THE CEREMONY OF NALITN TAUTN
OF DAYAK BENUAQ TRIBE

Wuwuh Yunhadi
Carolina Rosiana B.
FKIP Universitas Kutai Kartanegara

Abstract: This study is directed to come to understanding of the process and symbols in the particular socio-cultural event of Dayak Benuaq tribe in East Borneo. The descriptions cover and act in the very culturally organized ceremony. The data of this study are the process and its symbols found in Nalitn Taunt ceremony of Dayaknese as a human attempt to find a mutually beneficial balance of man and nature. The data of process and symbols in Nalitn Taunt ceremony were obtained from direct observations in the field, interview to the doer or agent, and also from some books about Dayaknese ceremony. The data are to identify as follows: (1) The process of the ceremony like Berinuq (deliberation between citizens), the ritual of Pesengket (mark to begin the event) is done, and then continued by Pesengket Kedua, pesengket, establish the hall, killing the pig, killing the buffalo, until Bejarii. (2) The action symbols conducted by the leader of ceremony or Pemeliatn such as: Timek (casts a spell while hitting the Gimar), Ngoncakng Ibus (wiggle Ibus tree), Belian Sentiu (dance summoning the God spirits for the treatment of sick persons);, Momaaq (the first stage before starting the process of Belian Sentiu), Ngawat (feed the soul), and Nyolukng Samat (completion promise). And (3) The object symbols used in the ceremony that closely related to Dayaknese philosophy, ethics, and aesthetics as the aspects of culture for instances: beras ketan (sticky rice) used in the manufacture of food called lemang (glutinous rice roasted in bamboo and on top is covered with banana leaves), Tumpi is snack made from rice flour and sugar, Tuang (bowsprit) which is dedicated to the food of the ancestor spirits, Belawi is a nut tree midrib shaped like a boat, Jogo Bura i.e the white dishes containing raw chicken eggs, Ramu (complementary ritual), Mesigai is a small statue, chicken pig, and buffalo.

Keywords: Nalitn Taun ceremony, Dayak Benuaq tribe, Dayaknese.

DAYAK TRIBE includes in the ranks of the oldest ethnic groups in Indonesia, which has a culture that is old anyway. Dayaknese is the name to refer to the indigenous people of Borneo. Dayaknese community as an agrarian society respects and upholds the values of noble ancestors remain in force, for example social religious and communal values that aim to achieve a harmonious life. The ideal value affects the social and cultural systems, including the implementation of the traditions and customs. Religious values are reflected in the social life of the Dayaknese cover by a belief about the existence of the supernatural and sacred, it is characterized by the presence of various forms of rituals associated with both traditional as well as the activities associated with religious activity. Furthermore, communal values prioritize the interests of living together in the life of the Dayaknese community. Implies that the value of human togetherness bound to the society, people must put the interests of the people of the personal interests.

Jurnal Intelegensia, Volume I, Nomor 1, April 2016
This is realized through the activity of mutual cooperation, mutual help, cooperation in meeting the interests of living together in harmony in accordance with the principles of the Dayak tribes, such as: (1) To wander thoughts and feelings of the other and visit each other, and (2) Uphold the values of cooperation and unity between one and the other, the principle of making the attitude of the citizens to achieve harmony and peace.

Another fact, shows that the Dayaknese people have made the Dayaknese identity and culture can survive and continue to exist, such as through traditional ceremonies of Dayaknese very well preserved and maintained for generations by the descendants of the Dayaknese, such as traditional ceremonies and Melas Kwangkai Taun/Nalitn Tautn which is still often held for the purpose of the payment promise/intention to the ancestors for what they have earned.

One of Dayaknese characteristics which is widely known is being indirect. Dayaknese in general do not like to express something straightforwardly. They prefer using indirection in order not to hurt the feelings of others. According to symbolism and indirection play important roles in the Dayaknese culture in order to keep the principles of menyatu (harmony) and hormat (respect). Symbolism is clearly observable in all aspects of daily life such as religion, traditional events, and arts.

Based on the opinion of some experts is believed to come from the tribe Dayak Lewangan sub tribes of Ot Danum of Central Kalimantan. Lewangan is also the parent of the tribe of Tunjung in East Kalimantan. Benuaq itself is derived from the benua, a continent in its broadest sense means an area or region specific territories, such as a state or country. In a narrow sense it means the region or area of residence of a group/community. According to the story is also the origin of the word of benua is a term of mention by the Kutainese tribe in which differentiates it from other Dayaknese groups who are still nomadic. Benuaq people have left the nomadic culture. They are the people who live in the "Continent", eventually becoming Benuaq. Meanwhile, the word Dayak refers to languages Benuaq accent comes from the word Dayaq or Dayeuq that means upstream (Wikipedia, 2015:4).

