

zw. 6. 4. 688/92.

+ General notes -

L

Erledigt!

Jm 8. 688/92

- Odd notes

These notes are little scraps of information picked up on various matters & here noted that they should not be lost.

The Perak Lemang say that long ago some strange, straight haired orang Utan, 12 in number came to Eastern Perak from Pahang & for some time lived among the hills. The Malay Rajah sent men to ascertain who they were & found they came from "CAMBODIE" eastward & were driven ashore in Pahang by the moonsoon. (? CAMBODIA.)

They were friendly with Lemang & Ixai (Blandas), but spoke a different tongue & as soon as they had made a little money collecting & selling rotans &c they went away back. They were much lighter in color than the Lemang.

The Lemang have great difficulty in counting numbers. They have names for the first five:

1	2	3	4
NĠNG	BEAY	NA	NOS

NE, but many Lemang can only give the names of the first three & hold up the fourth & fifth fingers to indicate the others. All to indicate more than 5 hold up fingers to 10 but beyond that very few can count & that only by putting a stick or a stone to represent one ten, or set of fingers, while they go over the fingers again.

1.

They generally employ
the word "BALLER" (= many)
This word I have also heard
pronounced "BALLOO" I think ^{that}
~~it~~ may be an imported word as
they differ in its sound.

The Semang, from my
first enquiry, uniformly give
the name of their "heaven" keeper
as "TOOHUN". The Klandars
use this as their divinity or god
& I at once taxed the Semang
with using Klandars words.
but they all reply that it is
Semang & not Klandars the
latter must have borrowed
it from them. The full name
in Semang is "TOOHUN" - TASSEK
& that the early Klandars called
their God "BEE-IN".

Names of "utan" animals
&c. (in Semang.) eaten.

Fowl = "MANOOK"

"HYDROSAURUS". Known here to Europeans as
the "IGUANA" but correctly the "MONITOR"
or lace lizard. I believe. (Malay: "BIONAR"
= "BARP" in Semang.

alligator = "JILHEL"

a large kind of "BIONAR", semi aquatic,
in the rivers & their banks, called
by Malays "BIONAR-SUNGEI" = "PATEW"

Small birds - general name = "KÔW-WÔW"
Fish = "KÂR"

Roots such as yams &c. in general
name = "SÂG"

Birds eggs = "MÂKOR"

Tortoise 3 kinds = "OWÂR", "PILED" &
"SEEL"

Snake - general = "EEKOB". &c.

venomous ~~poisonous~~ one "YEUSS" if not,
"LIMON"

"KÔME"

Frog = "KAWAP"

Rhinoceros = "NICHEG"

Musang of the Malay. (? polecat) = "KASA"

Rusa d.° (deer) = "PACHEG"

Pelandok d.° (mouse deer) = "PAS"

Hijang d.° (pig deer) = "ATEK"

Elephant = "TÎYO"

Tiger = "TA-HURM"

Wild cat = "MANTAY" in Semang
"TEGEELING" of the Malay. (? armadillo)

Porcupine = "LANEG"

Wild dog = "CHELONG"

Monkey - BROK. of Malay = "BOWAG"

Wali Wali (aple Gibbon) = "TOWAR"

"LUTONG" of Malay (long tailed) = "AÎEE"

Monkey = "JÎHOW"

"KRA" monkey of Malay = "HOWAGE"

Squirrel = "TUPI BLANG"

squirrel, white breasted, the "NATTAR"

of Malay = "WAT"

Flying squirrel = "KOWET"

large bat. (incorrectly called flying fox
by Europeans) = "KAN NET"

Mouse = "EBU"

Rat

What is called here the "bamboo rat", as
large as a small rabbit, thick short

head = "OM"

Otter = "MANHÎ"

Sapir = "BÎET"

Pig = "NAPEK"

Snail = "SAIG" but is used for medicine of

"TEK" is Semang for "country"
 Thus where Kedah ^{now} is
 the Semang call "TEK - UN-TA"
 PERAK

