

EXHIBITS

1 The black creeper "TUM-TOM" as taken from the rocks at river side, where growing also women's girdles made from it. The men also wear it in the shape of necklets N° 24 and wristlets or bracelets N° 24. It is also used by the men for their head bands N° 23. The Megrits say that the Sakai (Blандаес & Турмеев) adopted the practice & the plant from them. Malay name is "URAT BATU" (Rock veins)

2 Illustration of the various stages of making the Semang *sumpitan* head with "TINGHAY" resin. ("DAMMAR KAYGAR" of the Malay)

"A" shows the internal tube encased over with the resin & heated over the fire to evenly distribute it, which will fix the outer, short, ornamentally engraved, bamboo which carries the rounded head for the lips. firmly in place

"B" This outer tube is put over when resin is heated

"C" A small cone of wood (shown) is inserted in the proximal end of head piece so that the resin shall not enter the internal tube & resin is encased, with the help of a wetted bamboo strip, applied skin surface, evenly over the extreme end

The head being from time to time during this & later operations held over the fire to melt the resin.

"D" a sufficient quantity of resin is put on to make the head & it is rolled on a wetted stone, bamboo, or smooth wood as may be near, in order to make round & even.

"E" It is while still soft worked by the wetted fingers to a ball shape. A fire stick may be applied to any place not united, & the Perak Semang, who take more part with their campitans, rub powdered charcoal over it so that anything in contact with the head shall not stick to it.

3 IC
25135

The "TINGHAY" resin as collected by simple bark incision in the tree & as used. No preparation.

4

"TOLAMBO" sap, boiled.

IC
25136

This little bottle represents eight of the bamboo joints protecting n° 98 full of the sap fresh sap & has been boiled down & evaporated to this concentration.

I say from personal trial that it is harmless, all the Semang say it will kill. I have swallowed 10 drops, & have put it on a wound in my leg - no results. I believe that it is superstitious & want of

Knowledge on the part of the Semang
perhaps it may kill if introduced
to the internal viscera but my zeal
for science scarcely extends thus
far. Anyway to settle the point I
employed eight Semang for 3 days
preparing that little bottle for your
experiment & analysis & I had to
feed them for a fortnight more for
their hands were denuded of the
skin & badly swollen by the
fresh sap which certainly is very
active & as I know to my cost -
very painful. I do not know
whether it will ferment in reaching
you, but the stuff simply will
not dry, by either fire or sun. &
it is that property which causes
the juice to be used of this species
of plant. The particular variety being
taken because it is poisonous or
rather "venomous" to speak
correctly.

I think that though, certainly
the fresh sap will kill by inflammatory
action apparently, if in contact
with tender internal organs yet
like "manihot. cassava" boiling
renders it innocuous & that the
Semang generally is afraid to
test it & using it for its non-drying
qualities & ready solvency in the
blood, to prevent the Spo, with which

it is mixed. From hardening by time, so as to leave the part difficultly, has erroneously the idea that it helps the "Opoo" by deadly addition of strength. The professional poison makers do hold that it is capable of killing, but they keep their knowledge secret. They use it only for its non-drying property, but think that also in some way they do not understand strengthens the Opoo's action.

Your skilful analysis will settle the question.

"TOLAMBO" is a large species of "caladium" & is called "LAMOK" by the Malays. It seems to me that is the same, or very nearly the same as the "DRING" of Northern Australian black-fellows, & which I have seen them use on their long wooden spears there. I have good reason to recollect that same "Dring" for on one occasion, years ago I, after defecating, took the nearest leaf in default of paper or water. It happened to be "Dring", with which I was then unacquainted. The simple contact with the antidote made me nearly mad with pain for a couple of hours & for days I could not ride comfortably. Dring grows in wet ground. TOLAMBO on the lower slope & base of hills. send you the flower I need.

No 627

in spirit (SAM-SHU or arrack) & a small quantity of stems, the part alone used, dried for nearly four months over a fire. Of there is any poison your analysis may find it in these unboiled stems. (Exhibits N^o 93

This plant, the professional Semang poison makers say is what was used with 'Ipoos' saps ~~was~~ in the first poison brought to their notice by the ~~British~~ Battak, but long before that the Semang used the fresh saps on his arrows & spears. Having learned, before the Battak came, the Blandas poison (the "black Ipoos" poison of which I sent you full particulars before,) the professionals did not & do not now make the simple Battak one, which however is largely used by the Western Semang who got the recipe from the "KARO" men (vide Blandas history) according to the professionals. TOLAMBOD & "IPOO" ~~alone~~ was the first & earliest poison used on the sumpitan darts & that "STRYCHNOS" under its various names ("HAM" in Semang) was added later. all other ingredients are to refine the preparation or are either supererogation or ignorant supposition.