Wikipedia (2015:5) describes that the implementation ceremony of Nalint Tautn or Melas Tahun is a ceremony of Dayak Benuaq that very famous and is still preserved as a heritage and ancestors Benuaq tribe. The ceremony of Nalint Tautn is in the background by the culture or beliefs of people who gained from legacy ancestors or ancestors tribe from Dayak Benuaq Mancong village Topok Bumbung Bulau or Gugu Tahun that in the sub-tribal of Benuaq better known by the name "Benuaq Sangonk" which means Benuaq native tribes who inhabited the village Mancong and to note also that the tribes inhabiting Benuaq along streams Ohong river consists of various ethnic races, one of which inhabit Mancong village in West Kutai, East Kalimantan. Although they are in the same Benuaq tribes, but each ceremony of any one village to others still have differences. It is all because of that tribe inhabiting Benuaq along streams Ohong river have original tribal name or race tribal and separated by villages in as long as Ohong stream river, as where the condition of villages which starts from the mouth of the Ohong river to the upstream Ohong up uninhabited (Budimasnet, 2015:2).

Ceremony of Dayak tribe especially Benuaq, it was diverse and must contain the value of magical because tribal society Benuaq believe that any ceremony they do depend on Letalla and followers like Seniarg, Nayuq, and Mulakng. The Nalint Tautn ceremony is a tradition ceremony of Dayak Benuaq that very famous and it is still preserved as a heritage and ancestors of Dayak Benuaq tribe. The implementation of Nalint Tautn ceremony is motivated by the belief and culture of people who are the ancestral' legacy of
Dayak Benuaq tribe from Kampung Mancong (village), namely Topok Bumbung Bulau/Gugu Tau or Nalint Taunt.

In this case, the tribal custom of Dayak Benuaq thinks if someone has fallen ill, the Dayak Benuaq people undoubtedly investigate what causes the disease occurs. When you have known a cause, then it is held a ritual called Belian i.e a series of human endeavor that aims to prevent a catastrophe on humans and the environment, or to be free themselves from the shackles of diseases that always ends by means doing a prohibition. The kind of Belian ceremonies heavily depends on a variety of diseases.

Dayak Benuaq societies believe that all diseases suffered by a person are caused by the interference of invisible spirits. Some spirits are known in the conviction of Dayak Benuaq tribe such as: the spirits of Hero or Lord of the Universe namely Nayuq, spirits of water authorities namely Juwata, the spirits of ruler of the land namely Tonoy, and the spirit of human control namely Mulakng. All of these spirits can be essentially asked for help when needed by humans.

When a person exposed to the disease for the first time, in the tradition of Dayak Benuaq, it is done the process of Nyenteau (diagnose the cause and type of disease), but the Nyenteau ceremony in general is done only in a large-scale ceremony. Further efforts to cure someone's illness can be done by a Pemeliatn or mahout (Belian Sentiyu). But it also can be done by Pemeliatn Bawe using Ngentas ceremony (same as Nyentau).

The ritual of Belian Nalint Taunt is performed for eight to sixteen days or even more, depending on the circumstances existing at the ceremony with a minimal amount Pemeliatn is eight persons. In this ritual, several animal species which dedicated to the invisible spirits are: chicken, pork, and at least one buffalo. It is celebrated in the area of Balai Taunt on the ground, and the people do a period of Bejarii (day of prohibition) for eight days.

RESEARCH METHODOLOGY

As implied in the title connected to the Dayaknese culture, this study is directed to come to understand the process and the symbols of culture in the particular socio-cultural event. In the process of coming to understanding, description plays an important role in this study. The descriptions cover and act in the very culturally organized ceremony. Thus, this study is descriptive in nature. Being descriptive is one of the characteristics of a qualitative research (Bogdan, 1982). The data of this study are the process, the action symbols, and object symbols found in Nalint Taunt of Dayaknese ceremony. In this case, the data above - the process, action symbols, and object symbols of Nalint Taunt ceremony - are obtained from direct observations and interview in the field and also from some books about Dayaknese ritual ceremony. Then, to collect the process and symbols, besides from participant observations, some documents about Dayaknese ceremony including photographs and records are reviewed to get relatively complete symbols. In analyzing the data in the present study theories of some disciplines are applied, they are: literature, rhetoric, discourse analysis. The data are analyzed in the direction of answering the research questions.

