

2. If we persist in our pur-
pose, the familiar spirit
will kill us.’

3. When the shaman
climbed up to the floor
(of the house) he said,
“You cause the child to
come here because I will
blow medicine to accom-
pamy my blessing.”
4. Min-laong ya ebê, “Ining nga hozop nao maka=tambal
    SF,B=say T familiar.spirit D₁ LK blow II,L,S ABL,SB,NN=cure
    ka ma=saakit* na na-bedlay daw ya ka-poro=on
    O ST,SB,NN=sick NT ST,SB,B=sick and T COL=human.eating.spirit=*
    diri sab maka=arani.
    NEG ADD ABL,SB,NN=near

5. Agad mga malaas apil ka kanaong nga panarangin*
even though PL old.person include O IV,L,S LK blessing
    ka pág-hozop.”
    O NR=blow

6. Agon sa-ng maga-laong hao kamazo, “Mag-humarag
    therefore REF=LG CONT,SB,say I,L,S III,PL IMP,SB=guard
    kamo ka ka-poro=on ka alas* tris di ya aldaw
    I,PL O COL=human.eating.spirit=* O hour three CMP T day
    kay ani di paga=panaw niran ngaro ka alas noyebê.
because TD CMP INS,SB,NN=go III,PL DIR, O hour nine

7. Ya kahabzen ani za-y maga=panaw niran nga
    T night TD I,3,S=T CONT,SB,NN=go III,PL LK
    maga=pan-hatatag ka mga kagaw ka mga tao.”
    CONT,SB,NN=DIST=give O PL germ O PL person/live

8. “Kamo diri kamo mag=taremdem ka
    I,PL LEX I,PL IMP,SB=remember O
    ka-poro=on kay ya ka-poro=on
    COL=human.eating.spirit=*
    arani ka kamazo kay kon maka=kita siran ka hinawa*
    near O III,PL because if/when ABL,SB,NN=see I,PL O breath
    mazo agad mag=onoonô kamo ka pag=pakista=tabang ka
    II,PL even though SB,NN=what.you.do I,PL O INF=CAUS=help O
    tahaw* diri kamo ma=tabang kay ya hinawa mazo ponô
    helpful.spirit NEG I,PL ST,SB,NN=help because T breath II,PL full
    ka ka-poro=on.
    O COL=human.eating.spirit=_

9. Piro kon dakolà ya hinawa mazo ka ebê diri
    but if/when big T breath II,PL O familiar.spirit NEG
    maka=daeg ya ka-poro=on.
    ABL,SB,NN=win T COL=human.eating.spirit=_

4. The familiar spirit said, “This my blowing can
cure the illness of the sick person, and the
human-eating spirits will
not be able to come near.

5. Even the elderly people
will be included in my
blessing when I blow.”

6. Therefore I (the baylan)
say to you, “You beware
of the human-eating
spirits at three o'clock be-
cause that is when they
go about until nine
o'clock.

7. At night is when they
go about giving disease
germs to people.”

8. “You, don't you
remember the
human-eating spirit be-
cause the human-eating
spirit will come near you
because when they see
your thoughts no matter
what you do to elicit help
from the helpful spirit,
you will not be helped be-
cause your thoughts are
full of the human-eating
spirits.

9. But if your thoughts
are full of the familiar
spirit, the human-eating
spirits cannot win.
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10. **Daw ya Zawë diri maka-daeg ka ebë daw** and T Satan NEG ABL,SF,NB=win O familiar.spirit and tahaw. helpful.spirit

11. **Diri siran maka-daeg kay daeg siran ka** NEG I3,PL ABL,SF,NB=win because win I3,PL O kalaki* na ebë na tahaw.” supernatural.power NT familiar NT helpful.spirit

Cultural and Linguistic Notes on PIG SACRIFICE

Title *bangko* ‘sacrifice’ is the ritual killing of a small pig or chicken to appease the spirits who are believed to be causing illness. The event is not nearly as elaborate as the *kahimonan* ceremony described in text 20. It is performed by a shaman beside or inside the house of the person who is ill. There is no feast. The term used for this among the Surigao Mamanwas is *padog-an* ‘cause blood to be shed to heal the sick’. This term is used only when a chicken is sacrificed. The shaman will drop the blood at the place where the person trespassed on the property of the spirit owner, thus offending it. Reprisal by the offended spirit is sometimes manifested by a skin allergy (*insagdahan*).

1b. *balazan* ‘altar’. The one constructed for the pig offering for the *bangko* ritual is a smaller version of the altar used in the *kahimonan* ceremony. See text 21, cultural note 3 for a description of the *balazan* altar.

2. *ebë* ‘familiar spirit’ of the shaman who is often referred to in everyday conversation as *azok* ‘friend’. The conflict between the familiar spirit of the shaman and the human-eating spirit is apparent in sentence 2 where the latter says, “If we persist in our purpose (that is, to get/eat the sick person), the familiar spirit will kill us.” The account of Adam and Eve in the compiler’s collection of Mamanwa texts gives the origin of the conflict between these spirits. The familiar spirit told Adam not to cut the stalk of the large leafed plant called *bagzang* (*Alocasia macrorrhiza*) with his bolo knife. When Adam heeded the temptation of the human-eating spirits to disobey this command, the conflict between the spirits began.

3. *hoypan o ka tambal* ‘I will blow medicine’. *Hoypan* is from the root word *hoyop* ‘to blow’. The shaman softly blows from his mouth on the head, chest, abdomen, or wherever the sickness of the person is located. Sentence 3 also states that the blessing (*panarangin*) of the shaman accompanies his blowing.

4. *ining nga hozop nao makatambal ka masakū* ‘this my blowing can cure the illness of the sick person’. The blowing of the shaman is to prevent the human-eating spirits from approaching the sick child and his parents.

5. *panarangin* ‘blessing’. The blessing of the shaman likewise is to prevent the human-eating spirits from approaching the sick child and his parents.

6. *alas tris di* ‘three o’clock’. Although this account says 3 P.M. to 9 P.M. are their prime hours, it is commonly held that 6 P.M. to 6 A.M. is when the human-eating spirits are about. The rest of the time (6 A.M. to 6 P.M.) they are reputed to be sleeping.
8. hinawa ‘breath’. In the Mamanwa world view the mind, memory, and thinking are viewed as a unified whole with physical breath and emotions. The beginning of sentence 8 diri kamo magtaremde ‘don’t you remember’ gives the context for translating the Mamanwa word hinawa as ‘thoughts’ in the phrase kon makakita siran ka hinawa mazo ‘if the human-eating spirits see your thoughts’. ‘Thoughts, mind, memory’ also applies to the phrase at the end of sentence 8, kay ya hinawa mazo ponò ka kaporoon ‘because your thoughts are full of the human-eating spirits’. It also applies to the phrase in sentence 9, kon dakolà ya hinawa mazo ka ebè ‘if your thoughts are full of the familiar spirit’. Volition and the will (beet) are included in the totality of man’s inner life and psychic functions.

tahaw ‘helpful spirit’. This is one of many environmental spirits (see Appendix I.2).

10. Zawà ‘Satan’. See Appendix I.2.1.2 for information on Satan.

11. kalakì ‘supernatural power’. See text 1, cultural note 34 for discussion of kalaki.