

Excerpt 95.  
28. X

## Special Note.

### The Tolosa Charm of the Summeor

This is stated by the Summeor to have been practised by the whole of the "Blandas" at the time when those people had a legitimate & hereditary "caste" of wizards, at the unknown date when the Summeor & Blandas of the present were one & the same but on different islands prior to the migration of the Summeor to now unknown lands, which, again, must according to their statements have been long before "Bertjappei Kexily" traditional leadership of the Blandas toward the Malay Peninsula. That a special but now forgotten charm had been known to the Blandas magicians. I have frequently heard from them, but whether it was the same as the Summeor no Blandas living can say, as far as I know & the assertion that it was so rests entirely with the Summeor.

# Special Note

## "The Cholera" Charm "RAK"

I had heard at various times since I saw the "small-pox dance" performed of the ceremony by which the Summeor wizards had repulsed the "cholera" <sup>the last</sup> "RAK" on several occasions in the past. As you are aware the attack of cholera\* sweeps over a district with great rapidity, when once it has made its appearance, & is terribly fatal. In the three traditional appearances among the Summeor, it, on ~~various~~ <sup>the last</sup> visit carried off great numbers. It was upon the queen of ~~an~~ Summeor settlement finding a death in their midst, that this "charm" was performed by the wizard (of class K<sup>o</sup> 2). Tradition has it that in the two first visitations very <sup>comparatively speaking</sup> few people died, because each settlement had its <sup>proper</sup> wizard for the purpose at that time, but the two other attacks, of later date, and most especially the last one that occurred, carried off great numbers because the wizard had died out, & the men were scattered into isolated "clusters" apart, with only one wizard (of modern self-creation) for the various "clusters" in a wide district.

\*The Summeor use the Malay word "haver" or "Kerryakit haver" in speaking of this epidemic & the reported symptoms agree with those of the Indian cholera. There have been some generations since the last visitation, but which swept off many hundred. It is said:

It is not every one of the present-  
mizaros who knows the charm, indeed  
I might say that there are only a  
few who do! and, from some half-  
formed superstitious idea that the  
performance of the charm at a time  
when the cholera has not really made  
its appearance, will attract the cholera  
hantw "RAK" to attack those who take  
part in it: hitherto also my requests  
(backed up as they were by liberal  
offers of reward) for a performance  
before me so that I could take  
a description, were flatly refused  
by the three or four men who  
stated that they remembered  
the charm in all its details

"all things come to those  
who wait" is a most valuable  
maxim to learn by heart & to  
put into practice when dealing  
with these Orang Utan, impatient  
or hasty invariably defeating  
itself, so I kept the note in mind  
<sup>but I was very</sup> anxious lest I should have  
to "move on" from exhaustion of  
cash supplies, before the opportunity  
presented itself. So, when I was  
summoned one day, urgently,  
to assist a man who had fallen  
(a branch breaking under his  
weight) from a tree right into  
one of <sup>the</sup> those formidable stinging  
nettle trees <sup>of this country</sup> below, and I was told  
(for I could not recognize his  
swollen and distorted features)  
that it was one of the wizards

who had refused to comply with my request. I saw my chance & at once seized it.

As the injury was entirely a matter of the skin, the tree's branches having stopped the fall on to the ground itself, and it had only the intense pain and its attendant mischief to deal with. I had but small fears for the life of an Orang Utan, (though I should not have taken the case of a white man being stung by this terrible painful leaf so lightly.) I made an agreement with him which he was only too glad, poor wretch to hastily accept: viz. to stop the pain if he promised to show me the charm in all its details. I told with me a morphia