FINDINGS OF THE STUDY AND DISCUSSION

Findings of the study mean to explain and to answer the problems of this study. The findings are explained into findings based on the process and the symbols used in the ceremony as follows:

Jurnal Intelegensia, Volume I, Nomor 1, April 2016
1. Process of Nalint Tautn

The Nalint Tautn ceremony is conducted in the several stages that started from the first event until ending event of ceremony. Each stage is very important period to be done chronologically and it has a special name and characteristics. They are as follows:

Nalint Tautn ceremony, first begins with the process of gathering by local communities or Berinuq (deliberation between citizens) that aims to report to the village boards and also to the people in the village that it will done Nalint Tautn ceremonies. Then the local communities implement the mutual cooperation of searching for firewood to be used as Ramu Ruyak (ironwood, sungkai, wood potuq (sculpture), rattan, etc.) in preparation for the event. Then the ritual of Pesengket (mark to begin the event) is done. This ritual is believed by the Dayak Benuaq tribal as a means to regulate the condition of the people during the ceremony where a sign made of carved Pesak wood used in a ritual to absorb the disaster, disease, or bad luck that could disturb and disrupt the ceremony.

After the ceremony of smearing blood on the skull finished, then followed by a ceremony Pembersihan Diri (self cleaning) using Mandi Kembang i.e bathing ways using flowers made of a seven-way flower water and Mayang which is the interest of betel palms held out lamin (long house). All citizens are involved in the event are required to participate in a cleansing ceremony before carrying out the event. All flowers and Mayang are mixed together with water used for bathing. In this process the citizens one by one, are beginning from the owner of the event had to shower first and sat on Balai Pesengket (hall) called Panti’i and then the Pemeliant stood beside them while reading a spell to summon the spirits. Pemeliant casts a spell on called Belian Beneq (regular Beleian ceremony). After showering flower is finished then applied cold powder that is mixed with water consisting of a mixture of a seven-way flowers and doing Neraseh (flower leaf basil), then sprinkled water that has been given a spell magic Jelap Meringin Lampu’nk Melimai which means that we are free from all kinds of dangers or diseases caused by the interference of evil spirits.

In the next stage is Tinak Torunk that aims to equip the language handler in the process of implementation of a ceremony called Petumbu Tempu’utn-Tempu’utn (origin of the thing). The ceremony is performed at night by eight men who carry the wood of niru trees and they toured for eight times to further inserted into Gamak (a jar as the establishment of a timber). While Arank Serapunk is a ceremony performed after Tinak Torunk with the aim Ganggu Rotasaat’n that rid the body of evil spirits that dwell in our bodies.

After that, the Pesengket Kedua is performed the same as when Pesengket ceremony obviously. Pesengket Kedua event marks the completion of several processes performed during the first eight-night ceremonies as well as ceremonies to enter into the next ceremony i.e Arank Serapunk. The stages of a series of Pesengket Kedua ceremony are started from Talim Boyas. It remarks that the process of Belian Sentiu begins to be conducted in the lamin. Next is Pekate Unek (kill the pig) is the stage of the first intent payment ceremony by host who has events before the second intent payment i.e Pekate Kerewau (killed buffalo). Pekate Unek is held on the last night of a series Nalint Tautn ceremony that held in the lamin before finally descending to the ground. Then conduct the ceremony of Berampan is completed the traditional ceremony in Lamin (typical Dayak longhouses) in area of Balai Rampan (hall made of rattan hang on near the roof of lamin like ibus) installed in the center room of lamin. While outside of lamin is done Pekapaq (ceremony marking) by Pemeliatn Bawe (female handler) which means a child should be bathed in the river freely and also walking freely set foot on the ground.
In the next preparation of continuation event is during the pemeliatn performs a period of Bejarii for four days, people began to work together to search Ramu Ruyak material that will be used to establish Sadai and halls as main hall such as: Balai Masigit (main hall, a small house in Sadai as the abode of the God spirits), Balai Nayuq (hall for very evil spirits), Balai Taunt (hall as a place to live the spirit of the god who helps to give cure diseases and help fertilize crops), and Balai Kedusaat'n (hall as gated living for spirit of the gods who keep the soul of people sick). Finishing the handler returns from his house after carrying out period of Bejarii then one male handler started doing Pekapaq ceremony (a ceremony to give thanks to the Ramu Ruyak and marks the land on which will be built three main halls of Balai Nayuq, Balai Taunt, and Balai Kedusaat'n). The ceremony is performed in Sadai by Pemeliatn while reading a spell and flicking leaves called Bete Pisa'a (leaf wood) then splashing water consisting of a mixture of a seven-way flowers and Neraseh.

