1. When they begin to do sorcery they collect roots.

2. Then they put them into a jar.

3. After putting them inside they moisten them with the blood of a chicken.

4. Each Friday they go there to look at it.

5. The owner drips blood on the roots inside the bottle.

6. On the seventh day when he looks at it he sees a harmful creature moving, but it's small in size like coconut bores and turtles.

7. There are also yet the remains of the roots.

8. When it appears at full moon it is Singbin (name of a dog).
Sorcery: Death Curse

9. But when it returns inside in the morning, when you look inside there is only a root.

10. That is what makes people die because the doctor cannot help them.

11. Also the doctor, if he medicines those who are sick from sorcery, the doctor cannot heal them because inside the body of the person there are many worms which are eating the liver and stomach.

12. The one afflicted defecates waste matter like powdered metal.

13. The worms have heads on both ends.

14. That which the afflicted one feels is the eating of the worms inside his body.

15. He is full of worms already.

16. It's a long time before he dies because the worms eat slowly.
Cultural and Linguistic Notes on SORCERY: DEATH CURSE

Title  barang ‘sorcery’. This is a kind of sorcery whereby insects are introduced into the intended victim. Barang sorcery is usually performed with a mutant specimen of the insect. If someone has offended you, you can take revenge by requesting anyone who has the power to perform barang sorcery to harm the offender until he dies. For this reason the Mamanwas greatly fear this kind of sorcery. The power to perform it does not necessarily belong to Mamanwa male or female shamans, anyone can have it.

*imbarang* ‘person inflicted with barang sorcery’
*mamarangay* ‘person who inflicts barang sorcery’

1. nangaw sid i ka gamot ‘they get roots’. See Fox (1953) for possibilities of scientific names of this particular kind of root.

2. garapa ‘small bottle’. Mamanwas use whatever small bottle is available for putting the herbs and oil. Bottles containing herbs or roots are hung on banana blants as protective magic, since some thieves fear the barang sorcery if they steal from that plant.

8. Singbin is the name of the supernatural dog associated with barang sorcery. The source is the root moistened with the blood of a chicken. The first evidence of its appearance is as a ‘small evil creature the size of a coconut bore or small turtle’ (s. 6). When the moon is full the wolflike supernatural dog appears to bite the person inflicted with barang sorcery. At daybreak the dog disappears. The one who has the power to perform barang sorcery can make the dog appear because he owns it and the dog is at his command.

11 barang ‘sorcery’. According to this account, there is no prevention or cure for the victim afflicted by barang sorcery.

12. intazian ‘defecate’. It is believed that a person afflicted by barang sorcery has a distended abdomen, vomits, and defecates black dry stools containing worms.

17. piro kon bomang ya panalana ka tao...madali mapatay ‘but if a bee bites a person...he will die quickly’. A bee is reputed to be a carrier of barang sorcery. It follows, then, that the presence of a bee is good reason to take precautions against the effects of barang sorcery by commanding the bee to return to where it came from by saying, Poyra barang! ‘Get out barang!’ or Oli barang! ‘Go home, barang!’