(Later I shall write a special paper on the sumpitan poisons)

5. I still further dried "TOLAMBO" comes from the professional's drying tube (Exhibit N° 99) It may be years old. I scraped it from the sides of the bamboo & shut it up in the bottle to try to send it to you without ferment or mildew in case N° 4. spoils in transit.

IC 25137

6. The men say it never dries hard. The flower of "TOLAMBO" in arrack.

IC 25138 / 9

Into this is also the fruit of the "TAMPOIE" I wrote you that the Klaidas made an intoxicating drink from this but could not get the fruit before. Here it is with dried fruit N° 112 also.

IC 25139

7. The seed vessels of the "TOLAMBO" in arrack. I send, N° 32, a drawing of the way they are arranged. to help the identification. botanically.

IC 25140

8. The "tobacco" of the Semang. Leave in arrack. The Semang say that long before they knew the tobacco of the Malay or Siam they smoked this leaf. For the past two years I found occasionally the Sakai (Klaidas) using some plant as tobacco but could never get to the plant to tell what it was. It is called "POH" in Semang & is used by ~~as~~ sun drying the leaf which is then broken between the fingers to small fragments which

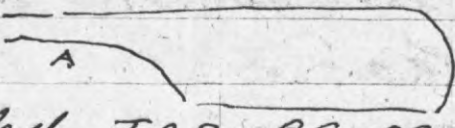
are rolled up in any green leaf. The men of N^o 9 if they cannot get the Java tobacco of the Malay, use this also but they roll it up in a dry "palla" leaf, like the Malay "hipa" cigarette "rocco". I shall try to get the ripe seed and send you models in wood. by Semang, of the early stone, little axe or tomahawk one showing the manner in which the rotaw fastening is made & the other the bark cord above it. The resin is the "TINGHAY" N^o 3. The stone was black & ground to shape chew on a fragment clipped off a block being selected as near the shape as possible. Actual size with this they cut down bamboo or small trees. Name "CHIT-TAI" Various models of the stone tomahawk by Semang in different places at my request. They are all so alike that the truth of the general shape is not to be doubted. I have offered rewards for the finding of the veritable stones, but have not yet obtained any.


10 }

C 5142 / 3

744

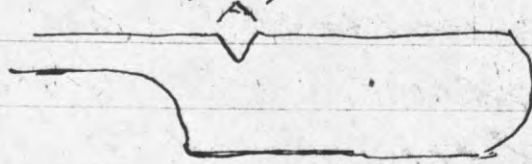
They were called CHIT TAI also. The names of the various parts of the complete implement were as follows —

If of this shape  the

tang "A" was called TAB-AG-00. If it was in the centre  it

was called GAN-DI-00.

TAANNAR the notch at top edge for the rotan to grip (AX where made)



This rotan gave a firm hand and a strong hold to the handle like the wire

"OWEE" that rotan (or whatever cord was used to a ocy) EE-CHOG the rotan binding the tang to the head of the handle

"BERT" the bark cord lapped round between the two layers of resin

KEONG-00 the wood handle

SAYG-00L its cross head

NEVG-00 the groove for the receipt of the tang.

These have long been abandoned for iron.

12
IC 25745

Various models by various men are agreed closely with this one of the stone knife long ago used for cutting the skin of the leg for the blood throwing. (see special notes page)

They were called "PANNEET" & ground edge & shape out of the same black stone as the tomahawk.

13

^{model of} The stone knife originally used for cutting the designs on combs & later on, cumpitans, before abandoned for iron. Name "BAK-OW" ("flower")

of same stone as N° 12. Not handle. The engraving was principally done by the angle "POO TOK" at the terminal end.