TEK - BLOOM

Kelantan

TEK KLANTIN

Pahang

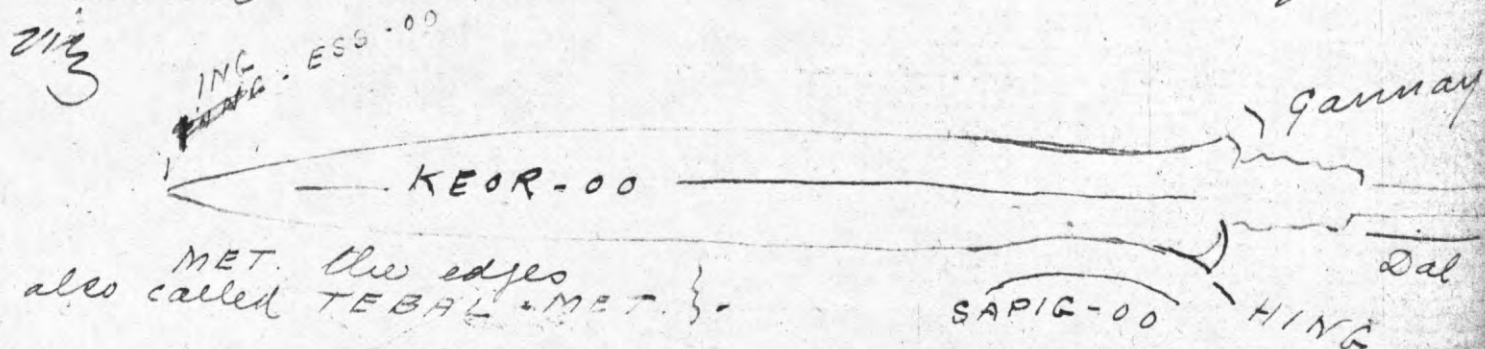
TEK LANOOS

("Semang" is known to the
 Perak Semang as "TEPURSS")

The "sword" like weapon
 (Ex N^o 116)

This, said, to have been
 made in stone. I have remarked
 as doubtful.

But at the same time
 it is rather in evidence. That several
 men at different places, not only
 describe the weapon, but give the
 same names to the various parts



Musical instruments

The only ^{four} they possess
 are the two wind N^{os} 47 & 114 & the
 string N^o 154 & the reed N^o 154
 of the "flageolet" N^o 47

The measure for the
 space is 2 fingers (1 & 2), between
 all holes below the first. Three fingers to
 the round-hole (square)

"N'NAGHY" the holes (round)
 PENBOR the square round hole
 SENOO MEE the "plug" in the tube

odd notes cont 2

of "PENYOIGHN" ^{N^o 114} the long flute
the holes are called N'NAGHN
The end of this is called
rests on left shoulder, head
turned to left. thumbs underneath
2nd finger tip on upper hole. 1st 2nd & 3rd
of right on lower holes.

of ~~PENYAGH~~ "HI-HOW. the
two stringed instrument.

OWEE. the cord.

PENANYIL the stick underneath
them that gives the tension

NEKAT the coiled knot of the
"OWEE"

"TENOO'NAR" the cross stick
inside the tube.

"NIKPEK" the split in the tube

In playing the end rests on the
thigh, vertically. the player sitting. &
the strings strummed by nail of
thumb. one. or both together.

The very northern
Malays use flint & steel for
fire raising. & "TUKAS" like
the orang utan. as often as
the cotton (Dic 31) It is only
casiness on the part of the
Siamang that the perfect cotton
the "Tukas" from the Caryota
palm being the better tender
It is called "MERDIN" by the
Malay.

Exhibits 9. 10. & 19

It was with considerable
difficulty that I made the
Siamang understand that

It only wanted these exhibits
half finished, but I think he
has shown the important point
fairly well.

Resin (Jing hay N° 3)
was first applied. While hot the
blades were put in place. The
more resin melted on, & the
rotan tightly bound on, it
sticking to the resin as it was
wrapped on. Then a layer of
resin all over. Then a wrap
of bark cord, not for the
purpose of strength, but because
Jing hay, like "pitch" has a
slow but definite movement
of gravitation to the lower side
for some time, till it become
solid. Hence the heads of the
Kedah sumptans are so
irregular. They should have
bark in the same way but
the men are too lazy to make
them properly. The adhesion
of the resin to the bark strips
stops this movement in a
great measure, as the resin
is not in mass.

In the En N° 19 you will
understand that there ^{would be} ~~was~~ a
layer of resin between the rotan
& the bark on the side that is
left open for view. Thus bark &
rotan alike would be tightly bound
& a firm head made.

Stone working

I am quite aware of the exceeding importance & interest of getting specimens & information as to the early stone implements.

But though I have many notes on the subject from various men yet I have to be very careful at this late time, when they are traditional only that my notes are correct & information reliable & am paying most special attention to this matter, but am not satisfied enough to report to you yet.

Ear piercing

The women pierce their ears in the centre of the lobe, at any age, with the quill of a porcupine & put a small slip of bamboo in to enlarge it till it is

○ as large as this in an old woman. They do not use ear rings but put flowers & leaves in the holes.