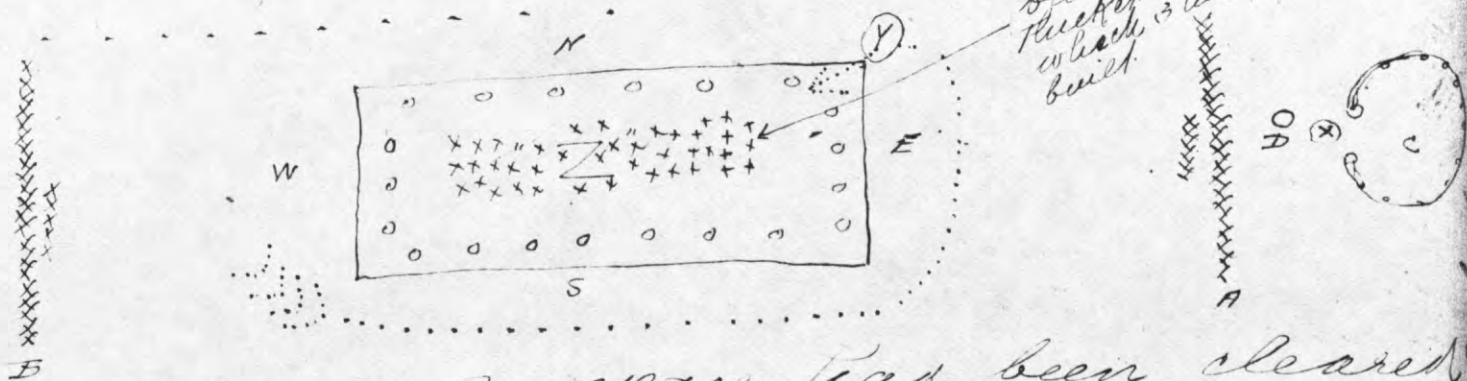
subcutaneous syringe and some morphia & at once pumped, such a dose into his arm as to render him unconscious & in that state I kept him till next morning, aided by a little chloroform given the same pocket medicine chest.

The panglossians had shown me a soft purpy fruit growing freely in some places in the western parts of the jungle which they had applied to me when my hand once touched this same nettle, and which after three or four hours so

effectually "numbed" the skin that I lost the <sup>consciousness of</sup> pain. While my patient was under the morphia I sent men out for this fruit and applying it freely, brought my man round; sick & full of sorts from the drug had injected so freely, it is true, but <sup>having</sup> exposed him the injury of the first few hours the nettle causes when so freely applied, as it had been

in his case.

Remembering the cessation of pain following so quickly the injection & disregarding the lesser pain which he felt for weeks after from the nettle wherever anything touched the skin, he was sufficiently grateful to induce a neighboring wizard (called in to cure him) to chew me the wished-for charm, as he himself could, not undertake it, or anything else requiring exertion, for some time accordingly, after teaching those of the Tumunoor who did not know their parts, and on solemn promise from me that I would undertake to keep the cholera <sup>from them</sup> ~~away~~ <sup>plague</sup> the performance attract him. I was informed one evening that the ceremony was to be performed next morning, & it ~~was~~ <sup>was</sup> as follows: the sick wizard, standing by me and explaining the various parts



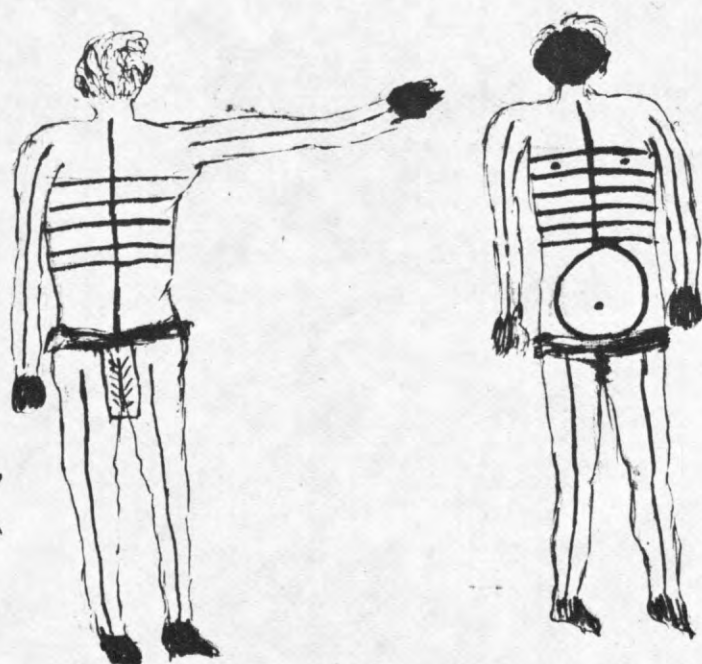
a space had been cleared on as flat a surface of the ground as could be obtained, about 30 metres (in this case) <sup>around</sup> ~~surround~~ the thickets of bamboos high up in which were three of the Tumunoor communal houses comprising the settlement. The size of the area enclosed by four slight furrows traced in the ground by a sharp pointed stick, by (formerly a "W. 7" wizard)