IC
25746

14
IC
25147

Various models of the small stone knives, made as N° 12, for general use. Sometimes handled in a short small bamboo by TINGHAY resin. NAME - "PANNEET"

15 IC
25148

Model (as N° 12) of the stone knife used for their arrows & later their sumpitan darts. Called "CHOR-KET"

16
IC
25149

Model of early stone tool used for digging the graves. Handled precisely like the Blandas tool I sent you before see page ^{of special notes} for remarks. Black stone entirely ground out, not clipped. "EONG"

17 IC
25150

Models of later "blongs" (CHIT-TAI) of black stone, copied from iron ones seen among the Blandas.

18 IC
25151

Model of the black stone chisel, used for chipping stone, splitting bamboo & such work. Held in the left hand & struck by a piece of wood. "SEOK"

19
IC
25152

Here Model of the very early stone war axe. From Semang tradition made by them at my request.

20
IC
25153

The complete axe was called "SAN" but the names of the parts were not the same as the "blong" but no living Semang now knows them. The early stone heavy axe (model) had rotan handle & "TINGHAY" resin but no one can remember exactly how it was made. Name "DAN"

21
IC
25154

Scratch stick for scratching the men's heads. Copied from Blandas but modified to Semang ideas.

They are not commonly used
only where the Semang is in
contact with the Malays. as
in Perak. The design has
no meaning & is taken from
some comb. Name "GEHURT"

- 22
25153
Two necklets, male, of monkey
teeth & a forest seed, called MET-153
called "YOO-S-AIEE" ^{Teeth - The Lutong monkey of the Malay} they are used
to protect the wearer against sickness which follows
rain falling while the sun is shining. This rain is
considered to give a fever in the break.
- 23
25154
Head bands, male, called "PAP-AN"
the black is "TUM-TOM" (N°1) the
white "Pallas" leaf which in
some cases is stained yellow
by a jungle ^{creep} root. "DEOM"
Used for protection against headache
from the sun &
- 24
25157
Necklets of black "TUM TOM" (N°1) called
MENDOLANG Used by men to protect the
throat from any sickness
- 25
25158
25159
Necklets (fitting tightly) for men
Made of TUM-TOM called CHIN-ING-N
and used as protection or charm
against the rainbow See page of
& women's charm N° 80 ^{special notes}
- 25
25160
Necklets for women, called
of forest seed. BENG-HAIR The white part "SADOK"
used as ornament only & obtained from the
"Summeor" men only.
- 26
25161/2
Women's fringe of "TUM-TOM" called
"KAN-NEOT" & worn as a charm
against ulcers on the body.
- 27
25163
Dry leaves of "POH" (see Exhibit N° 8)

TC
25164

28 Bamboo tongs used for any purpose at the fire "TIN-TEB"

29 }
30 } The "blood throwing" bamboo & "spoons". See pages of special notes
25165/0 one of these, the larger, I got hanging up in a house in the jungle in Kelantan & is the largest I have seen. The dark color is smoke stain. The smaller I saw a Semang in Patani using.

31 All the Semang now use flint and steel (often gun flints) for raising fire. Some use "TUKAS" for tinder. The same as the Kelandae. Others the Malay cotton for making "sarongs". These things find their way to N° 2 through the outside men in contact with Malay Siamese & Chinese. Specimen cotton herewith; steel, see Kelandae exhibits. "TUKAS" is called "PABSOOL" in Semang.

32 Two drawings one of the "TOLAMBO" seen heads the other such designs as I have yet met for the leaves worn by the women on their heads. See page 99 & 140.

33 "KEB" or loin clothes for men made from the "Irup" tree of the Malay. (Artocarpus). See prior Kelandae's notes. These of the Semang are much shorter

TC
25168

and two at a time are generally used one of which is a supplementary belt only (N^o 1) the other as shown tied. They hide very little, but if the scrotum is out of sight the Semang cares little if part of the penis is visible. The women take no notice.

34 actual cloth from female of N^o 9. ^{called "KIN-SEP"} cloth obtained from Malay and merely hanging by its middle from the "Lum-Tum" girdle passed through the belt of the golden cloth so that the ends hang down in front enough to cover the private part from direct sight. The "Joo" cloth of N^o 9 (Ex N^o 72) is much more of a covering. ^{cloth, whether bark or Malayan wood, is called "PINJO"}

35 The stick used to beat out the "Jup" bark (? Borrowed from the Mandas.)

36 "AKONG" the professional sumpitan maker's material for the sumpitan heads instead of the softer "TINGHAY" (N^o 3). It is obtained from the track of a species of ant, which, like the termite makes a covered way up the bark of trees. (See Ex N^o 98). It is very scarce & difficult to obtain while TINGHAY is not.

