

## Sapta Foa

# Wokim ol samting bilong haitim man o meri long bus

Taim ol boi save hait long bus na lukim tambaran, na taim ol meri save kalapim skin bilong ol, i gat ol we bilong wokim senis bilong ol mas kamap gut. Taim bilong ol lusim haus o kamap long ai bilong ol man, i gat we bilong mekim ol mas skin tait na lait na lukluk bilong ol mas kamap gutpela.

## Chapter Four

# Preparations for initiation and coming of age

At initiation for boys and first menses for girls, neophytes are secluded in the men's house or in the bush (boys) or a village house (girls). Plants are used to ensure their correct development during this period and their subsequent growth. At the time of their emergence from this seclusion, plants are used to ensure that their skin is smooth and shiny, and that their appearance is attractive and impressive.

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### *Kandang dau*

#### Bilong wasim ol manki na bilasim ol

Mipela save yusim dispela *Kandang dau* (Plate 4-1) bilong wasim ol manki taim ol i go long bus long lukim tambaran. Taim bilong ol i kamap, mipela save paitim rop bilong *Kandang dau*, bihain karamapim, na kukim long paia. Taim em i kuk pinis mipela wasim ol manki wantaim na bihain putim pen long skin bilong ol. Em bai mekim olsem nogat doti kamap long skin bilong ol manki (lukim *Kapuipui*, Sapta 5).

### *Curcuma longa*<sup>1</sup>

#### Initiation and decoration

Before the emergence of young boys from the bush during the initiation process, they are washed with *Curcuma longa* (Plate 4-1) to clean their skin before red paint is applied. The turmeric root is pounded, wrapped in leaves and put into the fire. The cooked paste is used to wash the skin (see *Coleus blumei*, Chapter 5)

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1. *Curcuma longa* (Zingiberaceae), turmeric.

Narapela wok bilong *Kandang dau* em bilong wasim dispela mambu long wokim *tse'sopung* (Plate 2-18, 2-19). Mipela paitim rop bilong *Kandang dau* bilong kisim wara bilong en (*tupooning*), na wasim skin bilong mambu wantaim dispela wara em bai kamap isi na slek. Dispela mekim isi long wokim malen long en. Skin bilong mambu bai stap grin, na ples yu sapim bilong malen em bai wait (Plate 4-2).

*Curcuma longa* is also used in the preparation of the decorated house poles called *tse'sopung* (Plate 2-18, 2-19). The turmeric is beaten to a pulp and its sap rubbed over the skin of the bamboo which makes the surface easy to carve. The skin remains green and the carved areas reveal the inner white woody tissue (Plate 4-2).



Plate 4-1: *Kandang dau* (*Curcuma longa*)



Plate 4-2: Wasim *tse'sopung* pinis wantaim *Kandang dau*. Decorative bamboo pole made by the male cult (*tse'sopung*) after washing with *Curcuma longa*.

## ***Maybolol***

### Wasim ol manki

Rop bilong *Maybolol* (Plate 4-3) mipela yusim long mekim pes bilong ol manki retpela olsem blut, long taim bilong ol i kamap long ai bilong ol man. Em bai luk olsem blut i stap long pes na em bai ret olgeta. Mipela save brukim rop bilong *Maybolol* namel na putim ol manki i go insait na kamap long hap sait. Yu ken givim ol long dring tu. Tasol taim yu putim ol manki insait yu no ken katim dispela rop, yu mas painim narapela bilong givim ol manki dring. Rop em i gat retpela skin.

## ***Tetrastigma* cf. *lauterbachianum*<sup>2</sup>**

### Washing initiates

The *Tetrastigma* cf. *lauterbachianum* vine (Plate 4-3) is used to redden the faces of initiates so that the skin appears plump, red and shiny. Young boys are passed through the split trunk of the vine, which is tied up again. The vine must not be cut subsequently or the child will not grow. The juice from *Tetrastigma* cf. *lauterbachianum* is sometimes drunk in different rites to make boys grow, but the specific vine a boy has passed through must never be cut for juice. This is a vine with red bark.



Plate 4-3: *Maybolol* (*Tetrastigma* cf. *lauterbachianum*)

## ***Raning***

### Klinim skin bilong ol manki

*Raning* (Plate 4-4) em i retpela rop wantaim retpela plaua bilong en na mipela save givim wara bilong en long ol manki. Taim ol manki laik kisim, ol mas lusim wara long tupela o tripela de. Mipela kisim sampela narapela rop na ol manki save dringim wantaim kulau. Kulau bai no inap pundaun long graun, yu mas pulimapim long bilum antap yet. Sapos kulau lus long graun bai mekim 'tewel bilong kulau bai ranawe' (*kaaping popawe*). Olgeta rop na kulau em bilong mekim skin bilong ol manki kamap. Bihain long dispela wok, em i tambu tru bilong ol manki i go klostu long ol meri.

