

- Interment -

all through the Western country the mode of interment is a borrowed one. Doubtless it is the Blandas mode, formerly described, in the shape of the grave, but much more carelessly made. The peculiar sloping cavity for the reception of the body is always noticeable.

North ^{ward} one may see a rough copy of that ^{used by the} class among the Siamese who do not burn their dead, superstructure & all, even to the pilloined Siamese idols from jungle Siamese graves.

But though, skirting the Siamese country the same may be seen on the Eastern side: the central Pangqhan takes death in a very philosophical way. "Kiee" (God) has called him & he must go. "very sorry but it cannot be helped." No good making any sign over his grave. There is no outward demonstration of grief, no ceremony. Though the Western man rolls the body in a mat or failing possession of that, some ^{makes some ceremony} sup bark beaten out into cloth. The Pangqhan silently get their digging sticks as soon as the man is clearly dead & depart to any remote place in the jungle where the soil is easily excavated. Digging a straight sided hole the depth of a mans hips when standing in it. They return, & if the

Sua Hoot has inspected the body and given the "peneetor" or passport for the next world: the latter is stuck in the defunct's belt cord, "upside down" to the Gor. viz the mode uppermost & a slight bier of two or three bamboos lashed together by creeper is obtained. The body placed on it & as many of both sexes as please. go off with it to the grave. Put on its back, in the grave which may have its head to any point of the compass. a few sticks are stuck in the ground at each side of the body. crossing over it at top ~~of~~ a stick or bamboo is laid along the crossing sticks at top & a few branches or leaves at the sloping sides. The feet are generally used to throw the soil in again, & up in a heap & a few saplings cut down & thrown on top to keep the pigs from digging up the body.

The Semangs say they never left their dead exposed without burial. They ^{panggtans} do not revisit the grave but have not the slightest fear of doing so. not believing in ghosts or goblins. The Western man, sometimes does, to clear it from undergrowth. If the Sua Hoot is not near the body is buried without the peneetor, which is afterwards dropped into the grave, down a hole made by one of the digging sticks, & covered up. The Happas, or soul, in this case quickly waits in the body till the

penetor is bestowed, if conscious
 that it has done nothing to cause
 it to be withheld. But if it does not
 quit the grave pretty soon. Kiee gets
 impatient & sends lightning to
 hurry up the tardy Nappas. & though
 what results is uncertain yet the
 pangqian thinks matters are made
 decidedly unpleasant. for that Nappas
 Hence no time ~~was~~ lost in getting the
 penetor, of which the Sna Hoot had
 a clock on hand. & if the deceased
 was an adult male - only cut the
 CHOR or name on it. before issuing it

In old times the Sna Hoot was
 never very far away, ^{& was always applied to} but of later years
 many men know the design & sometimes
 in cases of emergency cut it themselves
 & thus a man may be in possession of
 his penetor while alive, as a China man
 is of his coffin, as the Sna Hoots
 are more scattered.

If an innocent ~~man~~ ^{Nappas} was by
 any chance or evil intention, deprived
 of the penetor, it "applied for a
 remand" as a lawyer would say, &
 appealed to play who made the Sna
 Hoot give the penetor to the grave.

If the Sna Hoot had wrongfully
 withheld the penetor, lightning struck
 him & consigned to "KOMOJ" and his
 heavy stick. (or in other words, "sent
 straight to the devil") he came to
 considerable grief.

If the deceased was a female, in addition to the special pencetor for her sex, all her combs were buried with her. If they could all be cluck in her mass of hair, such was done, if not as many as possible were put there & the rest put on her breast in the grave. Such were SEMI's instructions.

It was not an uncommon thing for all a man's Goro & Goro to be put alongside him in the grave in addition to the pencetor, but such was not absolutely ordered to be done.

The pumputan or parang was never buried with him.

Western men ^{often} give a little food on the grave before leaving it & light a fire near, but this is only copied from Blandars. The pangghan does not, nor have Western men any very firm faith in it. As to superstructure, on the Western side, it may be as Malay or Siamese or their own "shed roof" pattern viz a mere "lean to" of Britain leaves.

If the relatives, of either sex, can feel keenly the loss, they do not outwardly show it, even a mother for her child.

They do not positively object to my meddling with their graves but they are rather uncertain as to whether they are not wrong in letting me do so. Such a thing is new to them & they have no pretence to apply to for directions. Even a near relative does not absolutely forbid it though it is clear he does not altogether like it.

- The penectors -

These differed in pattern for
Puttow, Lra Hoot. adult male
adult female. male child & female
child (ie. unmarried)

that for the puttows. no man
knows. but the Lra Hoots say it was
different.

For the Lra Hoot it is as
shown by 151. A. & the pattern, designed,
like the others, by Klay & his puttows.
has special reference to his capacity
as "medicine man" in some way.

For the adult male I send two, one
(N^o 150. Chewing the "CHOR" & the other 151 B
as generally used now, without a "CHOR".

For the adult woman the pattern
was very different & SEMI'S invention
what it signified I cannot as yet find
out. It is marked 151. C.

For a male child, (the married),
151 D & a female child 151 E.

No explanation of these patterns
can be given by any Semang I have
yet met.

As the examples I have sent
were cut by a Lra Hoot, I do not
attempt to copy it in drawing like
the Gor & other designs, for there is
no authority to say if the figures are
correct or not.