25170

but, ³⁶ it sets after melting into
 shape; very firm & hard. ^{white} At one
 time it was much used now
 rarely, on account of the scarcity
 37 women's clothes of "Taps" worn
 like 34 in front but passing
 between the legs & coming up
 behind under the girdle, the
 back end hangs over & down
 like the front one. When first
 made they chafe the fork, being
 stiff & hard & are generally, for
 some time, till they get pliable
 worn as a single flap in front.
 like 34. Spoon cloth is much
 stronger but wrap becomes much
 softer by use. Name "KIN-SEP"

8 Bird snare "JAD-OWEE" [OWEE = a notaw]

5174 For catching birds on the
 ground, a low slight fence of
 twigs & leaves is erected, & at
 various points openings wide
 enough to admit the bird are
 left.



Please to consider this as
 the fence & opening, with an
 upright of any height on each
 side, one of which is cut out
 into a notch as shown. A sapling
 is bent down over them to form
 a spring & the end of the sapling

not carrying the noose is tied to
It is bent down till the ring works
on the rotan enters the notch which
is a very small one, no larger
than that drawn here in actual
The spring is therefore detained
bent by a very slight twist

The noose being opened makes
a circle in the opening between
the two uprights & the bird, trying
to pass through puts its head
& neck into it & by its broader wing
moves the rotan so that the
slight twist on the notch is
disturbed & up flies the sapling
& the neck-nosed bird together

39 "Pallas" of the Malay & Mandar
"CHA-CHAR" of the Semang. Worn by
the women in their ears (when
opened to its full length) for earache

IC
25175

40

IC
25176

"OWEE-JUG" (RUBUS of the Malay) creep
divested of its leaves for which
see Exc No 445) ready for splitting
into bindings for the arrow
shafts (See page) For splitting
see Exhibit Model No 58

41 IC
25177

Same but split ready for use
(Note it must be used green & not dry)

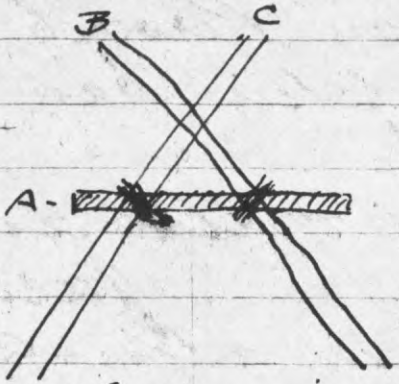
42 IC
25178

a coil of split rotan same use
"Rotan" in Semang is called "OWEE"

43
25179

a "pelandok" or other small
animal trap. There is a dispute
as to whether this idea was original

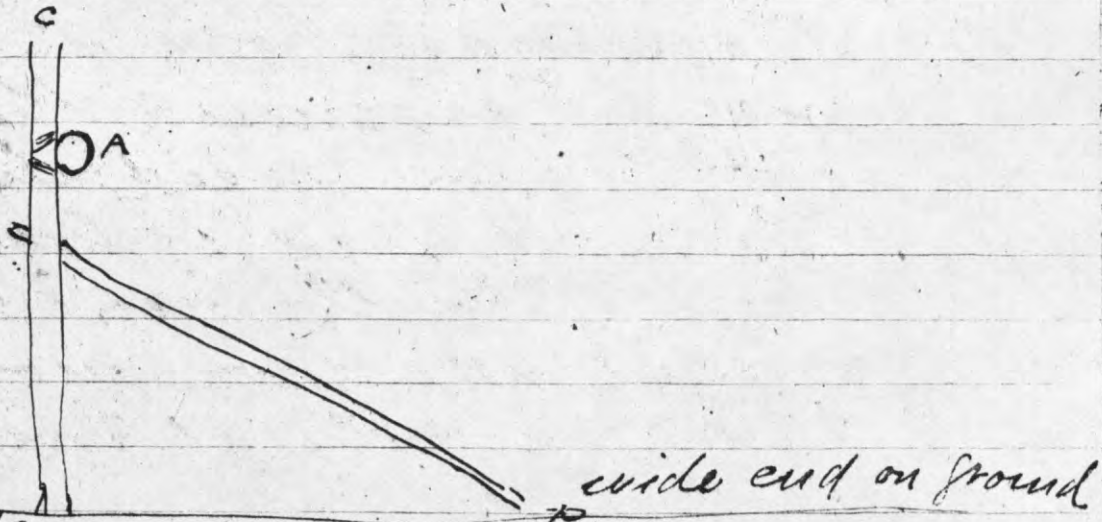
Mlandao or Semang, both claiming it



Two sticks, ^{B.C} are stuck in the ground of any height so as to cross. At sufficient height from the ground