The Siamese may have a plurality of wives, but the woman only one husband as many as six were taken at one time but now, owing to food being bought (rice) in the Western side, one only or two at most is the rule. One two or three on the Eastern side.

on the death of a wife the man may not take another to replace her. for 3 moons

There is not the slightest ceremony of marriage a few presents or invitation to ~~special~~ dinner are given to the parents, as token of amity & good will but not as purchase of the wife. The woman selects for herself & the parents have no direct control over her choice if they approve, well, if they do not, the woman walks off to the hut of her intended & starts cooking - or getting roots, as if married for years.

The whole of the Semang are so communal in their life, sharing with each other that, no special feast is made.

If, say, a man went out to hunt for such a purpose & successful, he met returning other Semang, ~~then~~ they would sit down & share what he had. He goes a little further toward home & meets more, & they share, & so on till he gets little or nothing home. He cannot refuse. An illustration I give a man a metre of cloth for some work done. He has with him at the time four or five friends, who have not worked. Straightway he tears the cloth into small pieces as will divide equally & shares them. I buy a simpatan, say for a dollar, on the Western side

Rice is 10 cents a fantang -
& a man will eat a fantang
in four meals. wherefore
that man has enough for
self & wife for two or three
days full feeding. But next
day he comes to me & says
he is "HELMOT" (= hungry)
ask him, where is this dollar.
& find he has bought 10 fantangs
& gone round to his friends
& shared it.

They live from hand
to mouth. From day to day.
forging when food is plenty
yet they cannot go long without
food of some kind. They have
not the magnificent physique
& stamina of say for instance
the Zulu of Africa who will
eat enough meat or mealie
in a day for five ordinary men
but who will uncomplainingly
go three or four days without
these little weak men must
have food daily or they droop.
But they do not tie
their belts tighter to stop the
cravings of hunger & asked
me in reply to my question
"what food that would be"

The "Hydro saurus", or
lance lizard, is their great
reliance for food. The lizards
are all over the jungle. Each
5 or 6 feet long. & are easily
captured by being knocked over by
such a club as the "PEL" (in 120)
other food see list. page
there is, but the many know
that jungle game & lizard, he can

certainly get in an hour's search. (and very good eating that same lizard's tail is, too)

The Semang is as awkward as a European woman in throwing a stone & much the same movement at the shoulder instead of wrist & elbow.

Swimming "KEEJOOÏTE"

About two thirds of them can swim. but they are very nervous of deep or flooded water. It arises from superstitious fear like a child ^{afraid} of the dark. He does not know in the rolling turbid water, what "Kiee" may send to pull him under. In clear water up to the breast they dabble about freely. They swim just as the northern Malay does. "dog paddler" the hands & raising the leg from the knee vertically upward (swimming on the breast) & kicking downward sharply, splashing considerably. They are just about as poor swimmers, as they are runners or jumpers. An average German school girl would excel the best of them. [But they are like eels or snakes in getting through muddy swamp & tangled forest. Their little bodies are very lithe &

flexible. They excel the Klandas
in this, though the latter are
better bushmen in going from
point to point of unknown
forest. }

- Climbing - "LOOIG"

For ascending a tall
straight trunk the Klandas
is the better man. The Semang
is nervous high up in the
air, especially if there is any
little breeze. The winds are
the messengers of sickness
to him & he does not like to
be unsheltered in their domain
at the top of a tall tree.

But among the Goylos
he is better than the Klandas
& in mangrove swamp. That
most villainous travelling of
all. He ropes from root to
root, laughing at my clumsy
caution, as lightly as the
lizards themselves.

Climbing is called by three
special names according to the
style. "CHIDWARD" where the foot
is straight, just as the attitude
of which I sent you a photograph
of a Klandas.

"TINBORN" where the feet
grasp by the ~~ext~~ inner side of
the sole & walk up the tree.

"TEE-NUNGARN" where the
cord No 138 is used. (Just as used
in Ceylon) or where the arms
& legs alike clasp the trunk
ascending like a "Cooper"
caterpillar, or European boy.
"MA-CHEB" is the grasp of the hands

Former extension of Semang

It seems to be in corroboration of their statement that at one time they extended down to the southern shores of the Peninsula where they are never now found. That they are so familiar with mangrove swamps travelling. 2. Their belief in & fear of the sea snake page

Relating - to the Bow. (do)
"NEOWAR" the longer point of the bow
"NEOWAR" - oo the shorter
"PENALI" the cord shoulder
"CHELOS" the notch or groove at the base of the horn or point at each end for the cord to lie in.
"IG" the ridge
"KLICHAN" a string bow in tension
"KLEPOB" an unbent bow
"MOP-ING" to draw the cord in order to shoot. (Ex
"MA-CHEB" to grasp the bow by left hand in the act of shooting. (Ex

Ex 2. The stone (reputed) implements names whole parts
The Parang "HAIG" Ex 3.
DAL the handle or "tang"
GANNAY the shoulder or neck between tang & blade
JANGOOD the back ornament or projection
"POOTOK" the front one to the

MET the edge
 KEOR the back
 ZEBAL the flat

This Karany was
 certainly in iron. From Malay
 smiths, but said to be copied
 by Remang in stone.

