



Fig. 4: The new village temple.

a lot of assistance. Except for the more frequent extemporary advice and help, this proceeded as before. He was through a little before 2:00. Then Laba Petang started on Boli Leraq. He was more fluent, but otherwise proceeded as before. The ceremony continued throughout the night, although we broke off after 2:30 and went to sleep. We were woken the next morning at 7:30 and rushed up for Amun Toda, the last clan. That finished about 9:30, and after a brief speech by Kewa Payong admonishing people to obey ancestral prescriptions, "the head must be above, the feet below," this phase finished about 10:30. That evening the women had their own distribution of chicken and pig meat, corresponding to that for men on the 15th, that is their own *huqi mapur*.

Duaq haru

On the morning of July 18th, the *duaq haru* ceremony for men took place. The expression *duaq haru* refers to rubbing medicine, such as chewed betel quid, on the chest and stomach of someone who is ill. In this case the substance to be used was the cooked new white beans mixed with rice. It took place at the small, men's temple. The three priests, plus the lord of the land and Laba Petang were inside the temple organizing the activities. They spread out the beans and rice mixture in flat baskets. Tamal Beni, the lord of the land, shaped rectangles (*kokang*) of the food and placed them in the center of each basket. He broke them off and rubbed them on the foreheads of each of the men in the temple and began the *duaq haru*. He



Fig. 5: Blood at the base of a post of the village temple.

stood up facing seaward and put the mixture on his forehead, then down his arms, body, and legs, before flipping the mixture off his fingers seaward. He did the same to each priest and subsequently to