to allow the animal to pass freely under. a slight twig is laid across the front & held there by the left hand ~~so the right adjusts the~~. The width of B & C at this point, apart, is such that the small end of the rotan platform will just pass between but only just the extreme end a bent sapling is overhead with the un-noosed end of the rotan snare led to it.

Side view



side view also as above
 Taking C away for the sake of greater clearness. it is thus. The rotan going up to the sapling spring. The shorter end is in front of A from behind & platform being brought up over the point of the long end of the detent. The rotan cord coming ^{little} of the stick detent E under A. The snare H & being

Prevented by its greater width from being drawn through to the back. ~~can~~ the detent can only be released & the spring go up when the weight of the animal makes the platform fall. The snare or noose is adjusted above the platform according to the animal's size. It is calculated that before its feet bring down the platform its head & neck, in advance, pass the open noose round them.

The whole affair is set in an opening in a ^{stick} fence like the JA a twig or two preventing the animal passing through under the platform by its sides. Name "TABOG"

44
IC
25180
Name PED-BEE-ED

The Semang old style of raising fire. It is much the same as one of those used by the Klandan. The split stick is held on the ground by the feet & the rotan worked up & down motion of the hands, slowly at first & increasing as the smoke begins. They are not now used so I did not have fire produced on them.

45. The various stages of the manufacture of the bamboo arrow heads. Made under my supervision by a Semang professional. Numbered 1 to 22

IC
25181

- 1 the bamboo cut from the growing plant
- 2 split to size
- 3 edges bevelled by splitting
- 4 notched for the "tang"
- 5 split off for the tang
- 6 neck rounded
- 7 neck & tang roughed out
- 8 a stage further
- 9 finished
- 10 blade thinned to equal the neck
- 11 edges of blade thinned
- 12 pointed
- 13 finished by scraping
 (Note the black is not "Ipoo" only black oil paint. I put on to show how much Ipoo is used. I only covered one side of the blade, but if actual Ipoo it is similar on the right side also. The white ^{clear} edge is correct. From time to time, as the arrow dries or anything blunts it by accident it is gently scraped to a keen edge. so that there is no Ipoo at the extreme edge or point. Ipoo would only mildew & spoil so I put on paint instead under the eye of the Semang)
- 14 a war arrow (the previous one is a large game arrow)

showing various stages & finished. Also as the other
 This shows how the tang is
 fastened in the bamboo shaft
 & is ^{similar to} the same as that shown
 in N^o 79. The spear except the
 the end of the tang is split to
 hold the bark tight & resin is
 not applied above the bark
 strip, only below it, sometimes
 if much bark is required to
 fill up the tube of the shaft
 as when a fresh shaft of
 larger bore replaces a broken
 smaller one to which the
 head was originally fitted.
 In such case the original bark
 strip is pulled off & fresh is
 put on.

When the iron arrow
 head is used, resin is applied
 over the bark the same as the
 spear head tang.

15. 16. 17. are occasionally used
 but are not general & are taken
 from some other race's arrows.
 The Remany may have seen
 15 is where a very small shaft
 is used, & the bore is too small
 to allow a sufficiently strong
 tang to enter.

18 was only used in the
 war with the "Rowar" Macey

(see Mandras history). It is not a Semang invention but was given them by the Limoi. The Howar had the reputation of being invulnerable by aid of magic, to ordinary weapons & so the Sakai invented an extra-ordinary one, probably designed from one of the island tribes he may have seen. & thus imparted aided his ally the Semang. The Limoi did not use the bow himself, he only helped the Semang; by inventing ^{this special arrow} at you will note it carries *Spoo* (here oil paint) in a pair of grooves as well as on the surface. Note also the arrangement for breaking off from the shaft & yet being strong enough for flight. The shaft, unlike the other Semang arrows proper had no rings "KING-OIN" cut on them & the arrows were kept in a special case. See Exhibit N^o 135. The design on the arrow head is a Sakai one & was supposed to counteract & overcome the magic of the Howar. This exhibit was made for me from memory by an old professional arrow maker in Kelantan, but they were only used on the Howar.