Names of parts of the CHIT. TA
 (later date 18K)

"PUTING" the tang or cone
 joining under the bending-rotan
 (mark this. "puting" is certainly Malay
 & the Remang must have adopted
 name & shape. together, as "DAL"
 would otherwise have been
 applied)

MET. the cutting edge
 ADAP the flatter side
 MASSOOT the rounding side
 JOORING the thin edges top
 & bottom

PADDAR the handle of wood
 SANGHOO its head - longer part
 TABBOX ditto shorter end
 MACKOR - KEOWET the rotan tie

(Again note this name for the
 rotan. & compare with N° 9 & 10
 exhibits. The rotan for the
 latter as N° 19 still more so is
 a simple wrapping as
 compared to the interlacing
 of the later blong. at the
 present day, as shown in
 exhibits I sent you before.
 The tie of a "blong" is a very
 neat piece of workmanship.)

Depilation

The Semang are aware of the practice of the Malay in pulling-out the hairs of the beard & whisker etc. & give it a name "ANG-KOB" but they do not & never have practiced depilation themselves beyond cutting the hair of the scalp (Enc 55.56)

Taken as a rule the Semang is beardless & whiskerless often without a moustache at all & even where the latter is present, & still more so in the two others it is very scanty & short.

The body is smooth & hairless. The scrotum & armpit hair being very thick & not in such twisted & contorted tufts as the scalp hair. I think would be more or nearly so if it were not for the rubbing of the "crawat" & the scratching of the owner. ~~Strange~~

Names of the parts of the Pempitan dart.

PEN LAIG. (not TINLAIG a common name)
 N'GNYESS the point.
 PAWAIRE from cut or nick to point (terminal end)
 ANONG the stem from the nick to the cone "wad"
 BEOL this wad
 SIG-LOID the butt end of the dart where it enters the wad BEOL
 If the dart is not poisoned

(it has not any bulbous coat.
"groo" or) it is called ^{CHEN-NE-KIS}
If the distal incl. grows ^{white} ^{nick}
would be to the extreme point
"NONYESS"

The Semang never
had any domesticated dogs
like the Kandas have.
They eat the feral
dog in the high jungle.

Duck ^(some) ^{NOSE} and
Chinaman's domesticated
pig the Semang will not
eat. Wild duck he will, & yet
same fowls.
It was some time
before I could get at the
reason for this. The duck &
pig the half-breed Semang
has heard of the bestiality of
the Chinaman. From the
Malay (in the matter of
sexual gratification) & the
refuses to eat.
about. There is a dark story
of the some treacherous
Malays of Kedah wishing to
aid the Hoar against the
Semang & steal their children
fave the Semang or meat-
poisoned with arsenic. &
killed the party.
Wild pig is a staple
article of food to the Semang.

Birth of a Limano

This is very quickly
easily & safely performed.
instances to the contrary being
rare.

An experienced old woman
is to be found in every party
of Limano, who acts as midwife.

A bamboo or sapling
is cut about a metre & a half
to two metres high & this is placed
in a slightly sloping position
against the leaf roof of the hut
or any convenient support.

as at A

any convenient
sapling

is put on (B) ground at its
foot as B.

This is the seat.
A being the support for the back
sitting on B & leaning back
against A. The midwife (called
"TEL-TIL-TAPPARLEE")

being in front, the
woman draws her legs up
toward the body & opens them
sideways. No pressure or
manipulation is exercised.

The woman's hands generally
are pressed on the ground a
little way behind the body.

on the per extrusion of
the child, the ^{midwife} ~~midwife~~ receives
it in her hands & waits till
all comes away, when tying
the umbilicus a TAPPARLEE ^{hand} ~~hand~~
grasp wide, from the body, the

Bitam (CHIN-BEC) Knife is used
to cut it off. The name, previously
arranged with the father, by noticing
the nearest large tree to the spot.

being pronounced aloud by the ^{midwife} ~~Bedang~~ who sways the child to some woman friend goes out to bury the after birth in any hole of any depth, but generally 6 at one time invariably at the foot of the birth or name tree. As soon as this is done, but not before the father notches the tree trunk ^{from} as high as his nipple of breast with cuts as shown in

Ex 87 The mother may lie down for three days but more often on the second day she is moving about. No bandages are usually employed. The whole proceeding is as simple as it can well be. There are certain meanings

in the foregoing. The position is that which "KIEE" assumes the sapling "A" is the tree against which he leans & the source of all plant life. The notching the tree is to register on earth the birth of another human being. as KIEE registers the soul he sends by notches on the tree against which he leans. (See the SNA-HOOTTS medicine case ^{see Guloi} or Guloi marked A in notes.)

