

Kapahingaloan: A Bicolano Indigenous Way of Philosophizing Towards Death

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Abstract: Through indigenous language, Bicolanos philosophize about death and the longing for *kapahingaloan*, a state wherein the *kalag*, soul, finds peace after death. The root word *pahingalo* means rest, affixed by *ka* and *an*, forms an adjective connotation of rest in Bikolano interpretation, a more profound state of rest. *Kapahingaloan* is an indigenous concept of death. This paper utilizes linguistic and contextual approaches as it investigates the practical application and discourse methodology of Bicolanos to showcase the roots of the Bicolano indigenous philosophy of death. In establishing my claim, I used Fr. Wilmer Tria's Bicolano methodology of philosophizing that aims at unearthing hidden philosophies from the very language that builds their identity as Bicolanos. This paper will also subscribe to the methodologies of offshoot Bicolano philosophizing presented by Victor John Loquias. Linguistic analysis and contextual analysis of *Kapahingaloan* supports the establishment of a Bicolano Indigenous Philosophy through an understanding of the language and its application. It has to be noted that the Bicolano philosophy of death is just a portion of the totality of the Bicolano philosophical paradigm. *Kapahingaloan* showcases the identity of the Bicolano's way of philosophizing manifested in language, culture, prayers, and its pragmatic and dialectical applications in the phenomenon of death, dying, and the afterlife.

Keywords: *kapahingaloan, Bikol Philosophy, indigenous philosophy, death*

Introduction

Philosophy embedded in the culture, language, practices, and beliefs is worthy of unearthing and exploring. Bicolanos are known for their rich cultural heritage, dialects, traditions, and beliefs that manifest their identity. Bicolanos have a unique view of death as enunciated in the Bicol term *kapahingaloan*.¹The root word *pahingalo* means "rest" or "to rest." When affixed with *ka*, the word assumes the significance of "a wishful rest." And when further suffixed with *an*, the word *kapahingaloan* is formed to mean "a profound state of rest." In English, it can be translated to 'restfulness'² that is characterized by calmness and tranquility. Moreover, in Bicolano linguistic analysis, the term further

¹ Kapahingaloan – the term used by Bicolanos that invoke a deeper sense of rest towards the reunion of 'kalag' (soul) to 'Kagboot' (God) that has its Bicol identity in doing indigenous philosophy.

- The state where the soul and body achieve perfect rest.

Kapah(e)ngaloan – state of perfect rest; same meaning either spelled with vowel 'e' or 'i' See Dominador N. Marcaida, Jr., *Grammatikang Bikol*, (London: Lambert Academic Publishing, 2021), 2.

² Restfulness is a feeling of being calm and relaxed. "*Tranquilidad*" in Spanish translation. See "Restfulness," Cambridge Dictionary, accessed September 04, 2022, <https://dictionary.cambridge.org/us/dictionary/english-spanish/restfulness>.

implies a connotative meaning of wishing and, praying for someone, a deep peace in rest that is viewed primarily in the phenomenon of death.

Fr. Wilmer Joseph S. Tria, a pioneer of introducing and establishing Bicolano philosophy,³ presents methods to unearth terms that possess *pangabsan na halaga* or universal meaning as he elaborates the following:

*Sa madaling sabi, an metodolohiya iyo an mga minasunod: a) paggamit kan sadiring lingwabe; b) an paghorop-horop kan mga manlaen-laen na gamit kan mga katutubong tataramon, lalolng-lalo na idtong mga tataramon na konotatiba; asin c) an pagladawan kan mga manlaenlaen na gamit kaini sa kultura; an pagtimbang kaini kun baga igwa man ini nin pangabsan na halaga o mayo; asin an pagtao nin mga mapa o direksyon na dapat sunudon tanganing makamtan an pangabsan na halagang ini sa ikakayaman kan sadiri, kan kultura asin kan bilog na katawohan.*⁴

By following Tria's methodology, I will explore the use of the term *kapahingaloan*⁵ in culture, practices, and beliefs of the Bicolano towards death. For instance, the requiem prayer "*An Kapahingaloan na daing kasagkoran itao mo saiya Kagurangnan, asin magbangraw saiya an linanag na daing katapusan*"⁶ ("Eternal rest grant unto him O Lord and let perpetual light shine upon him) sang at the catholic funeral mass and prayed as responsorial for the dead, shows a deep sense of rest present in this Bicolano connotative term. Furthermore, it highlights the spiritual connection towards the reunion of the soul to God, *an kalag*⁷ sa *kagbool*⁸, where perfect peace can be achieved. Alongside Tria's perspective, I will consider Victor John Loquias, who specializes in indigenous studies, Filipino and Bicolano philosophies. In his work "The Roots and Offshoots of Bikol Philosophizing" Loquias cites other contemporaries in this field of knowledge.⁹ Loquias also supports the framework of Tria in doing Bicolano philosophy, hence it applies to my paper. From this, this paper will discuss the Bicolano linguistic and societal landscape - history, topography, and different dialects and elucidate the philosophy embedded in language through the methodology presented by Tria on using native language, its cultural significance and universality in meaning. Through the analysis of different Bicolano cultures, practices, rituals, and beliefs, and by examining the prayers for the dead, the aim of this paper to establish a Bicolano identity of philosophizing towards death will be realized in the term *kapahingaloan*.

Based on the methodologies and its connotative significance, the rich use of the term *kapahingaloan*, I advocate, is a plausible establishment of an indigenous philosophy towards death by Bicolanos that embody a universal principle of rest and reconnection of the soul to God and the afterlife.

³ Bikol Philosophy – Bicol identity on its way of philosophizing rooted in its language.

⁴ Wilmer Joseph Tria, *Ako asin an Kapwa ko Pilosopiya nin Tawo*, (Naga City: Ateneo de Naga University Press, 2009), 23. Author's translation: In simple terms, the methodologies are the following: (a) the use of native language; (b) reflect on its cultural use and significance especially of those connotative terms; (c) and to illustrate the different applications of the term in the culture; to elucidate if it possesses universal meaning; and to give direction on how it will be used for the betterment of, self, the culture, and addition to new body of knowledge.

⁵ The word *kapahingaloan* can also be written as *kapahengaloan* wherein the letters "i" and "e", even used interchangeably has the same meaning, a state of profound rest.

⁶ Prayer for the dead used in Bicol Roman Missal and novena prayers for the dead.

⁷ The same with Cebuano-Visayan term for the soul. See "Kalag," Pinoy Dictionary, accessed November 16, 2022, <https://cebuano.pinoydictionary.com/word/kalag/>.

⁸ God - 'Dios' '*Kagbool*' in Bikol from Tria's notion of '*bool*' as God as the cause or having a fundamental relationship with God.