[You will note I used formerly the word "Sakai" as opposed to "Semang". It is the Semang's own expression for all the straight haired orang utans (Klandass) he terms "Sakai" & himself "Semang" in N° 9. In the remoter parts of the Eastern N° 2. the terms are never used. "Meneck" is used for himself. "IXN" for the Summeor & "O" for the untattooed unquilled Klandass.]

19. was & occasionally is now used for the monkey, the object being to penetrate right thro' & hamper the agile creature in escaping. The whole length had TOLAMBON on. When the Nipito required the Spoo & the dumptian the arrow was little used.

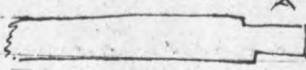
20. Was a yellow arrow of same date but of lighter make used for the squirrel & such small game.

21. Is the Malay made iron (steel) arrow which they gave to the Semang of northern N° 9 particularly, in order to with the long Kugis bow N° they might kill elephant (bear, tusk for medicine), tiger (bone teeth) & more, especially the rhinoceros (horn for magic detection of poison). Is

* See pages of general notes on this

This latter superstition a general one? and sell them for rice cloth & iron to the Malays. They were sometimes "Spoo"ed but more frequently not. They have only been used in war against themselves in one or two disagreements that arose among the Western men (border squabbles) & are of quite recent date comparatively. The old Malay smiths in Jri north Kedah where now no Semang exists tell me that when children they remember the Semang coming to their fathers for these iron arrow heads but that certainly for 40 years ^(near) none have been made there. (At one Malay village or settlement 40 years ago there were over 200 "KEN-SIEW" all dead now, men, women & children, without replacement or succession, no particular epidemic or disease the Malays say. clearly, an inferior race dying out it seems). Very seldom was the iron arrow used in Eastern M^o2.

No. 22 are the wooden models the Semang cut out & gave the Malay smiths as patterns for iron ones. Doubtless you have the leaf patterns for arrows of the Ceylonese Vedda. These will pair off with them. Where the idea, shape & c. of these models came from no Semang can tell. I think island men are the authors.

46. Stages of joining the scum-pitan
sheath or outer tube
The join is called "CHI-HIBE"
& the reduction  at
is called "CHEN-^{EL}AL-008".

It was purposely made
for me, of a thicker bamboo than
the actual sheath so as to
more clearly show & less
liable to split by age, as a
model.

25782
A a ring is marked by the
parang

B notched deeper.

C the skin stripped outwards
to guard against the skin inward
(by the sheath itself), being raised

D the woody part beneath the
skin is thinned ~~from~~ by splitting
down from the outer edge inward
toward the cut, because bamboo
wood splitting does not run
true & parallel but runs off
upward as the split progresses
to a feather edge distally. By
taking advantage of this a slight
cone is thus produced easily
on the reduced portion.

47
25783
E gently pared, scraped & finished
"Flageolet" called "YAR-HOLE"

48
25784
A-E
Not truly Semang, though made
used by them. Heavily Standard
Hornbill feathers. The Hornbill

bird is called "TEKOOB" (KOW-WOW = a bird),
and a feather "SOG"

The feathers of this bird alone
are used as a charm to cause
the arrow to kill, when employed
against the tiger. Only tiger shafts
are thus provided. I am very
doubtful about this being original
Semang, but cannot get any
reliable information to the contrary
yet. It is certainly of very old date

It is not to cause the arrow
to fly true, as in Europe, or, at
least, if such was the intention
on the first so furnished arrow
the Semang may have seen
elsewhere. He does not understand
it to be so. It is placed midway
on the shaft, & the vanes of the
feather may point forward or
backward, sometimes one way
sometimes another, as they
may happen to be tied, or, I
pointed out to the Semang that
the released arrow would, with
the vanes pointed forward, ruffle
sharply against the left hand,
& oppose the wind. They retorted
that in the case of pointing
backward, they ruffled when
the arrow was drawn to its head
on the bow, & when drawn out of
the case. Anyway, as a tiger

is always within a few ^{metre} yards distance, accurate guiding is of little importance.

The hornbill is of peculiar significance here. The Sumner & the "horn" tightly for their cumpin heads: the Semang the feathers their arrows & the Malay the scrap of the horn dropped into any drink or food they suspect, will turn whole blood red if poison has been added.