^{TANKOR} This notching is called "TANKOR" (not the Malay "TAKIL") & ever after no Semaang will injure or fell the trees so marked but all the Semaang kind. For both sexes are names by which they know the various trees of the forest. Even the Semaang of the Western side living it may be in a clearing where no large trees are, take such names as PISANG (banana

"CHLADY" (caladium) "QUANG"
(an abbreviation of "MUNQUANG")
RAMBI (a fruit tree) RAMBUTAN
(another) DURIAN (another) & so
on. using sometimes the
Malay name sometimes the
Sernan. But the Eastern
man uses only the Sernan
names ^{for both sexes.} & as they have names
for every tree & plant commonly
seen in the jungle. There is
a wide choice.

The newly born & named
infant, will never, on growing
up, cut ^{down} any tree of the kind
his birth tree was. It is
"taboo" even to eat the fruit
if a female ^{with} child, ~~an~~ unborn
but not otherwise.

It was an old custom
among the pangghans of the
East for the woman, before
birth of a child she was
carrying within, to visit the
nearest tree of the kind her
own birth tree was & hang
sweet scented leaves & flowers
on its boughs if she could
reach them or at its foot
if a tall tree. Not as an
invocation to any spirit, guardian
or otherwise. ^{within the tree} for the Sernan
distinctly denies any soul
or spirit to the plant, though
he considers all animate life
to have them, but as a feminine
idea of the fitness of things. It
does not matter if omitted & there
is no rule on the subject.

Where the Merrell picked up
some of his ideas & my biology
is a puzzle to me. Either the
old time meprito was a very
different kind of animal to
what he is now, or he has been
in contact with a very
much higher race & taken their
ideas. It is startling to hear a
miserable puny little "waster"
to use an expressive workman's
slang, come out with an
explanation of some custom
that would be worthy of
Greek poetry. The present men
certainly are not the calibre
to evolve many of their customs
that extraordinary one
of the blood throwing ^{however} ~~is~~ just
what one might expect of
them. Round hand & foot in
superstitious fear of their
"puttows" ~~who~~ who must have
been allied to the fetele man
of Africa, if they were told to
cut their legs off instead of
let blood only. I believe they
would do it.

You must pardon my
repeated digressions from the
subject I start with as one
thing leads to another so easily
& all is new & interesting.

To return to the birth
tree & the woman placing
flowers. When she puts them
at the foot she arranges them
so as not to cover the place
where the after-birth was buried.
I am now writing of the old custom
19.

now only observed among
the Pangloss & not on the
Western side, who have imbibed
heretical notions.

This was because the
soul for the future child, in
the shape of the bird (page
~~might~~^{know} know the tree by the
buried part. & stay there till
killed & eaten. ^{on the way moved on} By some facile
extension of idea the bird would
recognize the ~~mother's~~^{child's} buried flesh
though the original flesh & tree
were many miles off. The "ghost"
of the burial extended to all
the trees. & the bird ~~wherever~~^{wherever} which
carried the soul for that ~~mother's~~^{woman's}
next child ^{in turn} always habited the
same species of tree as the birth
one, going from one to another
following up the yet unborn
body it would presently inhabit
the birds carrying the
souls for the first child of a
woman were always the young
from the egg, ~~that~~^{that} laid by
the bird that entered & formed the
soul of that woman. ^{eggs} laid
before so entering. & the young
bird accompanying the old
one ~~was~~^{might} also be found in
the birth tree of that woman's
mother. & so the woman expecting
her first child hung flowers
also very often about her mother's
kind of tree.

The birds recognized the
male afterbirth from the female.
KIER sent the souls to the
birds. Western men will eat the
bird but the old Eastern men
will not, only killing it for their
women. & a woman co-habits

with a man. They make the
 body by the act. But cannot
 give the soul. Hence the souls
 of human beings are different
 to those of animals. Or the
 woman cohabiting does not
 eat the bird the child is
 born dead, or dies soon after
 birth. But on the other hand
 many of the Jangghans, but
 not all, say that if a woman
 does not cohabit or have any
 male sexual intercourse kind
 if she eat a bird, or either ~~etc~~
 or even the egg, she will have
 a child. As the Seranys - are
 not over particular among
 themselves as to chaeto
 thinking all to sit it is easy
 to see how this idea arose. I
 think that this is only an
 error of the unlearned. For
 the old people all say that
 KIEE knows for whom &
 when the souls will be required.
 I send them according to
 notching the tree against which
 he leans to keep count. ^{hence the "JANGGH"} They ^{the}
 suppose the Malay & Siamese
 & human to have a
 different kind of bird, which
 accounts for their different
 appearance. The souls "new"
 roost, like so many chickens,
 in the branches of the tree
 at KIEES' back. They are
 wanted, but the Seranys do not
 know what they look like, only
 that they have not human
 shape. That they do

after they have entered a body.