⁹ See Victor John Loquias, "The Roots and Offshoots of Bikol Philosophizing," *PHILIPPINIANA SACRA* 57, no. 172 (January – April 2022): 23-48, <https://doi.org/10.55997/1002psslvi172a2>.

Bicol Linguistic and Societal Landscape

History, Landscape, Community

The Bicol region comprises six provinces: Albay, Sorsogon, Camarines Sur, Camarines Norte, Masbate, and Catanduanes. In its geographical location, it is connected to the Quezon province and separated by sea from the Samar area. Bicol region has seven cities: Legazpi City, Ligao City, Tabaco City, Iriga City, Naga City, Sorsogon City, and Masbate City.¹⁰ This partition also contributes to this region's rich cultural and dialectic background.

The Bicol language is said to be derived from the term “*bico*,” which pertains to the Bikol river. Others also theorized that it was derived from the word “*bikod*,” meaning twisted. Bicol language comes from Malayo-Austronesian with its adaptation from Arabic, Indian, Chinese, and Spanish.¹¹ Part of the history of where the name Bicol came from is the magnificent heritage of the region.

Bicol region is also known for its diverse and rich cultural heritage and was once top of the production of Abaca. Mayon Volcano is part of its tourist destinations situated in Albay; its white beaches of Catanduanes, Sorsogon, Masbate, and Camarines Sur. Furthermore, the love and devotion of Bicolanos to *Ina de Peñafrancia*, Our Lady of Peñafrancia in Naga, Camarines Sur, is evident as the yearly devotion of having fluvial procession is participated by thousands of devotees and pilgrims across the world. Alongside this cultural heritage is the diversity of languages in the region. Bikol-Naga is regarded as one of its *lingua franca*¹² since most people are linked to this language in the Holy Mass, novenas, sermons, missals, and even in politics. The analysis in this paper is limited in the use and coverage of the Bikol-Naga language.

Bikol-Naga Language

From its geographic location, the Bicol region is considered as one of the regions with different languages and dialects. Each municipality has slight variations in tone, spelling, diphthongs, and glottal stops in their respective dialects.¹³ As stated by Tria and Lobel, there is a standard Bikol, the ‘Bikol-Naga,’ considered as a *lingua franca*. According to them, 2.6 million Bicolanos can understand and talk with this language compared to the 1.4 million speakers of other Bikolano dialects.¹⁴ Kristian Cordero clarifies that the Bikol-Naga, spoken and understood by many in Naga and Legazpi, and incorporated in the Catholic Church and religious writings, is part of the four languages of Bikol, namely, North Catanduanes Bikol, Coastal (Northern) Bikol, Inland (Southern) Bikol, and Bisakol. He emphasized

¹⁰ See Maria Lilia F. Realubit and Monica P. Consing, “Bikol Literary History”, accessed, September 12, 2022, <https://www.yodisphere.com/2022/07/Bikolano-Bicol-history-culture-traditions.html>.

¹¹ Rhoderick Nuncio, et al. “Pagsipat sa Leksikal na Baryasyon ng mga Terminong Filipino, Bikol, at Cebuano sa Kontekstong Panginabuhian/Pangkabuhayan.” *MALAY* 32, no. 2 (2020), 23-40, <https://www.dlsu.edu.ph/wp-content/uploads/pdf/research/journals/malay/tomo-32/2/3-nuncio.pdf>. Furthermore, to clarify, their point of reference is the difference between the use of the letters ‘c’ and ‘k’ in Bi(c)ol. The letter ‘c’ refers to the English word name of the region (Bicol) and its people (Bicolanos). On the other hand, the letter ‘k’ refers to the Bikol name, which refers mainly to its language (Bikol language). See Marcaida, Jr., *Grammatikang Bikol*, 2

¹² The language used as a means of communication between populations speaking vernaculars that are not mutually intelligible. See “Lingua franca,” Britannica, accessed November 02, 2022, <https://www.britannica.com/topic/lingua-franca>.

¹³ Alvin Yapan, “Episode 6: Usapang Wika: Bikolano” interview by Sen. Loren Legarda, *ANC 24/7* YouTube, September 10, 2022, <https://www.youtube.com/watch?v=YYpG1LMOfzY>, (6:03-10:11).

¹⁴ Nuncio, et. al., “Leksikal na Baryasyon,” 27.

that Bikol-Naga is not the *lingua franca* alone but together with four official languages of Bikol.¹⁵ This explains why almost all written documents in Bikol use Bikol- Naga and its main driver for political, religious, and social communication.

Central or Standard Bikol is primarily used, spoken, and understood by those on the northern coast of Bicol, like Naga City, Camarines Sur, Tabaco and Legazpi City in Albay, and Sorsogon City, Sorsogon¹⁶. It is also largely used in Daet, Camarines Norte, and many other areas in Camarines Sur, the first and second districts of Albay, San Pascual, Masbate on Burias Island, the southwestern coasts of Catanduanes, and the northeastern coasts of Sorsogon. Sub-variants of this language can be seen in the areas of Daet in Camarines Norte, Naga City at Camarines Sur, Tabaco-Legazpi, first and second district cities of Albay, Sorsogon, and Southwestern and the northern town of San Andres and Caramoran, Catanduanes. The richness of this central Bikol language is also a reflection of the great devotion of Bicolanos towards the Roman Catholic faith, for it is the primary language used in giving the sermon, novenas, and the like.

In the topological aspect of the region and its history, Bikol-Naga, being one of the four languages and considered as the *lingua franca* by Tria and Lobel, warrants the linguistic and conceptual analysis of the term *kapahingaloan*. It is widely used in the Bikol transcription of the mass, prayers, and Church teachings and discourses in the political arena.

The etymology of words passed from one generation to the other highlights the *suano*, old thoughts, buried in Bicolano's language of interpreting the phenomenon around them. The Bicolano way of *pagborop-borop* or reflection, alongside their culture, practices, beliefs, and rituals, paves a way to reflect on the daily conversation implying the philosophy of *kapahingaloan* to suit the longing for the philosophy of rest that will be discussed in the succeeding part. Doing this implies the importance of studying the language and discovering its underlying philosophy.

Bikol Philosophizing

A linguistic turn in the philosophical reflection on life, the process of dying, the phenomenon of death, and the afterlife is performed through pragmatic and discourse analysis.¹⁷ Tria's methodology in doing Bicolano philosophy through connotative terms is applied in enunciating the practical and discourse connections of the term *kapahingaloan* in the individual, societal, and even religious perspective towards death, dying, and afterlife.