There is more than one variety in the jungle. For identification I send a head (N° 49) of the kind alone employed.

The wing feathers only are used for arrows, the head sold to Mr. for about \$2 & the body eaten.

The feathers have not equal value for arrows. As marked in exhibit the best is marked "A" & they decrease in value to "D".

C has its broad vane cut narrow when used for the arrow shaft. D is only used if A, B, & C are scarce or unobtainable.

E shows the feather split by the parang, an operation requiring great care not to spoil it. The proximal half of the narrow vane of this shows the cut to make it equal to the metal half.

For method of fastening see Ex N° 68.

An arrow case for a man going any distance into the jungle & not on any special hunting business, generally contained 10 arrows, mixed, sorts. (I am now writing of the early custom in N^o 2) such as Ex N^o 135 & For every 10, two were tiger arrows furnished with feathers.

To make the feathers more powerful the "puttow" in old times would for a consideration in the shape of fruit &c. as fee pronounce a charm over them if brought to him. but no one knows the charm now the "puttows" (page ^{general notes}) are dead & gone. This is the reason the feathers are so slightly fastened, once used, the shaft is probably smashed by the enraged brute first thing & the feathers are subsequently recovered & fixed to another arrow for the next occasion. The Semang does not eat the tiger, nor, so out of his way to attack him unless to drive him off, but he unhesitatingly "goes for him" as an American would say. if the tiger takes up the attacking position & as he (the Semang) is rarely alone, the tiger generally gets the worst of it. (See my account of seizure by tiger. page of general notes)

Gornbill Bird's head for identification

50
TC
2578596

"MOJG DAR" The flower of a long creeper in the hills. a little of the dry flower put into water & swallowed acts as an aphrodisiac & causes sexual desire and strength in the man. No effect on the woman. I have not tried its effect on myself for obvious reasons, but am rather sceptical. Not supposing you want to make an extract. I only send a couple of small ones as samples.

51
2578696

Flower head of the forest-
"munquang" of the Malay
"BOOYO" of the Semang.

One kind of munquang grows in wet places another in the forest. Of the first the Malay make mats baskets &c. of the latter leaves the Semang of N° 9 makes basket. N° 81 (learned from the Mandar)

But it is only with the flower head we are concerned just now. "E-U"
There is a quaint old tradition about it.

Once upon a time, as the childrens story books begin; "P'LA" respecting whom, see their religious page was, as was his custom, perambulating the forest, to see that all was right. A Semang man & woman met him. not-

Knowing he was "P'LAY".

They had jungle fruit in the woman's back basket. P'lay, whose only food was fruit, being hungry, asked for some. The woman, not wishing to give any told a lie & said she had none. It being P'lay's institution, that if a Semang told a lie a tree should fall upon him or her. straightway a tree fell toward the woman. Seeing it coming, unable to escape & repenting she called aloud on P'lay for assistance, not knowing that he stood before her. As she repeated, P'lay averted at the last moment the punishment by snatching a handful of the nearest plant, which happened to be the forest munguung, & threw it on the woman's head just as the tree descended. So efficacious was the cushion that, like the stone from Saint Medard's head in that ^{droll} ~~amusing~~ book "The Ingoldsby Legends", the tree rebounded without doing any harm from the woman's head but left the imprint of its bark on the munguung leaves.

After lecturing the woman P'lay told her that in future.

women cloaked wear these leaves as a protection against falling trees, & the pittoois evolved a series of designs (see drawing Ex N° 32 & leaves Ex 140 for various trees which easily fell in the jungle as a charm to be marked on leaves of those trees to represent the bark impressions). This charm pinned on the head of a woman by any comb "TINLAIC" protected the woman from falling trees. If the wind was high, many were worn & the munquang (here sent) in addition, but the munquang was not marked by any design unless the woman felt guilty of some lie, in which case she marked it as shown in Ex N° 105 by "XXXXXX".



When any little twig dropped on her head after that the danger was over, but not before.

This munquang 37 is not marked N° 105 is. The green beads are ^{actually} worn but the smoky look of these sent is because they have been dried over a fire to transmit to you.

52
IC
25787

The "toiv" ~~is~~ used to wipe off the bees wax from the arrow shafts, combs after the design has been blackened by charcoal. See Ex N° F. 97 rd. Name "SOOL" ~~BRAGA~~. It takes the place of a cloth.

