

# Religion and Magic among the Isneg

## Part V: Samples of Pakkâw

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#### Preliminary Note

All proper names of persons that occur in the *pakkâw*, are fictitious, and the language differs considerably from the common Isneg speech<sup>1</sup>. While the natives easily understand the *pakkâw*, because they have heard these stereotyped phrases since their tender years, an outsider, even though he understands Isneg perfectly well, is often at a loss and catches their meaning only with the utmost difficulty. This is due to:

1. The use of antiquated terms and expressions.
2. The omission of many small particles, as connectives, articles and so on.
3. The frequent use of syncope or elision of letters and syllables.
4. The twisting of words from their true meaning.

All this is more marked in the *pakkâw* of some settlements than of others, as will be seen from the following texts. In a few villages, the natives even use a sound (which I mark *ě*: pronounced A as in fAte), which is entirely foreign to genuine Isneg.

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<sup>1</sup> For earlier parts of the present paper see: *Anthropos* 48, 1953. pp. 71-104 (Part I: The Spirits); *ibid.* pp. 557-568 (Part II: The Shaman); *ibid.* 49, 1954. pp. 233-275 (Part III: Public Sacrifices); *ibid.* pp. 1004-1012 (Part IV: Other Observances).