Loquias emphasized the plausibility of this effort in doing philosophy for many connotative terms show universal significance rooted in indigenous words. He writes:

Generally, "Bikol philosophizing" refers to the linguistic turn in doing philosophy identified here as the root which rendered the initial modification of philosophy as Bikol in its original articulation by Tria.... These are identified as the offshoots of Bikol philosophizing because while not all authors did not directly state allegiance to the project of "Bikol Philosophy," their employment of the linguistic

¹⁵ Yapan, "Episode 6: Usapang Wika", (2:38-3:49).

¹⁶ Joseph Villanueva Ciudadano, *Bikol languages; Manga tataramon kan Bikol susog ki Lobel*, Facebook, October 08, 2022, <https://www.facebook.com/groups/417721452379437/posts/1294161554735418/>

¹⁷ Pragmatics and Discourse Analysis involve the study of language in its contexts of use. Pragmatics focuses on the effects of context on meaning, and Discourse Analysis studies written and spoken language in relation to its social context. See "Pragmatics and Discourse Analysis" Department of Linguistics, Franklin College of Arts and Sciences Website, accessed October 27, 2022, <https://linguistics.uga.edu/research/content/pragmatics-and-discourse-analysis>.

and cultural resources of Bikol and the thematic or philosophical undertones of their works were considered as legitimate criteria for being pulled into its gravity and contributed to the flourishing of a rich fund of Bikol philosophical writings.¹⁸

The roots and offshoots of Bikol philosophizing aim to establish the identity of Bicol. Through linguistic turn, a justification is provided that by reinvestigating the language, a Bikol, philosophical reflection is possible.

As Federico Jose Lagdameo, the editor of *Bikol Studies*, puts it, these works, in one way or another, establish “a premise or promise of an identity” of thinking that is “Bikol.”¹⁹ Through the available written materials in Bikol text and philosophical wit, this philosophizing emphasizes the identity of Bikol thoughts like those being written and explored in the Tagalog, Ilocano, and Bisaya philosophies.²⁰

Indigenous philosophy in Bicolano language is a matter of excavating the roots and pragmatical sense parallel to its culture, traditions, ethnicity, religious norms, and societal construction of the people. Hence, by looking in its rich connotative terms, the roots and offshoots of *pamimilosopiyang bikolnon*, presented by Loquias, adheres to the methodologies proposed by Tria in his book, *Ako asin an Kapwa Ko: Pilosopiya nin Tawo*, articulated in the Bikol-Naga language.²¹

Focusing on the Bikol-Naga term *kapahingalooan* marks the sound identity of this word as used in the faith and spirituality of Bicolanos. The *lingua franca* serves as a legitimate driver of connotative terms that could offer philosophical groundings. A linguistic turn is performed in the style of what Florentino Timbreza calls “endogenous indigenization” or the use of native concepts to elucidate mainstream and foreign ideas and similarly executed by Bicolano scholars.²² However, endogenous indigenization begins with the employment of language towards the prospect of philosophical validation resembling a sort of phenomenological eidetic reduction. From the old words expressed in the mother tongue, we can see the historical significance as preserved in different narratives through writing and verbal communication. For instance, the term *kapahingalooan* is used notably inside the community of believers of the Catholic faith rooted in the mother tongue and used as the language of Bikol mass and prayers.

Through the term *kapahingalooan*, an understanding of the Bicolano perception towards life, death, the process of dying, and the afterlife can be articulated. This requires a reflexivity of the word used primarily in relating with the phenomenon of death and its underlying philosophy.

¹⁸ Loquias, “Bikol Philosophizing,” 23-28.

¹⁹ Federico Jose Lagdameo, “Constructing and Contesting What is ‘Bikol’” *Bikol Studies: Perspective & Advocacies* 1, no.1 (2014): 1.

²⁰ Cf. Alfredo Co, *Doing Philosophy in the Philippines and Other Essays Across the Philosophical Silk Road: A Festschrift in Honor of Alfredo P. Co*, Vol. VI (Manila: University of Santo Tomas Publishing House, 2009), 58.

²¹ See Loquias, “Bikol Philosophizing,” 27. For Loquias’ translation of Tria’s methodology: Doing indigenous philosophy for Tria means to: (1) employ the native language in writing and doing philosophy; (2) reflect on key connotative terms on the mother-tongue where immense wealth of meanings and values are waiting to be unearthed for discussion; (3) reflect carefully and critically of traditions, beliefs and practices, and historically accepted narratives beyond mere descriptive analysis and logical justifications of culture and values; (4) transcend linguistic constraints by way of thought production or word production; and (5) transcend the culturally determined meanings by comparing them with their counterparts from other linguistic communities in the hope of accessing the universal human experience.

²²Victor John Loquias, *Sariling Wika at Pilosopiyang Filipino* (Quezon City: C & E Publishing, Inc., 2008), 6.

I. Idea of Death Embedded in Language

In order to understand the pragmatic and discursive use of the term *kapahingaloan*, this section delves into its purpose by looking into the context of Bicolano culture, practices, rituals, and beliefs towards death. Furthermore, contextual analysis of novenas, prayer responses, missal for the dead, and other literary texts can provide information on why it is plausible to be the indigenous philosophical viewpoint of Bicolanos towards death.

Bicolano Culture, Practices, Rituals, Beliefs

Bicolanos trace back their practices, culture, rituals, and belief systems on death to many folklores passed from one generation to another and in the years of Spanish colonization. Such practices reflect the history of animism of our ancestors.²³ Death is viewed primarily as the separation of the soul from the body. The soul then transcends to a better place, a state of peace wherein it returns to the spirit world. The soul is called *kalag* in Bikol or *kaluluwa* in Tagalog. From this belief system still present today with the influence of Catholic dogmas about eternity, the soul, and the view of the afterlife, it is essential to revisit the motivation why people view it as a return of the soul to a peaceful state in his restfulness, that is, *kapahingaloan*.

Part of Bicolano rituals and practices in a wake (*lamay*)²⁴ is observing some *pamahiin* or superstitions. One example is not wearing red clothes when visiting a wake, for it is considered a bad omen. The soul, *kalag*, of the deceased might follow and bring another death in the community or to another family. Another widely popular superstition is the observance of *pagpag*. This refers to the practice of not directly going home from a wake instead, the visitors must look first for a place to hang out to *pagpag* or to shake off bad omens to prevent the deceased's soul from following them.

These superstitions may be perceived as a cultural response to ease the guilt and fear of another death or bad omen. We can see that some Filipinos still accept them as true and justified belief. A usual statement behind its practice states that “*wala naman mawawala kung sumunod kaysa magsisi sa hul?*” (there is nothing to lose, it is better to follow than to regret something bad will happen). On the other hand, some of these practices are rooted in filial piety that uncovers their desire to wish a departed loved one farewell and his bereaved family consolation amidst their grief. For instance, the ritual of sharing one meal by the bereaved family on a single plate after the interment of the deceased shows hope and strength to carry on new tasks as the head of the family feeds his people, which signifies setting a new foundation and a stronger familial connection. This paves the way for them to communicate their thoughts and hardships, thus promoting more open family discussions. They show concern and support to each other and ensure their acceptance that the deceased can now rest in peace. This is evident in the Bicolano statement: “*sige na, magpahingalo ka na. Kami na ang bahala*” (to the soul of the deceased ... “you can now go; we will take care of each other. You can now rest.”)