They are only used once as the body shape never leaves them once acquired, & the "NAPPAS" or soul after the human death, leaving this shape may not enter KIEE'S place to stay there as there is no arrangement for him & he cannot roost in the trees any longer.

The soul never dying the birds, until they have fulfilled their mission never die. nor, most Semang say, can they be shot in mistake the dart going wide of the mark if the right man has not sent it.

{ For the subsequent doings of this "NAPPAS" after the human death see page I.

The expression "Machee" "KOW. WOW" ^{eaten} ^{bird}

is often heard East. in Kelantan among the Semang. in allusion to the women being in "excess"

I have twice surreptitiously obtained specimens of the ^{two} birds the Panggians brought in for their wives. in plain language, stolen them. for the Semang object to my getting them. But as the old proverb quotes, ill gotten goods never thrive. as in this case. for on both occasions they were destroyed by accident. But I know the bird now & will send you specimen for identification. sooner or later. They are called TIL - TEL - TAPPOR for male souls

HIMEOI
male could

When a Semang dies his
birth tree bearing the "TANKOR" dies
also soon after. The man
or woman, it is a sign that their
death will soon follow. Hence large
trees are chosen for a Semang - except in
open war. Killed another
Semang. he was afraid to go
near his birth tree afterwards
for the tree would fall & crush
him.

Twins are very rare
among the Semang. The woman
is said to have eaten a bird
with an egg in its ovary, so
that two could enter. The
twins would have only the one
birth tree between them.

The Western men, giving
such names as "pisang" &c.
have lost all belief in the
foregoing. The pisang for
example only lasts one season
& soon dies. The Malay has
ridiculed him out of his old creed.

The position of sexual
intercourse is lying. the woman
below with legs very wide apart
& knees somewhat raised. often
a piece of wood or other material
is placed in her under the
bottom. to throw it a little
higher. There is little or no
dalliance or dalliance. They
are not palacious like the
Malay. (vide use of aphrodisiacs
among them) etc. etc. 50 & 62 (3rd)

The Blood Throwing

This superstitious custom yet survives on the Western side even in Kerak, while all practice it on the Eastern.

There is nothing the Seman fears so much as lightning & its concomitant the thunder. The first is KIEES anger in the form of fire, the latter his voice, talking angrily to "PLAY" that some Seman has done wrong.

To appease the angry deity, the men & women of all ages cut the skin of the leg (either) on either side of the front median line (from below the knee to the ankle) so as to draw a few drops of blood. One cut at a time is enough so that blood however little be drawn. It is only done when frightened at the electrical discharges in a heavy storm close at hand. The cuts are sloping up transverse to the axis of the limb & 6 to 10 mm long. Originally done by a stone knife Ex. 21. They are now made by the parang, which like the stone knife is simply tapped on its back by a piece of wood. The blood, if only a drop does not matter, is caught on the "lip" or allowed to drop right into the bamboo Ex. 21. and a ~~little~~ quantity of water sufficient to

about half full the tube is
poured after it. Turning to the
West. (setting sun) the demany
"spoon" out the water & blood
by the "spatula" accompanying
it calling out at the same
time aloud the following. as
he throws the water straight
up into the air. spoonful by
spoonful till all used.

TOO	MAHOOM	MA-LOI	KAPING
melted blood	(I) throw	up	
(dissolved)			
METKATOP	YEH	MAKOR	MAHOOM
(the) Sun (or sky)	I	cut (draw)	blood
TOO	MAHOOM	MA-LOI	MAHOOM
melted blood	I	throw	blood
PE	METKATOP		
to (wards)	run		

This invocation is
repeated in loud voice till
all the water & blood is used
there is no stated period of
agreement in the words &
he throw. He may throw fast
& talk slow or the reverse.
If the storm is very heavy
he may refill the bamboo with
more blood by another cut if the
first will not give more &
proceed over again
This is done by the
instruction of the ancient "juttans"
& beyond that "P'LAY." pleased
with their obedience to orders,

reward them by using the red blood to make the red fruits of the jungle, eaten by the Semang, such as the well known "RAMBUTAN" for instance.