Then, the people involved in Nalint Taunt establishment the halls such as follows: Balai Nayuq is the hall that its basic ingredients or pillar hall must be made of ironwood in the form of a statue because this hall is the main hall in the event of Melas Nalint Taunt. This hall is occupied by all women handler or pemeliatn during the event. The hall is used by the handler to make Tempu'utn i.e all forms of natural origin and contents as well as the hall was used for a Pekili (call) Seniang Embo (spirit of ruler of the gods) which, according to public confidence is above the highest heavens. In this case, not all ritual handler can hold callings them if the Pemeliatn not fill Pengengket (condition), but if the handlers still do it then it will lead to illness and even death could entail the handler himself. Sixteen statues to be erected as a pillar of Balai Taunt are given the red cloth on the head as a headband and at the waist as shirts and pants. The sixteenth statues consist of eight women and eight men statues and they face each other which means that the statues are mutually in pair between men and women.

Then, Balai Kedusaat'n is the hall that occupied by the men Pemeliatn for four days because the hall is aimed to ritual for treatment of the sick people. While Balai Masigit is included in Sadai station and used in the process of Belian Sentiu ceremony. The hall is made with raw materials from Pelay timber where the number of poles hall made of 16 pieces of Bambu Kuning as meaning rule of ancestors earlier. It is named Balai Masigit because it must be made using yellow bamboo and not others.

Balai Busui was established after the Belian process runs for four days and was set just behind Balai Taunt, Balai Kedusaat'n, and Balai Nayuq where the main ingredient is made from yellow bamboo and its leaves. This hall has a circle on the center side to resemble a bird made of rattan which included a small statues made of ironwood as a symbol of people who will be treated in the event on the last night. After the cutting of buffalo over, the statues were taken back in accordance ritual by handler and saved by the owner forever until there is a next event of Nalint Taunt.

In the stage of Muat Belontakng, muat means to establish so that the purpose of the Muat Belontakng is to establish and embed a compelling carved buffalo into the ground before sunrise. Before founding, Belontakng is first cleaned through Nyempur Miwir ceremony. Next stage is Perusik that done on the last night of Belian ceremony held on the ground and carried out after completion of the process of establishment of Belontakng during the day and at night it is held Belian Perusik (confederation of Belian Bawe, Belian Beneq, and Belian Sentiu). All people carry out rituals in accordance with their parts respectively. All the spirits of God Ancestor invited in a procession of Mangir Ngundang.
(called) on the night of *perusik* to occupy halls down there and told that tomorrow is the culmination ceremony called *Pekate Kerewau* (kill the buffalo).

*Pekate Kerewau* (kill the buffalo) is implemented as an end or culmination of activities of *Nalint Taunt*. This event is held from early morning around 09.00 until late afternoon by *pemeliatn* and during the release event buffalo, *pemeliatn* completed his tasks for a while until the buffalo was slaughtered and its blood was taken. After that *pemeliatn* held ritual *Nyek okat’n* (feeding the God spirits invoked using buffalo’s blood, pig blood and also accompany chicken blood accompany the event of killing buffalo.

*Tangai* is the last of a series of events *Belian Nalint Taunt*. Here all the God spirits invoked during the event from start of *Pesengket* to *Pekate Kerewau* all of them were *Tenempuk Jarii* (escorted back home to his place respectively). *Tangai* symbolizes that all the offerings have received a blessing as well as a request has been granted. In this process the whole series of events held has been completed and resumes with the event for the second time *Lalus* to all handler in accordance with section and their activities respectively. After that the handlers return to their homes for the next held *Bejarrii* process.

*Bejarrii* (the restrictions) lasted eight days, consisting of: the first four-days is called *Jarri Perak* (abstinence hot day) which on that day all the people involved in the work should not be conducting the activities of cutting wood in the forest, cut bamboo or other plants and kill various types of live animals. And the next four-days is called *Jarri Jelap* (abstinence cold days) in which on the day of the whole activities can be performed again except in the event that still remain closed and should not be visited by outsiders other than those involved in the *Belian* program.