²³ “Belief in innumerable spiritual beings concerned with human affairs and capable of helping or harming human interests.” I subscribe to the given definition of Sir Edward Burnett Tylor in his work *Primitive Culture* (1871), Park, G. Kerlin. “animism.” *Encyclopedia Britannica*. See further: Street, B. Vincent (2022, February). Sir Edward Burnett Tylor. *Encyclopedia Britannica*. <https://www.britannica.com/biography/Edward-Burnett-Tylor>.

²⁴ Lamay is a Filipino Term for wake. To further locate other significant Filipino practices, beliefs, on waking the dead in the Philippines. See Hope Yu, “The Practice of Waking the Dead in the Philippines,” in *Philippine Quarterly of Culture and Society*, 37, no. 04 (2022): 231-238, <https://www.researchgate.net/publication/358087410>.

From this notion of having a peaceful rest, the term *pabingalo* is further given emphasis and connotative significance. When a person is tired, we often utter or give a command to take a rest “*magpabingalo ka nguna*,” to take a rest first. *Mag* or “to,” a verbal affix, is added. When someone is experiencing anxiety or frustration, we can command or make a plea to ease the problem, to clear his mind, “*kaipuhan mo nin kapabingaloan nin isip*.” *Ka*, a nominal and verbal affix in the infinitive form “a wish to,” is added plus the suffixed *an* - infinitive form meaning ‘ness.’ This *kapabingaloan*, in its construction of the sentence, merely signifies a plea; thus, in pragmatic and discourse analysis, it can be interpreted as a deep sense of rest that is viewed primarily in the use of the term *kapabingaloan* in the phenomenon of death. Nevertheless, this shows another side of the term in the view of life itself (used figuratively) but deeply rooted in the notion of dying, death, and the afterlife (used in both sense of the literal and figurative state of rest). The intensification of its use can be traced in the Roman missal for the dead, novenas, prayer, and responsorial for the dead, which will be discussed further in the next section.

Novenas

Part of commemorating the life, death, and celebration of the afterlife, Bicolanos has this beautiful tradition of reciting novena prayers offered to the souls of the deceased. Mainly, these prayers are written in Bikol-Naga and are rooted in the teachings of the Catholic faith. Catholicism has a significant contribution to how Bicolanos perceive life, death, and the afterlife. About 93.6 percent, or 5,425,409 persons of the total population of Bicol in 2015, reported Roman Catholicism as their religious affiliation.²⁵ However, we can extract it to bracket the motivation for the utterance of *kapabingaloan* in its connotative significance from the linguistic and contextual use of the term.

Novenas consists of nine consecutive days of offering intention, prayer, and thanksgiving. It is usually done during fiesta celebrations in honor of the patron saint of the barangay, parish, or any celebrating community under the guidance of their patron saint. For instance, in Bicol, we have four known Marian celebrations that are pontifically crowned: Our Lady of Peñafrancia in Naga, Camarines Sur, Our Lady of Candelaria of Paracale in Paracale, Camarines Norte, Our Lady of the Pilar of Libmanan, in San Isidro, Libmanan, Camarines Sur, and Our Lady of Salvation in Joroan, Tiwi, Albay.²⁶ Considering this rich faith, people also offer supplications for their beloved loved ones in the afterlife. Novena for the dead, or in the local term, *decenario*, is said. *Decenario* is a prayer to God to help those souls in purgatory and for our departed loved ones. Appeals on the suffering of Jesus as the best aid to those in the purgatory to enter the state of perfect happiness in heaven. In one of its prayers, *dolot* or offering, this intention is recited:

Daraba na sinda sa pagpabingalo duman sa saimong Mahal na [k]camurawayan asin buli lamang sa manga merito nin saimong Mahal na Pasion, pagcagadan sa Cruz agawa cami sa manga sakit sa infierno tangananing magcanigo cami macalaog sa pagcamit na caiditong Cabadean na dinaraban mo sa paladan na parahabon na ipinacong caiba mo asin

²⁵ Philippine Statistics Authority, “2015 Census of Population, Highlights Demographic Characteristics | Philippine Statistics Authority,” *PSA.gov.ph*, accessed November 19, 2022, <http://rso05.psa.gov.ph/content/2015-census-population-highlights-demographic-characteristics>.

²⁶ *Pintakasi - Chronicles of Philippine Popular Piety and Local Ecclesiastical History*, Accessed January 20, 2021, <https://pintakasiph.wordpress.com/2021/01/20/virgen-coronada-de-filipinas-the-canonically-crowned-marian-images-in-the-philippines/>.

*ta nabubuhay ca asin nagbabade caiba nin Dios Ama asin Dios Espiritu Santo sa gabos na panahon na daing casagcoran. Amen.*²⁷

Pagpabingalo is the living person's intention to ask God to bring his departed loved one into his care. This signifies entrustment after one's demise. *Pagpabingalo* is rooted in the very sense of *kapabingalooan*, which is the totality of the state of profound rest in the afterlife.

The devotion to the souls in purgatory is also celebrated annually on the second day of November. All Souls' Day commemorates our loved ones in the second life, practiced by Catholic believers. The tradition of praying a novena for their souls is done nine days before the day of celebration. In the *Requiescat En Pace – Letania*, Litany for the blessed souls in purgatory, the following prayer is stated:

Lider: Oh [K]Cagurangnan tawe nin daing tapos na capabingalooan an manga calag can manga nagcagaradan na binonniagan.

Simbag: Asin magbanaag logod sainda an tunay na livanag. Lider: Magpabingalo sinda sa catimawasan.

*Simbag: Awot pa.*²⁸

In this prayer, the faithful asks God to comfort the souls of our departed brethren. God, being the ultimate end, source of pure happiness, and perfect and just God, has the supreme judgment of one's destination. The Catholic teachings express this in three states: damnation or hell, purgatory, the state of cleansing and purification to attain the virtue of experiencing God face to face, and heaven, the state of perfect reunion to God as part of his creation that is now free from the guilt and stains of sins.²⁹ Furthermore, on this day, a practice is usually done to commemorate our faithful departed through *sagugurang*.

