List of illustrations

Figures

| Figure 3.1 The Amis's spatial conception of the house and the location of spirits |
|---|
| Figure 3.2 Household orientations for the Nangshi Amis |
| Figure 3.3 The major spirits (<i>kawas</i>) Amis shamans encounter during the <i>Mirecuk</i> ritual. As well as the eight directions on the plane, there is also a <i>pasakudol</i> (upper level) and a <i>pasasaan</i> (underground level) |
| Figure 7.1 The ancestors of Nogo Ema' according to the narrative (Waiklibang, 2006) |
| Figure 9.1 Going up and down for <i>kula</i> |
| Figure 9.2 The <i>mwatui</i> of <i>kula</i> |
| Figure 9.3 Overlapping gardening cycles in the <i>kula</i> region 262 |
| Figure 11.1 Diagrammatic icons of Beluan social relations 305 |
| Figure 11.2 The plan of a traditional Yami house |
| Figure 11.3 The profile of a traditional Yami house compound 318 |
| Maps |
| Map 2.1 Map of Laipunuk |
| Map 7.1 The journey of Nogo Ema' according to the sung narrative (Waiklibang, 2006) |
| Map 9.1 The <i>kula</i> region |

AUSTRONESIAN PATHS AND JOURNEYS

| Map 9.2 Map of Dobu Island, with clans from census taken in 1993 | 245 |
|--|-----|
| Map 9.3 Languages and winds of the <i>kula</i> region (red spots are <i>kula</i> communities) | 248 |
| Map 11.1 Map of Ivalinu village | 320 |
| Plates | |
| Plate 2.1 Bunun raise the banner of the first year of Laipunuk in 2002 in an old settlement | 41 |
| Plate 2.2 Sacrifice to the ancestors | 46 |
| Plate 3.1 Two shamans prepare a male bird trap for the Misatuligun ritual | 55 |
| Plate 3.2 During the <i>Mivava</i> ritual, elders and shamans symbolically sweep away filth to reorder the main border path of the village. One shaman holds an invisible <i>calai</i> thread | 55 |
| Plate 3.3 During the <i>Mirecuk</i> ritual, shamans help a crippled man hop over the fire stack to cure his problem leg | 65 |
| Plate 5.1 Tuked Rini Luun Atar shimmering with lalud (cosmic power) and only semi-visible | 94 |
| Plate 5.2 Aruring Menepo Boong, Tuked Rini's wife, carried inside his earring on the way to a feast Above the Sky (Palaii Langit) | 95 |
| Plate 5.3 Baye Ribuh ('One Thousand Crocodiles') with Tuked Rini's sharpening stone (batuh iran Tuked Rini) | 105 |
| Plate 5.4 Kaya with giant <i>batu angan</i> (stones used to support a cooking pot over a fire) near Ba' Kelalan, which is said to have been used by the culture hero Upai Semaring | 105 |
| Plate 7.1 A rice maiden, <i>dokan gurun</i> ritual, Waiklibang, 2006 1 | 168 |
| Plate 7.2 A rice maiden, <i>helo nikat</i> ritual, Waiklibang, 2007 1 | 169 |
| Plate 7.3 Ema' Klara Kesi Liwun, the <i>opak</i> narrator, performing the song of the origin of rice, 2006 | 170 |

| Plates 8.1 and 8.2 Rotenese funerals are generally convivial gatherings spent in meeting, talking and feasting, often interspersed with drumming, gong-playing and dancing |
|--|
| Plate 9.1 <i>Mwali</i> named Lala, picture taken in Wabununa (Woodlark Island) at the house of Chief Dibolele in February 2016 234 |
| Plate 9.2 <i>Bagi</i> named Komakala'kedakeda, held by Toulitala in Bihawa (Duau, Normanby Island) in February 2016 235 |
| Plate 9.3 Chief Dibolele of Wabununa (Woodlark Island) displays some of his <i>bagi</i> valuables for inspection |
| Plate 9.4 A <i>kula</i> canoe from Egom Island |
| Plate 9.5 Bagi Dilimeyana |
| Plate 9.6 <i>Mwali</i> Lagim (centre), held by Edward Digwaleu from Tewatewa |
| Tables |
| Table 3.1 Yearly ritual cycle of Nangshi Amis |
| Table 3.2 Comparisons of items in family and tribal rituals 67 |

This text is taken from *Austronesian Paths and Journeys*, edited by James J. Fox, published 2021 by ANU Press, The Australian National University, Canberra, Australia.