Right on the eighth day the event *Bejarrii* is done by holding the demolition of the tools used in the ceremony *Nalint Taunt* such as *Balai* and *Sadai*. Everything is dismantled and collected in one place and should not be burned, especially for *Belian Nalint Taunt*. Later in the evening it is held *Lura n Rante* (meetings with the communities involved in the ceremony *Nalint Taunt*) which signifies all the ceremony of *Belian* have finished completely and all people returned to their respective activities.

### 2. Action Symbols of *Nalint Taunt*

The result of observation method, the writer finds out some activities connected to the action used in the ceremony of *Nalint Taunt* are as follows:

**Timek**: A man *Pemeliatn* (handler) casts a spell while hitting the *Gimar* (a drum made of animal skins) using rattan. It means as an expression of signaling to call the ancestral spirits for help during a series of ceremonies and in return, the spirits receive offerings that have been granted.

**Belian Beneq** (*Belian* in general): *Pemeliatn* (handler) casts a spell with a wave of *Betee Pisa’a* then bathe the local community with seven kinds of flower water. Once washed, they are given colored powder or white *tepuk’ng tawar* with fragrant seven kinds of flowers water and finally the *pemeliatn* splashes the seven kinds of flowers water above their heads using *Bete Neraseh* (the basil flower leaf). It means as the ritual of self cleaning for local community before entering the ritual.

**Ngoncakng Ibus** (wiggle *Ibus*) is the series of this ceremony begins with the ceremony of unfurling *Ibus* leaves (young leaves of the *Biruq* tree neatly torn and bent corrugated then boiled and colored red and yellow) on a piece of rattan stretched lengthwise on the entire top of *lamin* and swung to stretch the cane and the parallel rise as high as the ceiling *lamin*. It means that the yellow and red on the *ibus* leaf symbolizes that performed
the ceremony will end at the stage *Pekate unek* (killing pork) and *Pekate Kerewau* (killing buffalo).

**Belian Sentiu** (dance summoning the God spirits for the treatment of sick persons): According to *Dayak Benuaq* society, Belian Sentiu is one of belian ceremony using *Benuaq* language that comes from heaven and usually done by men but there are also sometimes be done by *Pemeliatn Bawe* (charmer of women). This actions mean that this dance is to deny the disease and treat the sick. According to *Dayak Benuaq* society the Belian Sentiu is one kind of ritual treatment of the sick, investigate what caused the disease, and heal the sick. If the disease is caused by angry spirits or the spirits of the ancestors, the healing is to apologize to the creature to present offerings and perform ritual worship and offer sacrifices of animals such as chickens, pigs, and buffalo.

*Momaaq* is the first stage before starting the process of Belian Sentiu by blowing *Sipukng* or *Baluluq* (a kind of small trumpet-sized middle finger made of fangs of bear or tiger) three times. This indicates that the Sipukng voice serves as an invitation to the Gods as well as a code for the commencement of beating *Palu* (a type of music instrument that is struck) for the first time (*Nitik Tuukng*).

**Nabur Boyas** (sowing rice): Pemeliatn sows rice in the grip while reading a spell with a cross-legged sitting position facing *Awir* i.e the betel leaves along the branches that have been discarded its ribs strung together a long piece of cloth hanging down to touch the mat the edges. It means that sowing of rice which is in the grip meant as an effort to break a messenger who will pick the Gods up invited at the time Momaaq, and this *Awir* serves as a "ladder" to drop or rise of the Gods who called or invited.

**Jakaat** (standing). When the delegates arrived in the land of the Gods, *Pemeliatn* stands up and walked around the *Awir*. This position symbolizes the Gods began to move down the invitation to attend. After the Gods arrive in *lamin* or *Sadai*, *Pemeliatn* starts dancing to acting motion of each of the Gods are present.

**Penik Nyituk** (dialog with the God spirits called): *Pemeliatn* already possessed the spirit of the gods called, take a sitting or standing position and asked the reason why they were invited. It is intended as an expression of the Gods who ask why and for what reason called them all to take part in a ceremony conducted by *Pemeliatn*. When Penik Nyituk running, the host response are varies depending on the issues being addressed maker host the event at the time.