Often, some family members offer mass for the dead while others still practice the *sagugurang*. *Sagugurang* sets traditional meals valued by their departed loved ones, such as *latik* or rice cakes and noodles, with their picture and a lighted candle on the table. Responsorial for the dead is recited, and the leader prepares a *kamangyan* or incense rounded in the table three times while praying for their eternal repose. This practice also signifies their love and unending bond to the family in the gesture of sharing the meal with them on the table. The practice of *sagugurang* can be traced to our animistic traditions of offering food for the dead to bring with them in their journey in the afterlife. As the family internalizes the reality of death, by this act, they remind themselves that their loved ones who have gone before them are now on a peaceful journey to rest in God's care. *Sagugurang* can be traced from the root *gurang*,³⁰ an old name for God in the Bikol context that is now expressed in *Kagurangnan*.

²⁷ Letters 'c' and 'k' can be used interchangeably when like in Filipino writing, note however that proper names written originally with 'c' remains like, Camaligan, a town in Camarines Sur. Author's translation to English: "Give them rest in your glory, O God, and through the merits of your passion and death on the cross, deliver us from the torments of hell so that we can enter in thy Kingdom promised to the repentant thief, for as you live and reign together with the Father and Holy Spirit, God, forever and ever. Amen."

²⁸ Author's translation to English: "Leader: Oh God, grant eternal rest to the souls of thy faithful (baptized) departed. Answer (prayer members): And may the true light shine upon them. Leader: May they rest in peace. Answer (prayer members): Amen."

²⁹ Catholic Church. *Catechism on the Catholic Church: Article 12: "I Believe in Life Everlasting"* Libreria Editrice Vaticana. <https://www.vatican.va/content/vatican/en.html>

³⁰ "Gurang means old, aged, and mature. The term is loaded with ethical expectations from a person who is supposed to act rightly "according to his age." As the *gurang*, *Kadunong* is both the man of learning and wisdom; the one who has gained familiarity of the world, society, and human experience. And finally, as someone literally at the threshold

Furthermore, in the Roman missal for the dead, we find the responsorial at the funeral mass for our departed loved ones. At the beginning of the mass, the choir together with the faithful sing this prayer of entrustment: *An kapabingalooan na daing kasagkoran Itao mo saiya (sainda), Kagurangnan; Asin magbangraw saiya (sainda) an liwanag na daing katapusan.*³¹ This opening antiphon reminds the faithful of the main motivation of the celebration, which is to offer the departed's soul to God's heavenly embrace as he ends the journey here on earth. The mass' primary concern is for the departed's soul; although the body (corpse) is still present at mass, it is now in total demise, for his consciousness is gone.

Note, however, that in this attitude of entrustment, the term *kapabingalooan* always comes with *na daing kasagkoran*. In English it means "eternal rest," but in Bikol, it connotes a state of profound rest without end. After communion, the priest entrusts the soul of the departed by uttering these words:

Padi: Mamibi kita... O Dios na makakamban, an atang na ini (refers to the reception of the Holy Eucharist) makalinig lugod kan kalag kan saimong sorogoon na si (name of the departed), na ngonyan tuminalikod na sa bubay na ini sa pagsunod sa saimong pag-apod. Patawada an saiyang mga kasalan asin daraba siya sa kapabingalooan na daing daing kasagkoran sa liwanag nin saimong kamurawayan. Huli ki Cristo na samong Kagurangnan.

*Gabos: Amen.*³²

As the priest has the duty to intercede and offer the sacrifice of the mass, his plea, together with the faithful, asks God to forgive the sins of the departed for him to attain the restfulness of his soul. This prayer of entrustment intends to offer the soul to God and comfort the bereaved family, ensuring them of God's mercy and just judgment.

When the prayer after the communion is done, the priest now sings or prays the song of farewell:

Awit nin Papabumale

V. Mga santos kan Dios, madya kamo sa pagtabang saiya. Mga angeles kan Kagurangnan, magsabat kamo saiya.

R. An saiyang kalag daraba asin idolot nindo sa Kagurangnan.

V. Ibahan ka lugod ni Kristo na nag-apod saimo: Ibahan ka kan mga angeles sa kated ni Abraham.

R. An saiyang kalag daraba asin idolot nindo sa Kagurangnan.

V. Kagurangnan mapa-saiya an kapabingalooan na daing kasagkoran; Sa bangraw kan Saimong liwanag.

*R. An saiyang kalag daraba asin idolot nindo sa Kagurangnan.*³³

of the ultimate possibility, the *gurang* might even be, in actuality, the one who is most authentically open to transcendence. In other words, the ethical and the spiritual may be said, or supposed, to converge in the person of the *gurang*." Loquias, "The Roots and Offshoots of Bikol Philosophizing," 33-34.

³¹ Translation To English: "Eternal rest grant unto him (them), O Lord, and let perpetual light shine upon him (them).

³² Author's translation: "Priest: Let us pray: O Almighty God, by this gifts we have received, may it wash the soul of your servant (Name) from sins as he respond to your call from this life. Forgive his sins and grant him eternal rest that he may see the light of your face. Through Christ our Lord.

Response: Amen"

³³ Song of Farewell:

"Priest: Saints of God, come to his (her) aid! Hasten to meet him (her), angels of the Lord!

R. Receive his (her) soul and present him (her) to God the Most High. Priest: May Christ, who called you, take you to himself;

This beautiful farewell song narrates the soul's arrival to God's excellency. It reflects the plea for the soul to be assisted by angels and saints in complete union with God's presence in perfect happiness and adoration. By offering the soul to God, the ideal rest for the soul from the torments of sins, suffering, and illness is now entrusted to God's just judgment for his destination.

The priest then bestows his final blessings as he prays with the faithful.

Huring Pamibi

Padi: Kagurangnan pinabulos mo an saimong dugo huli ki (name of the departed). Mapa-saiya an kapahingalohan na daing kasagkoran.

(An simbag: Sa liwanag kan saimong kamurawayan.) Gabos: Sa liwanag kan saimong kamurawayan.

Padi: Bago sya namundag midbid mo na sya, Kagurangnan, asin sya linalang mo na kabaing saimo; mapa-saiya an kapahingalohan na daing kasagkoran.

G: Sa liwanag kan saimong kamurawayan.

P: Pinag-solsolan nya an mga kasalan na saiyang naginibo laban saimo: mapa-saiya an kapahingalohan na daing kasagkoran.

G: Sa liwanag kan saimong kamurawayan.

P: Sya itinalaan mo na mabububay-liquid asin makakailing saimo, saiyang Dios asin Kagtubos: mapa-saiya an kapahingalohan na daing kasagkoran. G: Sa liwanag kan saimong kamurawayan.