The "Puttows" themselves (smart men) did not cut themselves but threw up some mysterious medicines from bamboo tubes such as ~~was the~~ ^{the} ~~Puttows~~ ^{Puttows} used this "medicine"

so thrown by the Puttows to make all the white fruits. "KIEE" did not in any way use the blood, but was appeased by the token of submission & repentance & ceased to throw lightning & talk angrily till provoked next day by some further misdeed of the poor wretched little Semang.

In the monsoon (rainy) season the storms showed be heavy & frequent. In the monsoon is not a wet one very little fruit is seen in the jungle for the season afterwards. The Semang say it is because they did not throw up enough blood, as the frequency of the throwing depends on the violence of the monsoon storms. You will see where cause & effect come in.

27.

The bamboos were always
rough cut & were forbidden to be
finely finished.
No Remany now knows
the reason, but it is probable
I think that it is merely
a copy from generation to
generation of hastily made
implements, in the sudden
tropical storms, by a wandering
race who threw the used
bamboos away again, the
occasion over. In the houses
several were in general, as even
yet, to be found & used by
any party temporarily
occupying the place. Each
person used a ^{separate} bamboo
& did not mix two blades at
one time. On a pinch caught
in a storm the arrow case
or later the dart case, if no
bamboos were near was
used & might be passed
from one person to another
in turn as each performed
his duty.

If you can call this
"worship" it is the only worship
the Semang ^{layman} offer their great-
deity. All the rest was done
through the "puttows" who held
the power of mediation, intercession &
propitiation, between KIEE &
the Semang. Through PLAY, their
spiritual head.

To understand this more completely.

The Semang layman could only talk to the SNA-HOOT if he wanted P'LAY's help. (after P'LAY disappeared for before that time P'LAY often came in response to any one calling on him.)

The SNA-HOOT consulted the puttoo, who referred the matter to P'LAY, who discussed it with KIEE & if there was an answer, it returned in the same way.

In very early days the puttoos power must have been somewhat less over the Semang. For P'LAY would often deal direct with his subjects.

Prayer, as understood in Europe, that is to say, set prayer. The Semang has none, direct. He must go to the Sna-hoot & ask him to pray for any help needed & the Sna-hoot can no more talk to KIEE than the ordinary man, but to the puttoo only & so on. after P'LAY disappeared.

The power of the puttoos must have been very great over the unlucky Semang, but ^{a check} was put on it by the pestilence sweeping the men off. puttoo & commoner alike.

The spirit of death.

Of these there are two. one SEN-TIEW for males & one CHIN-NEE for females. The first is male the second a female. Each has an 'HALLAR' or servant. of the same sex. SENTIEW's being named TAPPERN. & CHIN-NEE's called MIN-NUNG.

The two spirits are, unseen roaming about the Semang territory but they cannot take life without Kice's orders. They, wandering about see certain Semang. they think for any reason of their own should quit the earth. Their servants are sent to play, who sends his Hallar to the Pultow of the district. who in turn sends his Hallar to the Lira-Hoot & ascertains all about the life of the Semang under discussion. The messenger returns to play in the same way. who thereupon lays the case before Kice Kice consenting play tells his Hallar to inform the spirit of death who, summoning a wind. BEEWAR KABEES. goes off in questing of the doomed Semang and the wind striking him the person dies. Unlike the sicknesses, the two spirits are not deterred by any charms. If Kice is angry with any Semang he kills by the lightning & prophy the spirits. All souls, whether of Semang or animals go to Kice direct to be judged. (see remarks as to "Peneetor" for the human) The good Nappas (souls)

to where the sun sets, heaven & hell's entrances being close to each other. Heaven is called "SEAP'N". Hell is called METKATOK - BLEES ⁱⁿ its entrance; a hole in a vast wall of rocks at the mountain range, ^{HOOYAR} that forms the end of the world. It is bounded like a great cave, by walls of black rock inside, the Nappas cannot pass. The good Nappas pass the wall of rocks to the other side of the world. ^{HOOYAR} dwell close to the "CHINNOY" who seem to answer to "angels".

Hell has a keeper "KOMOS" huge & black armed with a big stick, with which he thrashes for ever the wicked Nappas, who cold hungry & thirsty cannot escape. Heaven has its keepers (see Gul),

Here the Nappas eat fruit only, the children however small being able them to keep themselves. The Nappas are invisible to mortal eyes but visible to each other. There is no marriage among them nor aging, eternally. They never quit their place to return to earth in spirit form. All the tigers snakes scorpions & other animals dangerous on earth have souls that go to BELET & there they worry & tear the wicked Nappas.