**Ngawat: Pemeliatn** represents the Gods began to carry out the care of the sick by using *Bete Telolo* (banana leaves neatly torn and bent corrugated like *Ibus* then rubbed into the body of the person who is ill). In this case, *Pemeliatn* represents the Gods on earth who has the skills *Nyegok* (siphon) disease, giving *Penyapuh* (a kind of medicine that aims to heal the wounds in). While *Pemeliatn* milled provide care, the sound of drums must be accelerated to the rhythm accompanied *Sencerep* and *Kupuk tuatn*. This treatment eventually resolved *Ngasi Ngado* (name of spells) and *Nyelo-Nyelo-nyelolani* (spell name), with the intention of creating a cool and comfortable conditions and free from the grip of the disease. In this last treatment, rhythm and song drum beat in the slow turns and accompanied by the rhythm of the call *Meramun* and *Beputukng*.

**Tangai: pemeliatn** allows the Gods to return all its place by first telling the Gods to accept the type of offerings in accordance with the level of the event organized. *Engket Juus* (insert or raise the soul): *Engket Juus* is to enter the spirit or soul into its proper place which is the body of the owner of the soul. *Benuaq* society believes that the life of every human being consists of *Unuk* (body) and *Juus* (soul) so that in the process of healing the
ail ing man, in addition to the physical care needed by Bekawat (treatment), it is also necessary care so that the soul through security Juus not disturbed by evil spirits.

Bejarii: a time of abstinence. The duration of the confinement usually lasts for one day and during the confinement, people who are sick are not allowed to leave the house, eat forbidden food, like sour eggplant, bamboo shoots, and all kinds of reptiles. In addition, the house must be quiet and not allowed to receive visitors. The atmosphere is characterized by embedding the branches and leaves of the tree are next to the entrance of the house outside. In case of violation of this prohibition will result in a recurrence of the disease and difficult to treat.

Makatn Juus (feed the soul) and Nyolukng Samat (completion promise): This ritual is marked by the surrounding pig in the midst of lamin carrying a chicken as much as eight times and then stepped on the offerings made pork of niat (promise) payment It means that payment of promise or intention in the form of animal sacrifice consists of chicken or pork in accordance with agreements in Nyamat time (say a promise). The ceremony is conducted to pay a promise to the spirit of the God who was called by the blood of the sacrificed pigs and chickens. The animal blood is drawn to be used as offerings and dedicated to the spirit of the gods to pay intent or appointment by the host of the event owner.

Nyeritak Nyereat’n: Casting a spell near Gelogor (cowshed) by Pemeliatn which aims to inform that the ceremony intention payment will be completed, and the spirit of gods who are invited to enjoy the blood of sacrificed animals as a symbol of the promise of payment. It is also intended that the spirit of gods help healing host is the owner of the event.

Nyek Okat’n: It is a ritual performed by Pemeliatn is on the peak ceremony Pekate Kerewau (kill buffalo). This ritual is performed near the body of a dead buffalo and then its blood is drawn by Pemeliatn then applied to Belontakng statue (the statue made from a carved ironwood to tie buffalo). It means as a sign of notice to the God spirits that Nalint Tautn ceremony as payment intention (promise) the owner of the event has been completed. This is done when the handler returns to the hall (a kind of home made for the spirit of God) and Sadai (place shaped like a house decorated with yellow leaf on each side). Blood smeared again later portion of the body to people who are sick with Bete Telolo (banana leaves torn into small pieces) which aims to eliminate the illness of the person.

3. Object Symbols of Nalitn Tautn

While the object symbols observed by the writer shows that there are some objects used in this ceremony, such as:

In the process of Pesengket (mark to begin the event), there is beras ketan (sticky rice). It is used in the manufacture of food called lelang (glutinous rice roasted in bamboo and on top is covered with banana leaves) and should be done by the men. This rice is also used as a colored glutinous rice of red and white in which red is as food for evil spirits and white is as food for good spirits.

Another object is tepung beras ketan (flour of rice and sticky rice). This flour is made as a snack or traditional cake called Tumpi i.e snacks made from rice flour and sugar, and Tuang (bowsprit) which is dedicated to the food of the ancestor spirits. According to the tribe of Dayak Benuaq it is obliged to do by the people of Benuaq since Benuaq parents ancient.

Next is the chicken that slaughtered and drawn its blood to be kept in the offering place as offerings to the spirits as a condition in the ritual. The stored blood, other than as a condition of ritual is also used as a spread for human skull belonged to an ancestral village.

Jurnal Intelegensia, Volume I, Nomor 1, April 2016
after Pesengket ceremony finished. The skulls are from a human skull that died were killed by the mysticism/magicism people but not the skull of the person who died due to illness. This symbolizes the magic power that was able to defeat these people with murder. Thus, human skull killed must be kept for generations to be sacred and used as a ritual required as a condition for the implementation of ceremonies Nalint Tautn.

