

was possible and viri- or neolocal options were acceptable. However, strict uxorilocality was a strong preference, and tensions resulted from a reluctance to abide by it.

The Palawan neighborhoods are simple aggregates. They are not formed according to the preceding rule of *pinemikitan* but rather around multiple choices made by individuals and domestic families. Among these choices is a preference to live near someone who knows how to adjudicate disputes and settle quarrels, a “pacifier” or arbiter, expert in speaking the language of customary law, *adat*, adept at spinning the yarn of judicial matters, restoring peace, and healing the community. Healing is another very much sought after capacity, and people also congregate around such experts. At times the healer of bodies (*memimiriq*), the ritual specialist (*belyan*), and

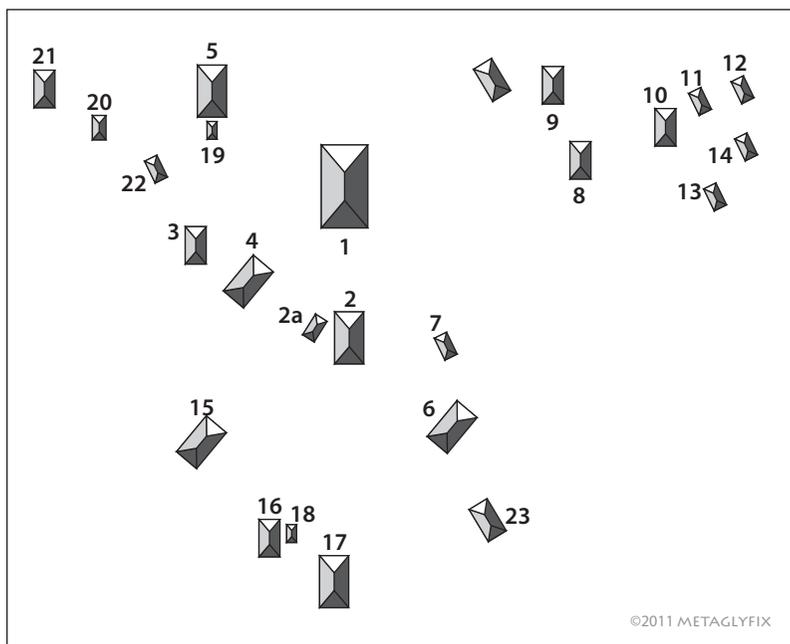


Figure 5.3 The neighborhood of Lilibuten, 1989. 1 = Tukung, 2 = Ulpin, 2a = Kilsu (*pupuq*), 3 = Intin, 4 = Ubinu, 5 = Utun, 6 = Limpungan, 7 = Dendi, 8 = Rusente, 9 = Alisa, 10 = Rupinu, 11 = Inaring, 12 = Simpung(an), 13 = Kering, 14 = Pirmin, 15 = Mangin, 16 = Turing, 17 = Umaring, 18 = *pupuq*, 19 = *pupuq*, 20 = Buntaliq, 21 = Tutuj, 22= Miling, 23 = Perdisju

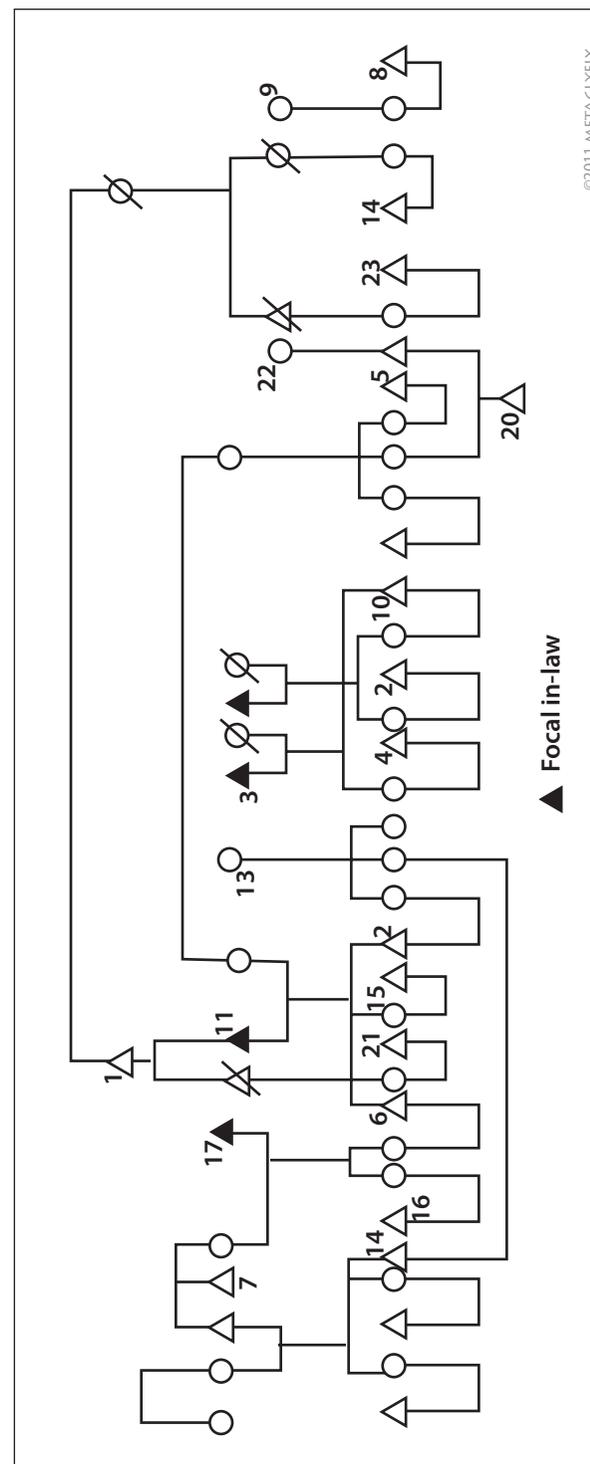


Figure 5.4 Genealogical chart of Lilibuten, 1989. For house identification, see figure 5.3.