\* This stick in earlier years would have been kept in the magic hut. No layman would have touched it after having been used for fear of the Tautus in the ground which, disturbed, had hidden

The wizard as soon as every one else, at  
 his the signal of his appearance. Had  
 retreated into their dark soft swelling  
 place, is governed by the number of people present  
 in the morning. Most of the spells  
 against hantus were performed after  
 sun-down, but this cholera hantus  
 it was stated did not like moon-light.  
 hantus fear the bright sun-light.  
 I was busily engaged in one  
 of the tents when the men & women  
 all came in, but I looked out over  
 the low wall to see what was going  
 on below, until the way was clear  
 for me to descend with my wizard  
 friend. As I left the tent I noticed  
 all the men busily ~~marking~~ <sup>marking</sup> their  
 selves & each other with their tokens  
 mark on the body and forehead  
 all, both men & women had new  
 bark ~~chawats~~ <sup>chawats</sup> & upon the end of the  
 chawat where it hung down like a  
 tail, the token mark was repeated  
 but in red earth, while the <sup>figures on the</sup> skin was  
 painted in white clay. Three men had been detailed  
 off from the rest to take the place of  
 the 107 wizards, who in old times  
 would have been present. I was  
 explained to me that properly there  
 should have been seven of these but  
 although all present were aware that  
 the performance was only a mimic  
 one & at my request, yet only three  
 men could be found willing to  
 face unknown danger in taking  
 upon themselves the office of wizard  
 notwithstanding all assurances from  
 the two legitimate men. These three had  
 disappeared, behind, a thick temporary  
 fence of bag & boughs stuck in the  
 ground at the West side of the cleared  
 space (B) the natural jungle being

behind this the men were concealed from view there. and; like the men in the hut, were painting themselves with white lines or bands down arms & legs, four to each limb at equal distance apart. a doubly broad one down the spine from neck to anus a ring around the stomach with a band from it at the sternum up to the neck & transverse band essentially representing ribs, going round the body, in varying numbers. according to each man's pleasure\* The whole of the hands feet and face were whitened.

(13. weiße  
Linien,  
weißes Gesicht,  
weiße Hände  
& Füße,  
[nicht rot!])



These (7) men represent the chief Gantus "RAK" but I could not get any explanation why <sup>there were</sup> seven Gantus instead of one. There is no chief Gantus above the others, in any way, out of these seven. In front of ~~the~~ an opening in the fence "B", placed, as a "screen" to prevent any one looking into the door way was a framework of sticks, with two sloping ones being driven into



\* one had five bands, one nine & the other eight in actual fact.

Gantus in

The ground sufficiently to be firm.  
& tied together at top. Rough clicks  
were lashed by rotan so as to form  
seven bars.

There is a family of plants  
growing here of which the most  
known "Ginger" of commerce may  
be taken as an illustration. in  
general shape something like a  
palm with very wide pinnules  
placed alternately on the mid rib  
one variety of these has a  
casket or pinnule as a very  
light green on the upper  
side, and these pinnules  
are pulled off the rib and  
by means of a notch cut in

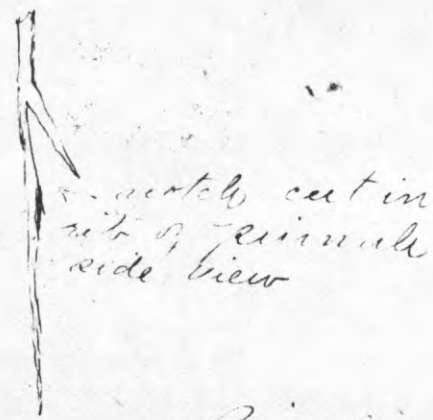


the footstalk of the pinnule. This  
latter is being like a tile for roofing  
but placed vertically on the alternate  
bars of the framework  
each casket overlapping  
its neighbor. These leaves  
occupying say bars 1.<sup>o</sup>