Meanwhile, in the process of Pesengket Kedua there are janur (coconut leaves) that dyed into red, yellow, and white to be made of various kinds of ornaments to summon the spirits in order to participate in the ceremony. Then the objects are offerings for Belian Sentiu for four nights which consists of red and white glutinous rice, Lemang, traditional snacks obligatory i.e Tuang cake and Tumpi designated as the food of the spirits. If the processions of Belian have been completed, offerings shall be eaten together and prepared another one for the next day. This is done for four nights in a row which indicates that the Dayak Benuaq community does not provide stale food as offerings to the spirits who are called.

Another process in Nalint Tautn ceremony is Pekate Unek (killing the pig). As the stage of the first intent payment of the host who has the event before the second intent payment of Pekate Kerewau (kill buffalo) then taken its blood to be offered in part as a joint offering together with Kelayat'n (right side of the pig's body). Pig's blood together with chicken blood is stored mostly in Sarok (place made from stem nut is shaped like a bag and a rope made of rattan) to be used as offerings and used by the Pemeliatn as a spread on the forehead to the citizens who witnessed the ceremony in order to avoid disease.

There are some objects showed in the process of Berampan. First is panti’i i.e a seating for children that placed in the river side made of bamboo decorated with leaf and Kelayuk. It means as a place for self-cleaning by children conducted by Pemeliatn Bawe and a sign that the child is able to freely set in the ground. Then, Belawi is a nut tree midrib shaped like a boat that is used to fill offerings such as worms and crocodile sculptures, and Mancii (female sculptures and statues of men who all made from rice flour). It means that Belawi is used for offerings to the spirits of water authorities of Juwata that believed intangibles such as crocodiles and then washed away into the river.

Another is Jogo Bura i.e the white dishes containing raw chicken eggs, knives, and Boyas Bui (yellow rice prepared using turmeric) It means that raw chicken eggs are solved as a harbinger of bad luck throw the child, while the knife and Boyas Bui as a requirement in order to the spirit keeps the child. While red and white fabrics are as a symbol of the decline of the spirit gods invoked such as: Nayuk and Mulakng in order to participate in the ceremony of Pekapaq. Next, red and yellow coconut leaves mean as the symbol that ceremony performed from the beginning to the peak of the Nalint Tautn is done at the expense of animal sacrifice in the form of pigs and buffalo. Rice dyed red, yellow, and white have the meaning as food offerings for Juwata (God spirits of water authorizes). Red and yellow coconut leaf woven elongated like a ponytail means as a symbol for the release of all diseases in the body of the child.

Lalus is a wage that is placed in somewhere in the middle of lamin before given to pemeliatn that consisting of Lemang (glutinous rice roasted in bamboo and on top covered with banana leaves), money, plate, Kelayat'n (pork parts which was baked right), glutinous rice, ordinary rice, Keradang (grilled chicken), fabrics, gloves, mandau (knife), and spears. It means as wages and gratitude of the owner to the Pemeliatn event.

Sadai is the place that shaped like a house decorated with yellow leaf on each side and in which there is music tools of Belian and Balai Masigit. It means the Sadai used as a
place to continue the Belian ceremonies on the ground. And Ramu (complementary ritual) is used in Pekapaq ceremony consisting of: Punyuk is glutinous rice wrapped in banana leaves and shaped like a cone. Then, Lele Lemo is ramu composed of men and women clothes, and Ulap Doyo (cloth woven from fibers of wood leaves soaked in dye clothing). Four plates where two plates consist of red sticky rice dyed with food coloring and two other dishes containing white sticky rice. Bisain Bencangan is banana leaf wrapped and tied round the tip of the leaf and shredded form such as hair. Sepatuk Jatus / Sepatuk Nyahuk is white wood as a symbol of the nightmare. Ulap laukng meak is red cloth headdress that have the meaning all ramu are used as a sign to avoid anything against the Pemeliatn when he rises into the hall as well as for people who follow the ceremony.