All animate life on earth have souls. & the souls of those who do no harm to man on earth go after death to a place called KENA-LOO-ONG, somewhere up in the sky. Plants have no spirits or souls. The body does not rise, once dead.

The Semang though not believing in Gantus. think that an invisible wind like spirit. of which they know nothing. but its action. comes to them in sleep & causes dreams by whispering at the sleeping persons ears. The dreams may be good or bad but only the Western men place the slightest reliance or belief in them. The spirit is called "SÎ-OK". I think this is borrowed idea. & not their original. There is some relation between the Malay account of the stone weapons being "Gantus" & the Semang name. See Notes Ex 18.

The puttoys had "love philtres" but I have not yet ascertained the ingredients.

A spiral in place of the King's rings on Gor & A is called LEE-EG

Personality is given to all winds by the Semang. They being living but invisible agents for KIEES orders. but fire and water are not.

The earth is flat like a board with a range of mountains at one end (West). The sun, setting goes behind this mountain & to the land of the Chinnoy behind it & gives them light & when they want to sleep comes back to the Semang.

I am holding over notes re sun moon & stars. for further enquiry. not being satisfied about the replies received as yet.

Medicines

The Semang SNA HOOTS acting as medicine men. use bones & teeth rubbed on a stone with a little water, in the same way as the Klandass. Later I will give notes on this subject & that of their medicines generally. after I have lived longer among them.

The Rainbow

Exhibit 80. shows a bracelet used as a charm against evil from the rainbow. The Semang thinks the rainbow, who ordinarily lives just below "TASSIG" a region of the sky occupied by "KIEE" is ^{does think it is} a large snake shaped creature. (but, not, like the Northern Malays ^{say,} an actual snake) who only appears to Kiees call & orders, to execute some order of Kiees. The Malays of Kedah near the Semang. call the snake ULER. "DANOO" or "DAXOON". The Semang EKOB. HOY-YAR. He takes, among other commands, orders from "Kiee" to "KOMOS" the bell-keeper, ^{& the CHINNOY.} reaching his long body down from the sky. The slight rain that sometimes falls ~~from~~ during a rainbows appearance. is the reptiles perspiration, which if it drops on a Semang, ^{who is not protected by the charm,} give him "LININKA". the sickness the body of the person wetted, becoming very hot at the breast & very cold at the extremities. Play used the snake, ^{also} ordering him to make water. spring out of the earth. (water spring for the Semang to drink. which he does by making a hole with his head, through the earth to the rivers of the "Chimroy" country on the other side. Springs are called MED-BETEW

peculiar effect produced
by contact with a tiger

You may perhaps feel interested in reading the effect following the blow of a tiger. It is not many men who have the good fortune to be able to describe subsequent feelings, so that this time & paper may perhaps not be altogether wasted.

I was lately going along the bank of one of the mountain streams with four other pangghans. I being the last man. I had, like the others a back basket like a big knapsack with rice, dry shirts & sleeping blanket & mosquito net. & in it, a pretty large bundle. Without any warning a tiger sprang out of the thick underwood on the left. as I passed, striking me such a blow on the bundle between my shoulders that I was sent forward over the river bank into the water, the tiger going with me. I was half stunned & a quarter drowned before I pulled myself together & on to my knees. I was in the water. & saw the tiger dying on the waters edge. The men having instantly dashed at it with their parangs. ^{& killed it} from the bands or arm loops of the back basket being broken I suppose the brute, seizing that, went off my back with it as I fell for I was not scratched or bitten. as soon as

I feel sure my neck was not broken. (which I feel very much like), I scrambled out & sat down on the bank & picking up my pipe, knocked out of my mouth by the sudden jar. began to smoke, ^{not feeling sick in the slightest} The whole thing had been so sudden & over so quickly I had no time to feel afraid in any way. & may, I believe, lay claim to fairly steady nerves ordinarily.

But when in a few minutes ~~arrived~~ I rose to resume the march - when I essayed to put on the back basket. Then I was seized with so severe a nausea that I had to lie down like a man sea sick. & vomit for I suppose nearly an hour. Thinking I might perhaps be hurt internally. I got the Lemany to make a bag ched & passed a very unpleasant night there. In the morning after a sleep. I feel all right again, but the moment I swung the back basket to its place again, the sickness & horrible nausea came on again. Two or three times I tried it but always the same. & at last a Lemany had to carry it & I went on without it not feeling any sickness. From that day, nearly three months ago now, to the present if I put a back basket on the nausea begins instantly. If I carry a log on my shoulder, it does not produce the like effect, only the basket giving it. What is the explanation of that? I am not physically hurt or damaged in any way, that I can see or feel. I don't care a cent for any danger once passed.

HCVB