1. 3. 5. & 7. the alternate  
bars 2. 4. & 6. are similarly  
being with the leaf of a

species of "caladium" (?) which  
has the under side of the leaf  
a dark brown-red color, though to  
bright green on the upper side  
these bars 2. 4. 6. have their leaves  
being with the dark side outward  
so that when the green is finished  
it gives a "barred" appearance  
showing 7 bars. This is intended

to represent the figure  which, as  
you will see by previous notes  
herewith was used by the Summen  
in the "message" characters to  
indicate "light" or "darkness." Here  
however, in this charm, the figure



extends for "death", for the darkness  
which the Pantus like, for the  
country beyond the setting sun (i.e.  
the West) and for the mountain  
fixed on "Hainy". Trying to explain  
clearly to me, afterwards, the meaning  
of this screen, the wizard used all  
the above expressions. I wanted not  
keep him by any suggestion from  
myself, as I thought that there  
might be something important  
to be found out respecting this  
and, I therefore report simply  
the expressions he used without  
any of my own ideas about the  
meaning.

The (7) men had made  
this fence & the circular hut &  
corresponding fence on the other  
or Eastern side of the ~~marked~~ <sup>marked</sup> place  
in the very early morning  
before I awoke. Before going on  
to the ceremony ~~as~~ will describe  
in turn, this "Eastern" fence &c.  
marked in sketch as "A" of right  
hand side. Fence and screen  
were similar to that on the Western  
side with the exception that the  
framework for the screen, instead  
of having the two diagonally opposed  
sticks meeting at the apex   
in this Eastern side frame the  
top was formed by a third bar  
holding the two upper ends apart  
so as to make "truncate" the former  
figure viz  while, below this

topmost horizontal bar, seven sticks  
went from side to side of the two diagonals  
as in the Western screen, and were  
hung with alternate bands of the light  
and dark leaves in just the same  
manner. Forning, as you can see  
in reference to other notes, the design  
used by the Lummors to represent "Day

or "light" & thus the opposite to the Western screen. The truncation of the apex the wizard explained is "the sun rising behind the mountain".

[If you now turn to the report attached) of the Summoneor tradition re the Creation & the Sun repelling Hainy etc. you will probably agree with me that there is some connection between the tradition & the charm. The wizard, repelling the cholera Hainy as the Sun repelled Hainy, & his evil Hainy perhaps the whole charm is a spectacular rendition of some incident behind the scene "A" or "D" of the Creation? This eastern side was a "barred" pole of some four metres high set upright in the ground & behind it again a circular hut without a roof, roughly made, like the "play houses" of European children: with sticks of European children: with sticks slightly stuck in the ground & leafy twigs woven "in & out" between them. This hut was fully 3 metres high so that no one could see within except through the door way, in front of which was suspended a mat of ordinary plaiting as used in the houses, but with the design of the leaf totem that which the ancient wizards belonged to, plaited in, in red color. By the use of previously dyed strips of leaf in the process of making the mat which thus on completion showed the design in red on the yellow ground of the natural dry leaf.



The sleeping & other mats of all the wizards, it is said, were thus decorated and the pattern was not allowed to be used by the laity. The pole & the hut & the mat door is a reduced copy of the magic hut & storehouse of both Summoneor & Klandass of the old time. say the former.

\* Failing to see myself how this truncation expressed the idea I asked the man to explain more fully as to my eyes it is the sun, not the mountain which is truncated when rising as eluded. But he could only give me one reply. That the figure stood for that idea.

Immediately in front of the  
mat. Thus acting as a "door"  
a small fire of three good sized  
dry logs with their ignited ends  
mutually opposed.