## ***Mucuna novoguineensis*<sup>3</sup>**

### Cleansing initiates' skin

*Mucuna novoguineensis* is a red vine with red flowers (Plate 4-4). We give its juice to boys to make them grow. The boys do not drink any water for two or three days prior to drinking the juice of this vine. The juice is mixed with the juice of other vines and drunk in green coconut water. These coconuts must be taken from the palm tree, those that have fallen to the ground must not be used, nor must the green coconuts be knocked to the ground when they are collected for this use. If fallen coconuts are used, the spirit of the coconut will leave them (*kaaping popawe*) and the boys will not grow. After this rite the young boys must avoid contact with women for several days or weeks.



Plate 4-4: *Raning* (*Mucuna novoguineensis*)

3. *Mucuna novoguineensis* Scheff. (Fabaceae).

## ***Gnorunggnorung***

### **Bilong hatim skin**

Dispela *Gnorunggnorung* (Plate 4-5, 4-6) yu ken wasim han long en, o smelim na hatim nus bilong yu. Sapos yu kisim taim yu laik painim abus yu ken kisim dispela na wasim han, o sapos marila i no wok, yu ken lusim wara na go kisim lip na smelim, na bai yu hat gen.



**Plate 4-5: *Gnorunggnorung* (*Smilax* sp.)**

## ***Smilax* sp.<sup>4</sup>**

### **To make you hot**

Rubbing *Smilax* sp. leaves (Plate 4-5, 4-6) in between the hands or inhaling the smell will restore spiritual power. If you have trouble with hunting, or your love magic is not working, then you can use this to wash your hands and you will be hot again.



**Plate 4-6: *Gnorunggnorung* (*Smilax* sp.)**

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4. *Smilax* sp. (Smilacaceae).

## ***Yuyung***

### **Bilong strongim ol pawa**

Wanem samting mipela traim, olsem ston bilong wokim haus pisin, na i no wok; mipela kisim dispela *Yuyung* lip (Plate 4-7, 4-8) na bungim wantaim *Gnorunggnorung* (Plate 4-5, 4-6) na ol narapela hatpela samting, na em bai kamap hat ken.

## ***Namung mileeting***

### **Traim ol man na meri**

Bipo, ol tumbuna bin yusim *Namung mileeting* (Plate 4-9, 4-10) bilong traim man bilong posin. Ol bin kukim hap sospen graun long paia pastaim. Bihain putim tupela hap lip bilong *Namung mileeting* bilong karamapim dispela ol hap sospen na kukim han bilong manki wantaim lip. Sapos skin paia, ol save man no inap long wokim posin.

Taim yangpela meri i stap long haus long taim em kalapim skin, ol meri inap wokim wankain. Kukim han wantaim *Namung mileeting* bilong ol mas kukim kaikai em mas hat na switpela. Tumbuna nogat sol bilong mekim kaikai swit, olsem ol save wokim kain samting olsem.

## ***Pueraria lobata*<sup>4</sup>**

### **Restoring spiritual power**

*Pueraria lobata* (Plate 4-7, 4-8) is used to restore the power of objects used in magic and hunting. When constructing things like a bird hunting hide, we use certain stones to draw birds to the hide. To make the stones powerful, we put them in the fire with *Pueraria lobata* and *Smilax* sp. leaves (Plate 4-5, 4-6) to ensure their power will be strong.

## ***Hoya* sp.<sup>5</sup>**

### **Initiate's test**

The *Hoya* sp. leaves (Plate 4-9, 4-10) were used by our ancestors to see if a newly initiated boy had the power of sorcery. Shards of clay pot were heated in a fire and then the thick *Hoya* sp. leaves were placed on the shards to heat up. The leaves were then laid on the open palm of the initiate. If the skin did not burn, they were judged a suitable candidate.

Women also burn their hands like this in initiation to encourage heat and therefore sweet tasting food when they cook. Ancestors did not have salt to make food taste savoury, so they employed techniques such as this instead.

4. *Pueraria lobata* (Leguminosae/Papilionatae), mosong rop.

5. *Hoya* sp. (Asclepiadaceae).



Plate 4-7: *Yuyung (Pueraria lobata)*



Plate 4-8: *Yuyung (Pueraria lobata)*



Plate 4-9: *Namung mileeting (Hoya sp.)*



Plate 4-10: *Namung mileeting (Hoya sp.)*