P: Maugayon na Ama, sa saimong kamot idinodulot mi an kalag nin sasamuyang tugang. Bilog an samuyang pagsarig na sya mabububay liquid sa huring aldaw, kaiba an gabos na mga gadan sa gracia asin pagkamoot ni Cristo. Nagpapasalamat kami saimo huli kan gabos na mga karahayan na itinao mo sa saimong sorogoon mantang nabububay pa sya digdi sa ibabaw kan daga. Kagurangnan nyamo an pagtubod asin paglaom sa saimong pagkaberak, sagkod na kami makalaog sa kahadean mo kaiba kan samuyang tugang sa panabon na daing kasagkoran, Huli ki Cristo samong Kagurangnan.

G: Amen.

P: Kagurangnan, mapa-saiya an kapahingalohan na daing kasagkoran. G: Sa liwanag kan saimong kamurawayan.

P: Mapa-saindo an Kagurangnan. G: Asin sa saimong espiritu.

P: Bendisyonan kamo kan Dios na makakamban: sa ngaran kan Ama asin Aki asin Espiritu Santo.

G: Amen.³⁴

may angels lead you to the bosom of Abraham.

R. Receive his (her) soul and present him (her) to God the Most High. Eternal rest grant unto him (her), O Lord, and let perpetual light shine upon him (her).

R. Receive his (her) soul and present him (her) to God the Most High.” (From Ibreviary: <https://www.ibreviary.com/m2/preghiere.php?tipo=Preghiera>)

³⁴ “Concluding Prayer:

Priest: O God, you shed your blood for (Name of the deceased). May he rest in peace. Response: Through the light of your face.

P: You knew him, Lord, before he was born. You shaped him into your image and likeness; May he rest in peace.

R: Through the light of your face.

P: He repented his sins committed against you: May he rest in peace. R: Through the light of your face.

P: You promise to raise him up from the dead and he will see thy face, his God and Saviour: May he rest in peace.

R: Through the light of your face.

P: Into your hands, Father of mercies, we commend our brother (sister) N. In the sure and certain hope that, together with all who have died in Christ, he (she) will rise with him on the last day. We give you thanks for the blessings which you bestowed upon N. in this life: Merciful Lord, turn toward us and listen to our prayers: open the gates of paradise to your servant and help us who remain to comfort one another with assurances of faith, until we all meet in Christ and are with you and with our brother (sister) for ever.

Through Christ our Lord. R: Amen.

This concluding prayer summarizes the redemptive passion, death, and resurrection of Jesus that, in effect, redeems the souls from the adversities of sins committed by the departed. Through the salvation offered in Christ's crucifixion, the gates of heaven are opened to the souls who attained the grace of purity (cleansed in purgatory), and they will one day join God in the bounty of heaven.³⁵ As the faithful remember their departed loved ones, they are also invited to reflect on their mortality. While death is a reality there is an assurance that the afterlife exists and that the faithful hopes for the reunion with the loving and just God, the creator of all things.

The term *kapahingaloan* in the novena prayers and mass for the dead highlights the Bicolano *pagtubod*. The truth about this belief under the Catholic faith (as Catholic believers practice the mass), as explored by Loquias, pertains to obedience which implies two things: "first is authority, and the other is the acquiescence to authority."³⁶ For Loquias, "*Pagtubod sa Diyos*" or faith in God, is described as an act where truth itself (the authority which) commands obedience. From this obedience rose *pagkasabot*, that faith cannot be blind but is in fact rooted in understanding. As the believers proceed to strengthen this faith, and in this matter, faith about the promise of salvation and the afterlife, *pagkasabot* of the main connotative significance of *kapahingaloan* in this discourse is manifested. *Pagkasabot* can be broken down to *pagkayaon-sa-boot kan katotoohan* or "the presence of truth in oneself" that serves as a compass for one's action and enables him "to stand by them" or *paninindugan* from the root word *tindog* "stand."³⁷

In other form of literary genre, Banzuela in his book *Dios Makina*, is seen to use the term *nagpapahingalong aroan*:

Daing Pangaturogan sa Paraiso

... Naghabarakebotan an salog dangan mga dabon Sa tagoy kan paros maogmang awit an haman Pondo sa panginaon an mga palago minadangog Minaluwas sa guma an nagpapahingalong aroan.³⁸

The term *nagpapahingalo* in the text depicts the condition of resting Arowana fish or *aroan*. The present tense describes the action of the subject, Arowana fish. *Kapahingaloan* is used in its infinitive form, that is, as a state of restfulness. This will be further discussed in the next part.

II. Bicolano Philosophy of Death: *Kapahingaloan*

Many consider death, its utterance, concepts, and practices as taboo. The taboo culture about death could be discerned in how Filipinos usually treat the talk about death as *paligsok*, or *daing data*, or a bad omen. Heidegger, in his *Being and Time*, explains that anxiety from death is a way to authentic 'Being-towards-death'.³⁹ The motivation of some superstitious beliefs about death explains the fear of it, and it makes the *Dasein* an 'Inauthentic Being-towards-death,' for they subscribe to the 'they-self.'

P: Lord, grant him eternal rest

R: Through the light of your face. P: May the Lord be with you.

R: And with your spirit.

P: May Almighty God bless you all: In the name of the Father, of the Son, and of the Holy Spirit. R: Amen.

³⁵ Catholic Church, *Catechism on the Catholic Church*, The Final Purification, or *Purgatory* (Libreria Editrice Vaticana),

III.

³⁶ Loquias, "The Roots and Offshoots of Bicol Philosophizing," 34.

³⁷ Loquias, "The Roots and Offshoots of Bicol Philosophizing," 34.

³⁸ Raffi Banzuela, *Dios Makina* (Legazpi City: J & E Printing Press, 2017), 46

³⁹ Martin Heidegger, *Being and Time*, trans. John Macquarrie & Edward Robinson (UK: Blackwell Publishers Ltd, 1962), 304-311.

Subscribing to fear establishes the motivation to this superstition rather than actively preparing for one's own death. Death is seen as a negation of life, opportunities, and even companionship. When death comes, being-in-the-world ceases to exist.⁴⁰ However, Bicolanos manifest their distinct coping with the reality of this phenomenon. I advocate that the term *kapahingaloan* is the indigenous philosophy of death by Bicolanos.

Following Tria's three-fold step in discovering the philosophical significance of a term in Bicolano philosophizing the Bicolano philosophy of death will now be articulated in the term *kapahingaloan*.⁴¹

Kapahingaloan is a Bikol-Naga term that is used and incorporated to the *lingua franca* of the Bicol Region. As the *lingua franca*, this term is widely used in novenas, prayer for the dead, and the Roman missal for funeral services in the Roman Catholic faith, which is a primary driver of its use and denotative significance to a meaningful rest. This term is understood by most speakers of the region and has a connotative value primarily viewed in the phenomenon of death. Despite the linguistic variants in Partido, Rinconada, Iriga, Masbate, and in other provinces and municipalities, this term is widely used as a language of the church and in literary works such as poetry, *tigsik*, *rawit-dawit*, and in everyday conversations.⁴²

Based on the connotative meaning of the term, the principal significance of *kapahingaloan* is the wish for a state of profound rest towards the inevitable reality of death. From the point of view of life, *kapahingaloan* is valued as peace, a rest from something that consumes energy. For instance, when our body is weak and tired, we often say, "*Kaipuhan ko nin pahingalo*," "I need rest." When we are in the state of anxiousness we say, "I need to calm down and rest my mind," or "*Kaipohan ko magkalma asin ipahingalo an saknyang isip*." The terms *pahingalo*, *magpahingalo*, and *kapahingaloan*, denote either the literal meaning of rest or the figurative significant profound rest in death.