\* (D) This magic fire  
represents the fire, the <sup>spirit</sup> placed in the hole in  
the mountain, when <sup>the sun</sup> was breaking out (see note)  
the mountain's <sup>own</sup> return to the point  
where the wizard's first makes his  
appearance visiting the area within  
which the people stand (Z). Though  
this was, when I saw it, performed  
by the solitary wizard who, in  
these degenerate days, has to do  
everything himself, instead of only  
certain allotted parts as in  
earlier times, yet it should have  
been by the N<sup>o</sup> 7, assistant, wizard  
while wizard of class N<sup>o</sup> 2, who  
formerly performed this charm was  
invisible to all, inside the magic  
hut, with some of his N<sup>o</sup> 7 class  
attendants waiting upon him.

Starting at the corner  
the wizard proceeded westward  
as far as he deemed sufficient  
& then turning southward, west  
& north in succession he returned  
to the point he started from and  
marked off with the stick to the magic  
hut. Quiet though the young men usually  
are in their domestic life yet an  
unusual silence was noticeable at  
the even, their wives assisting them  
were busy, within the huts, dressing  
for the ceremony. Possibly half an hour  
had elapsed since I saw the enclosure

\* This is the usual way of keeping a fire  
alight for a long time, without much  
attention, the logs being moved forward as they  
burn.

marked out, and I was wondering  
what was coming next, when  
from the magic hut rose a most  
diurnal booming noise \* This soon  
rose into a frightful howling such  
as I never heard before. [The wizard  
shoved me afterward, how he placed  
his lips close to the open mouth  
of the bamboo & howled into it]

With the first note all was  
hurry-scurry in the huts. Down  
the bamboo dropped the men  
all armed with parangs. & a  
rush was made to where a  
number of bamboos had been  
obtained the day before & stuck  
in the ground as if growing [there  
being no bamboos suitable really  
growing near. The "make-believe"  
of planting the stems ready for  
use was resorted to] and every  
man was clashing away at  
a bamboo shaping it into a  
spear. Meanwhile the women  
above had started a doleful cry  
all together of "AH-WAH" "AH-WAH"  
The howling from the <sup>magic</sup> hut had  
ceased and the men who had finished  
their spears were capering about  
brandishing their weapons & looking  
in all directions as if they expected  
the rush of an enemy.

Three deep booming notes were  
given by the concealed wizard and  
suddenly out rushed from behind  
the screen at the Western side. The  
three white striped men who were  
acting the part of the seven wizards of  
Yass H. 7. who in old times acted as  
the hunter. Each man carried in his

\* Made by the wizard (formerly all the H. 7. men  
present in the hut together) blowing into a  
long length of bamboo which had the nodes  
knocked out to form a tube.

Hand a long length of the jungle.  
"creepers" or "lianes" doubled over in  
half as to form a "bight" or loop  
at the end free or distal end, while  
the ~~base end~~ top & bottom of the  
ent creeper was held together in the  
hand. "Yelling at the top of their  
voices" the men with spears  
turned and ran; going in the  
direction of the dotted arrow in red  
in the sketch on foregoing page  
and, at the corner where the wizard  
commenced to describe the boundary  
of the men, they entered the space  
and rapidly took up their positions  
as shown by the circles in sketch  
facing outward, and with their  
spears wanting of the attempt  
of the white-banded "hunters" who  
were "round the space" in the  
same direction as that in which  
the lines had been drawn, trying  
to throw the loop of the "liane"  
they carried, over the head of one  
of the <sup>men</sup> ~~men~~ <sup>as they ran</sup> ~~men~~ <sup>three inside men</sup> without trying to spear  
space. The attacking <sup>three</sup> ~~men~~ <sup>with their spears</sup> as they could  
easily have done, kept the loop  
from dropping over their head.  
Occasionally one of the three  
would let go one end of the creeper  
and letting the ~~end~~ "drop on  
the ground" "wiggled" it across  
the line & tried to touch the  
legs of those within. Leaping aside  
and "jockeying" out the pliable creeper  
with the spears, none of the men  
were touched. This the wizard by im-  
side explained, was fortunate, or,  
rather than the performance been  
a real one, must have been so  
for any one the hunters who had  
taken possession of the wizard

and were exciting them to strike  
succeeded in teaching <sup>in this way</sup> ~~in this way~~ have  
been attacked by the cholera soon  
after.\*