Mesigai is a small statue that that stationed at the corner of the hall with a large statue in the middle of the hall where on top there is a large hornbills in flight position. While in Mesigai the left and right are stuffing offerings such as: fresh flour mixed with water and a seven-way of flowers and Neraseh that means as a self-cleaning symbol; and Mancii is sculptures made from rice flour sex male and female. Mahligai is a place covered with batik cloth under hornbills standup and included the money coin worth Rp 40 (rupiah) that means as a complement to the requirements specified by the ritual earlier ancestor, and turmeric and cassava cut into eight parts. It means that ceremony of Nalint Taunt is synonymous with the number eight that have meaning first eight-nights on top of the lamin and ends with Pekate unek (kill pigs) and the next eight-nights on the ground and will end with the Pekate Kerewau (kill the buffalo) as the top event. Belontakng is ulin wood carved and used in the ceremony of Pekate Kerewau (kill buffalo) as a place to tie buffalo. Gamak is a jar contains machetes and spears have meaning to avoid anything against the Pemeliatn during the founding ceremony of the Belontakng statute process. Selampit is rattan used to tie the buffalo with the total number is eight rods that means in order to Belontakng does not bring danger to the families and visitors who attended the kill buffalo later and the number eight symbolizes Nalitn Taunt ceremony is held for eight days and eight nights in lamin and above ground.

Discussion

Nalint Taunt is the name of Belian ceremonies (a series of human endeavor that aims to prevent a catastrophe on humans and the environment, or to be free themselves from the shackles of the disease, which is always terminated by doing a prohibition) used Dayak Benuaq tribe in treating the sick. As many kinds of plants grow in Borneo, Dayak Benuaq life is very closed to them. The people make use of the flora not only for consumption but also for other purposes such as traditional medicines, cosmetics, furniture, and also for some mythic ones. They believe a certain kind of leaf can free someone from mythical power, another leaf drives away bad spirits, and certain flowers even please spirits. In such condition it is quite understandable that certain plants of flowers become meaningful aspects in Dayak Benuaq traditional rituals from birth to death including treating the sick rituals. In a Nalitn Taunt ceremony, even in this modern time, it is compulsory to use certain leaves, wood, and flowers such as janur, ketan, niru, bamboo, rice, flour, nut tree, ulin tree, kembang tujuh rupa, and others. Besides, they also use certain animals like chicken, pig, buffalo, and the animal bloods. Those things are not simply decoration, but each of them symbolizes something.
The *Dayak Benuaq* people also like symbolic actions besides symbolic things. If we study the sequence of the *Nalitn Tautn* ceremony above we find out that each step symbolizes something. It starts with reciprocal signaling to call the ancestral spirits for help during a series of ceremonies rolled (*timek*) rolled up to *Luran Rante* (meetings with the communities involved in the ceremony *Nalint Taunt*) indicated that ceremony of *Belian* have finished completely and all people returned to their respective activities.

**CONCLUSION**

The *Nalitn Tautn* ceremony is conducted in the several stages that started from the first event until ending event of ceremony. First, it begins with the process of gathering by local communities or *Berinuq* (deliberation between citizens). Next, the ritual of *Pesengket* (mark to begin the event) is done, and then continued by *Pesengket Kedua*, *pesengket*, establish the hall such as: *Balai Nayu*, *Balai Kedusaat’n*, *Balai Busui*, killing the pig, killing the buffalo, until *Bejarii*.

Since a treating ceremony is a very important moment in one’s life it must contain a ceremony either simple or monumental. *Nalitn Tautn* ceremony contains a lot of symbols, verbal and nonverbal. In such an occasion, the leader of ceremony or *Pemeliatn* often uses action symbols such as: *Timek* (casts a spell while hitting the Gimar), *Ngonacakng Ibus* (wiggle *Ibus tree*), *Belian Sentiu* (dance summoning the God spirits for the treatment of sick persons); *Momaaq* (the first stage before starting the process of *Belian Sentiu*), *Ngawat* (feed the soul), and *Nyolukng Samat* (completion promise).

The use of object symbols in *Nalitn Tautn* ceremonies is closely related to Dayaknese philosophy, ethics, and aesthetics as the aspects of culture. The Dayak Benuaq tribe has a keen awareness of other people’s existence so that they always try to appreciate it with polite behavior and symbol expressions, so that the *Pemeliatn* usually uses some objects for instances: *beras ketan* (sticky rice) used in the manufacture of food called *lemang* (glutinous rice roasted in bamboo and on top is covered with banana leaves), *Tumpi* is snack made from rice flour and sugar, *Tuang* (bowsprit) which is dedicated to the food of the ancestor spirits, *Belawi* is a nut tree midrib shaped like a boat, *Jogo Bura* i.e the white dishes containing raw chicken eggs, *Ramu* (complementary ritual), *Mesigai* is a small statue, chicken pig, and buffalo.

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