A Bicolano way of philosophizing towards death is rooted in the primary motivation of achieving a painless, peaceful, serene view of the afterlife. The process of dying is painful especially for those who stay conscious of the pain entailing physical suffering. Pain can also be communicated through body aches, weariness, old age, sudden death, and emotional, mental, physical, and even spiritual agony when one is attending to a dying person. In response to pain comes the desire for a better situation. *Kapahingaloan* echoes hope for the dying and those who cater at deathbeds. Pain in the process of dying is universal and often viewed by many as evil. However, the *kapahingaloan* that is hoped for is perceived to bring ease to the suffering as the soul begins its journey in the afterlife. The statement "*Sige na, magpahingalo ka na. Mapasaimo man lugod an kapahingaloan na boot mo* (You may now go. May you attain the rest you deserve) literally and figuratively wishes the dying to let go. This utterance, pragmatically, is anchored to the hope that by passing in this awful moment of death, the person will soon attain peaceful rest away from his illnesses. The speaker's motivation is to transcend pain, guilt, and longing for peace and rest, even if this process will be of burden. Because of the hope,

⁴⁰ Tria, *Ako asin an Kapwo Ko Pilosopiya nin Tawo*, 77

⁴¹ The methodology presented by Tria is summed up in the three subparts. Following his methodology establishes my claim in establishing *Kapahingaloan* as a Bicolano philosophy of death.

⁴² Based on the study and presented interview of Yapan. "We cannot ignore it when we come to church, in the reading of the bible and other religious works, one can find there hold the old Bikol is used. It is there preserved." (spoken in Filipino). Yapan, *Episode 6: Usapang Wika: Bicolano*, (9:30- 9:43).

faith, and notion of a better afterlife, this depicts how Bicolanos accept death in the idea of *kapahingaloan*.

Traditions, culture, rituals, and other practices on vigil for the dead up to its interment, differ in different parts of the Philippines. Yet its central common goal is to aid the suffering of the family, to accompany with prayers and hope that the body and soul, after one's death will attain rest, *pahinga* in Tagalog, *pahuway*⁴³ or a much deep term, *dayun*, *diskansu* or *diskansar*⁴⁴ in Bisaya, or *kapahingaloan* in Bikol. However, *pahinga* is seen as a literal command to rest, similar to *pahingalo*, and used directly in usual conversation to demand relaxation. *Diskansu* and *pahuway* as a verb also signify rest in its literal sense. *Dayun* refers to eternity: *Ang dáyung pahúlay*, "eternal rest" while *pahulay* refers to repose. *Kapahingaloan* is a state of profound rest that is yearned for by a person faced with the phenomenon of dying and hope for the afterlife. It is not simply relaxation or calmness, but the totality and perfect essence of rest. It is for this reason that the joke, "*Mapasaimo an Kapahingaloan. Kapahingalaon na daing kasagkoran!*" (May you have rest. Eternal rest!) will sound rude and disrespectful leading many to say, '*kapaligsok mo man!*'⁴⁵ From the preceding three-fold view of how Bicolanos view death, it could now be presented from this exploration of *kapahingaloan*.

Pahingalo and Magpahingalo: On Living and Dying

Bicolanos, with their faith and cultural practices, share a common ground to find consolation in the face of death. This consolation contains the hope for a better world beyond this human experience where pain no longer exists, that is, heaven. Some people are not open to the discussion about death and say "*Paligsok an pag-isip nin kagadanan,*"⁴⁶ ("It is a bad omen to think death.") But this reality will soon come and through hope, *pahingalo* (rest) becomes a task to be one with the dying; *magpahingalo* (to let go, to take rest) becomes a bid of farewell.

However, with many superstitious beliefs passed on from one generation to another, the talk of death becomes a taboo. This is reinforced by the popular statement "*Sabi iyan kan mga gurang kaya magsunod,*" ("Those are instructions from the elders, so it must be followed.") Elders or "*gurang,*" who, in the words of Loquias, "possesses wisdom from experience," often connect similar patterns to justify the risks of having another death by not observing those beliefs. They confuse Church teachings primarily through symbols. In a wedding, for example, when the flame of a candle is extinguished out of nowhere, they assume that death or tragedy will follow. Hence, the concept of *malas* and *swerte*, bad and good luck are used interchangeably in the Christian teachings of grace and God's blessing. The Catholic faith does not subscribe to good or bad luck for it delimits God as an omniscient and omnipotent supreme being.⁴⁷ With this, some elders and other practitioners of superstitions can be

⁴³ Pahuway – n. repose, rest.

⁴⁴ Dayun - 3. eternity. Ang dáyung pahúlay, Eternal rest; Diskansar - 2a., b., c. diskansádu, diskansáwu a. 1. rested, having rest. Diskansádu kaáyu ku human sa katúlug, I am very well rested after my sleep; 2. relieved, free of pain, worry, suffering. Diskansádu na ang masakitun kay nakatumar na ug tambal, the patient is relieved because he has taken his medicine; v. 1. get rested; 2. get respite. (Cebuano Dictionary)

⁴⁵ Paligsok, (n.) mockery with death based on the Gubatnon-English Dictionary, <http://gubatnondictionary.blogspot.com/2010/01/introduction.html>

⁴⁶ Wilmer Tria, "Ako asin an Kapwa Ko Pilosopiya nin Tawo," 72.

⁴⁷ In line with this pluralistic view of Filipinos, an interview with a Catholic exorcist by the Inquirer Philippines to Fr. Jose Francisco Syquia, director of the Archdiocese of Manila Office of Exorcism, said these occult practices contaminated people's faith in God. "How many Catholic businesses have besides the statue of the Sto. Niño a statue of Buddha, a dragon, or some other pagan god? And the statue of the child Jesus is not there for devotion but for good luck,"

said to fall under what Heidegger called, ‘they-self.’ In this view, they are in the inauthentic view of the self for they subscribe to those practices being imposed out of their will to believe in because of fear and authority. Note, however, that the application of Heidegger’s notion in this paper of being inauthentic is on the animistic view of the people passed from one generation to the other that delimits logical foundations and autonomous reflection on death by superstitious models.