Round & round the square  
raced the "bantus", not gathering  
a crowd themselves, but amid  
the awful pelling of the men  
leaping & springing up & down at  
their places, and the shrill wails  
of the women up in their huts  
above, the crying of babies & the  
barking of dogs. The suddenly  
the "boating" noise of the wizard's  
long bamboo in the hut was  
heard above the din and the  
noise stopped instantly, except for  
the babies & dogs. One of the three  
white striped "bantus" had thrown  
himself on the ground & was kicking  
& rolling as if he had a stomach-ache.  
His two companions dropped  
their "lianes" and ran off into  
the magic hut and as they entered  
the wizard came out, streaked, in  
bark-chawat. Like the others but  
with wristlets, necklet, girdle and  
anklets of woven grass-like  
bark hanging in tufts. The three  
burned spots on his forehead  
were painted white, and on his  
breast was the  token mark  
in white clay. In his hand he carried  
the finger. At his hand he carried  
the distorted bamboo of 7 joints  
but for this charm quite free of  
all markings or designs upon it.  
[Why, my guide could not say]. He held  
the staff bottom end upward. In  
the hollow at the base, some  
sweet smelling datura was  
smoking, (which, as I had not noticed

\* I have rather more than a suspicion. From  
what the old wizard said that the wizard  
deliberately stayed on the heels of those  
who happened to be not on good terms with them.  
He was this sort of sort to both their enemy and

it came before must have been ignited as he passed the fire in front of his tent. (but I omitted to ask)

It was now evident that the man who had remained of the three "haunters" was only rehearsing a lesson for the plainly appeared to the wizard what he was to do & the former had to turn him about into position with his hands.

Walking slowly up to the man wriggling on the ground as if he had the colic, the wizard bent over him & then squatting down placed his ear to the man's stomach. Next he knocked the burning dammar out of the end of his staff. Inside the boundary line, one of the men there seized a handful of earth & kicking up the burning resin popped it on the earth and carried it round his comrades so that each should get a little of the smoke blown across him. Meanwhile the wizard had been apparently chasing some object up & down inside the man's body on the ground. & at last placing the upper end of the staff to the man's mouth & rose with his other hand seemed as if forcing the object in. The man's body to come out at the mouth. Successful, at last he gave a loud shout and promptly the man who was holding the earth and dammar dropped it into the hollow of the tube upon

The hunter of the "cholera" which  
attracted by the defiance shown  
by the resisting spears, had  
entered the white-ringed stomach  
of one of the assistant magicians  
who, unable to bear, even with  
the aid of magic, such an addition,  
had fallen to the ground and wriggled  
The wizard H. L. knowing  
by this action where the hunter  
was, had captured, and shut  
it up in the hollow of the upper  
part of his staff, where the demon  
imprisoned it.

Placing the staff in the  
magic hut, (followed thereto by  
all the men who, up till now  
had remained inside the marked  
boundary) the wizard, announced  
to all present that ~~the~~ <sup>the hunter</sup> would there  
remain for a month till it  
died of hunger & thirst, but that  
pending such a desirable ending, all  
must abandon the settlement, who  
were able to march; for that period  
and make a temporary residence,  
on the top of some hill, for 58.

Had the occasion been a  
genuine one the whole of the  
settlement would have been away <sup>in</sup>  
morning. I asked what would have been  
done in the case of any sick person  
being unable to travel. The reply was  
that they would be left behind in the  
abandoned camp, with any one who  
chose to stay to attend to them, but  
that who ever did could not rejoin the  
emigrating party until the month had  
elapsed & no one would stay, ~~except~~

\* a change of scene possibly obviating the  
danger; as a matter of fact, the only original  
to the top of a hill. The great course of dislodge infection the  
defecation of cholera patients into the river, to be taken up in  
drinking water lower down would be avoided & spring water used

~~and~~ the sick one must  
be left without aid. But this had  
never been known <sup>to the end of the outbreak</sup> before.  
When the party returned, the  
curry house was burned, but the  
staff kept for further work.

