



Fig. 10: The Balai Banci with offerings

great spiritual ritual, the *guguq tautn*, a human figure that generally depicts a *beliatn*, however, is always facing to the east.

The *kuyakng* are tree spirits associated with the color green and with the *Waringin* tree *nunuq ringin*, a strangling fig, *Ficus benyamina* L., Moraceae. These spirits can cure, and they can even influence life expectancy, though, they also can create madness.

The great varieties of mountain and forest spirits that are called *wook* are associated with the color black. They include the *mulaakng* family who can abduct a *juus* if not rewarded with adequate offerings. This family is associated with the *deraya sepatukng* tree, which is *Horsfieldia grandis*.

Specified as evil are the spirits known as the *banci*, the *bongai* and the *tentowijaq*. The *Banci*, a powerful female *wook*, is responsible for many severe diseases like malaria and encephalitis. There are some remarkable parallels between the *banci* and the Bali-Hindu witch *Rangda*. To pacify her, a great variety of offerings and blood are needed. *Bongai* and *tentowijaq* are powerful forest *wook* that can create a bulk of various diseases by abducting human *juus*. To attempt them to return a *juus*, the blood of sacrificed animals is obligatory. Unspecified groups of evil spirits are also called *papaq* or *papaiq*. Local variations exist.

6. Attracting and luring the spirits to enter and the diagnosis

To look into the cause of the disease and to identify the responsible spirit („the diagnosis“), the *beliatn* listens to the long-winded reports of some family members of the patients about the history of the sicknesses („case history“, anamnesis) and about the dreams they have had recently. The *beliatn* transfers all of these accounts to the spirits via the *awiir*, generally by holding it with his hand when listening.

Then, all spirits have to be lured into the room. They are supposed to settle within the altar environment and in the swing-shaped constructions with the five-color rice, the *kelenkakng eboq*. These efforts are made during the second and third night of a four-night *belian senti* session. On the second night, to accommodate the spirits' entering the room, the last platform in front of the house is connected with a long string of *rotan wentonik* to the top of the altar. On the third night a ladder-shaped connection, *tukar wook* (*tukar* = ladder), made of *bete tuak* (*bete* = leaf), the leaves of the *Aren* palm *Arenga pinnata*, (partially visible in figures 1, 11 and 12) is added. When the ritual starts on the third night, a heap of long branches is piled in front of the house. These are the homes to the spirits. The branches are from the eight plant