Heidegger’s notion of Being-towards-death is in anticipation rather than fear. The Bicolano way of viewing life and the process of dying is anchored in the dimensions of Heidegger on care in line with projection towards the possibility of death. “Dying” stand for the way the Being in which *Dasein* is towards its death.⁴⁸ As for Heidegger: “Death is the possibility of the absolute impossibility of *Dasein*. Thus, death reveals itself as that possibility, which is one’s ownmost, non- relational, and not to be outstripped.”⁴⁹ Heidegger pointed out the inevitability of death. This actuality of *Dasein* is certain. We can see the process of dying, of passing, and it enables us to reflect on this certainty. And superstitious model, countering its reality, shows a fear-based response of the people to death and not totally embracing its reality rather avoiding it by practicing those beliefs.

The Bikolano terms *pabingalo* and *magpabingalo* show the significant reality of thrownness in the world. The motivation behind the enunciation of these terms assists the dying and other concerned individuals in reflection and “in anticipation of death” to borrow Heidegger’s words. One indicator of this anticipation is securing a life and a memorial plan to prepare for the certainty that we will die one day. By ensuring good quality service for burial and interment, people are at peace and their bereaved members are secured financial aid when this time comes. They are conscious of the benefit of having life plans in order to prepare and visualize their death-care.

Kapabingalooan: Death as the Cessation of Consciousness and the Advent of Journey through Eternity

Kapabingalooan is used to transcend their motivation of assistance and farewell, for the soul now enters the state of profound rest. From the moment of death, the soul returns to the world of spirit.⁵⁰ This is the doctrine of the faith that after this earthly life, there is another realm where pain no longer exists thus it is the perfection of goodness. Christians views it as heaven. The passing of an individual signifies the entrustment of the family and even those acquainted with him to remember that pain no longer affects his body, especially those who died of a terminal illness. We can see this hope when in a wake, the bereaved family is often comforted by these words, “*Pabayae na, duman sa padudumanan nya, mayo na nin pasakit. May kapabingalooan asin katoninongan na an saiyang boot*” (“Let it go. In his journey, wherever he may be, there is no pain. He is now in peace and attains rest of his very being.”) The utterance of these words bring solace to the family and enable them to accept the reality of death.

The non-relational notion of Heidegger is realized for one is to die alone. *Dasein* is now in the process-of-being, that is, the actuality of death.⁵¹ It is the full characteristic of humanity. Death is the

he said.” – Cathy Yamsuan, “Occult, pagan practices ruin faith in God, says exorcist,” *Inquirer.Net*, November 02, 2012. <https://newsinfo.inquirer.net/300106/occult-pagan-practices-ruin-faith-in-god-says-exorcist>.

⁴⁸ Heidegger, *Being and Time*, 280.

⁴⁹ Heidegger, *Being and Time*, 294.

⁵⁰ Soul: The spiritual principle of human beings. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God. The soul does not die with the body, from which it is separated by death, and with which it will be reunited in the final resurrection Catechism of the Catholic Church. See Catholic Church. *Catechism on the Catholic Church*, Libreria Editrice Vaticana, <https://www.vatican.va/archive/ENG0015/INDEX.HTM>

⁵¹ Heidegger, *Being and Time*, 294.

window to inexistence, and through reflection of one's death. The entrustment of this hope is a reflection that when one departs from this life, he alone can experience it, and we can only attest to it, thus making us reflect on our passing. This reflection on the Bicolano term *kapahingaloan*, showcases the certainty and indefiniteness of 'when.' The way to cope with this certainty and indefiniteness of 'when' to die is to anticipate it by ensuring life and burial plans as stated above.

Kapahingaloan as Eternal Rest

The liturgical expression about the state of the soul after death is the state of eternity. *Kapahingaloan* is always anchored with '*na daing kasagkoran*.' It is highlighted in the dialectic discourse of the mass for the dead "*An kapahingalaon na daing kasagkoran*" (eternal rest). This now applies the linguistic significance of the term based on its cultural relation to faith. It renders the pragmatic prospect of lessening the burden, sadness, and guilt over acts of omission after one's death. The motivation to transcend these emotions is achieved in the view of the afterlife as a pure state of bliss.

Conclusion

Language embedded in the culture reflects the richness of meanings ready to be unearthed. The Bicolano language and the interrelation of traditions and faith of the people enrich and support Tria's notion of a Bikol Philosophy. It provides an identity of *pagborop-borop*, (reflections) and of philosophizing that is Bikol. *Kapahingaloan*, as understood by speakers of the Bicol Region connotes the state where the body and soul find perfect rest. *Kapahingaloan*, in other words, is the way Bicolanos philosophize about death.

The Bicolanos' outlook on life provides the motivation to hope for a better state that exists in ideal goodness. The invocation of profound rest that is anchored to the motivation of easing the burden of one's passing denotes a practical philosophizing toward death. This manifested in the use of the term in novenas, the Roman missal for the dead, and in dealing with the phenomenon of death. The traditions, beliefs, rituals, and practices to commemorate the departed enable them to lament the realness of death. The motivation for these practices is practical and justifies their belief as valid. It brings to light the awareness of misfortunes and death. Thus, it builds their communal grief and collective response to death.

Pahingalo and *magpahingalo* are terms used to view life concerning unprecedented and those who cater at death (acts of comfort and entrustment to God) of a loved one. *Kapahingaloan* appears more fully in connection to the phenomenon of death when its actuality is realized. *Kapahingaloan na daing kasagkoran* is the view and hope of having a peaceful rest attained by the soul in the afterlife.

Heidegger's notion of Being-towards-death is also embodied and exhibited in *kapahingaloan*. Together with the motivation of entrustment and hope after one's loss, this enables individuals to reflect on their death that is ownmost, non-relational, and not to be outstripped. *Kapahingaloan* also entails anticipation rather than fear of death in so far as *kagadanan* or death is the most certain possibility of mortality.

In this paper, the Bicolano perspective of *kapahingaloan* rendered an alternative view of death far from the evil that it is often viewed but as a state of profound rest. This adds to the literature of Bikol philosophizing, a modest contribution to the formation of Bicolano philosophical paradigm.

Finally, Bicolanos, in their indigenous language, will enjoy the fruits of this analysis. They can further study the depth of many connotative terms bearing significant views about life. By *bikolnon na paghorop-horop*, they can also follow in the steps of Fr. Tria in doing Bikol Philosophy. Succeeding researchers may consider looking for other Bikolano dialects to uncover other words that similarly reflect the view of *kapabingloan*. Through more collaborative philosophical pursuits, the identity of Bicolano philosophy will serve as a torch of light to inspire, rediscover, clarify, and stand for the truth that there is indeed such an indigenous philosophy.

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