[I have not the slightest doubt  
that when this charm was really  
performed, by actual wizards &  
not amateurs taught their parts for  
the purpose of showing me the ceremony  
- ~~that~~ the wizard taking the <sup>character</sup> part of  
being seized by the bantus, may have  
often, in the culminative excitement  
worked himself into an either real  
or imitative epileptic fit. The action  
of the man, taught as he was by the  
wizard to perform certain actions in  
a certain <sup>way</sup> ~~as if~~ <sup>they had been copied from a man under epilepsy</sup> ~~the~~ real thing will never  
now be seen, but it ~~must~~ <sup>must</sup> have  
been infinitely more <sup>striking</sup> & impressive  
than the dry rehearsal I saw. Still  
it is something to have been able  
to get near the outlines of the "play"  
without criticising the actors therein  
too closely, under the circumstances

prompted the remark. But my companion  
wizard (he of the mottle stings) when I asked if  
what we had seen was as he would perform  
the charm, made some half-muttered reference  
to a "dance of triumph" sort of winding up to the  
imprisonment of the bantus in the staff. Whether  
this was really omitted or not in what I saw,  
the man's admission that what we did see  
was correct, as far as it went, shows that  
there was not much amiss. Beyond the  
half-heartedness inseparable from the performers  
being "amateurs" & their part in  
the case of the three white striped opponents  
of the dreaded bantus, especially as they could  
not it was evident - direct themselves of a very  
natural fear of the consequences likely to overtaken  
presumptuous meddling with entirely powers  
and the role of even the lowest class of wizards

The final "K" sharply rounded is  
quite usual to the Sumatran, as with the Blandas  
but the name of the cholera bantus "RAK" seems  
to me as if they (Celebese) RAKSHA or demon had  
something to do with it. The Blandas do not use.

the word; applying the Malay "Hawer"  
I may be only a coincidence  
But if so a very remarkably close one  
& I draw your attention to it.  
The use of the "creepers" is  
unique also. In a tribe, who use  
rotan for almost everything whereas  
rotan was never used in this  
chain I am told. Had any of the  
Indians demons a trick of using  
a rope to strangle or to stricture?  
Like the "normal" the things  
further, why should be small.  
pon hantu be a single one & the  
cholera one represented by seven  
units though the hantu only  
enters ~~one~~ the body of one?

The party clapping  
of the spears of bamboo is  
intentional. On my noticing  
this point I was told that it  
is because of the suddenness  
of the attack. The hantu of  
cholera giving no notice of its  
coming. The Sumneor evidently  
associate the sudden attack  
carrying off so many so quickly  
with the rush of an utar enemy  
who has crept close up unseen  
to unarmen men. In actual life  
in such a contingency, the  
Sumneor if the attacked party  
would if bamboos are near  
instinctively turn to them for a  
weapon and in half a dozen  
quick slashes with the parang  
always close to his hand a very  
efficient weapon for either offence  
or defence. Long or short range is  
ready for use.  
I suggest also that this hantu may  
picture the hantu of the first men created  
to repulse the evil hantus when they  
tried to assist Hainy to throw off the mountain  
the chain must always be performed  
on the top of a hill  
The vizari coming out at last from  
the East (the land) to banish the hantu may represent  
the sun coming to the relief of the world preceded  
watchmen of the Sumneor tradition of the Creation

the Sumner  
religious creed  
Creator

Sam-enor.

Preserver

Destroyer (attempted)

the Sumner

Sam-enor

Attention

to similar

Sam-enor

Sam-enor

a man who had a marvellous knowledge of those secrets of psychological science for which the self-complacent savants of Europe profess such profound contempt. For them the Hindoo trinity of Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer, instead of being the visible emblems of a subtle religious system, are merely the proof of a gross idolatry. Thanks to my Indian

Sumner  
creed  
derived  
from Indian

...small huts for frail as to seem  
as if the result of a flood bearing debris  
...branches rather than a dwelling  
...middle  
...middle sized man stand  
...these tiny huts are  
...made by a few sticks  
...the manor  
...the river side  
...deep end by any than  
...only entered from the front the  
...looking huts are made  
...and the lofty one  
...for some purpose are  
...people  
...the tradition  
...the surrounding  
...mode to those  
...separate