53

25187

The same prior to its being torn smooth & fine for use. (For the first stage of it see En 21° 86) It is pulled & torn apart by the fingers just like "kicking oakum" in an English jail or prison

54

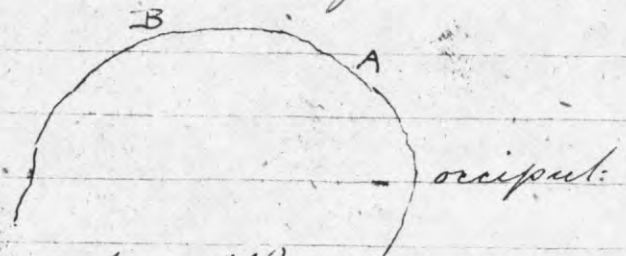
25188

Head bands, male, made of "pallas" and "Jum Lom" Name ^{MENOLANG} ~~PARANAM~~ & used to protect the scalp from eyes or ^{scab. (itchy)}

55

56

The men cut their hair off close as the parang will lie to the scalp at intervals for coolness & because of lice. But they leave a little tuft at A which



They do not cut. This little tuft called "BAG-EE" I now send, cut off close to the skin, entire, of an Eastern pangghan of unmixed blood (21° 56), and the much mixed Semang of Perak (Western) (21° 55). Some of the Perak men leave the tuft at "B" & not at "A" but this is adopted from the Battak who cut their hair into all sorts of shapes. Nothing is known why this tuft is left. "PLAY'S orders" is the only reply they give. Each of these two tufts is from a man of about 30, have never been cut before & would not grow longer. They are not tied in any way while on the head. & were cut off for me readily, without demur.

When the hair of the rest of the scalp has been long without cutting the tuft cannot be distinguished. The place of the tuft varies in different even slightly, 20 or 25 mm. forward or backward, but always in the median line.

When the hair is not cut for a long time the tuft, like the rest, shows the "peppercorn" shape more plainly, it being less disturbed by the leaves & twigs through which, the Semang passes. The tuft, when alone, gets combed out, from its isolated position, more or less.

The peppercorn is best shown some six months after cutting when they lie only 5 to 70 mm above the scalp. The mere ^{general} look of the hair is not reliable as a guide ^{as to color} if the man is of mixed blood or not. The comparisons must be made under equal conditions for the two men. I gave each of the men furnishing 55:56. a ^{light} cap & made them wear them for a week, to allow the hair to assume its undisturbed shape, before cutting off, keeping the man near me for that time.

57 Model of left hand showing the summit, dart being elapied (to E of No 92) The right hand draws the dart along the edge by its bottom end

The "parang" model is made by a Semang & is that of the early shape they got from the Chinese (They say they made them of stone also but I want to know more positively about this before stating it to you)

The attitude is much that of the Blandas & the Malay, but the Malay puts the left arm over the flexed knee to steady it while the Semang does not.

58 Model of splitting the "OWEE-JUG" (40) creeper for binding the early arrows. No knife is necessary. The creeper splits itself into two, three, or sometimes four, parts on the thumb nail; being pushed on to it by the right hand, but however many parts it may split into, the interior of the creeper & one of the splits of the skin must be beneath the ^{left} thumb, the others all above it. Whatever it splits into at first will run straight along the whole length as the right hand pushes it. This is a very early custom of the Blandas when rotan, in the absence of iron was difficult to shape. I have coiled the long creeper around the glove, you will uncoil it till the sewn down part shows the position. The right hand moves from right to left & the left hand thumb points toward the right hand.

NB

(The leaf bamboo tied on this is merely to keep the supposed arrow shaft in position till it reaches you. Throw it away.)

59 Model of right hand drawing the arrow on the bow. The string is pulled by 1st & 2nd fingers of right hand, the arrow butt passing between them to the string while the thumb is applied to the notch of the shaft.

60 Model of left hand holding the bow

61 Model of hands, (thumbs upward) holding the cumpitan. I did not put an actual cumpitan in because I had to nail the gloves down to keep in position

62 1st - A leaf of the "TAMPOIE" tree to accompany the fruit 2nd - A flattened leaf of "POH" (N° 8) CHIN - WEH. the female aphrodisiac used as N° 50 but by the women. Very difficult to get. This is the entire plant whatever it may be. one single stem like a fungus.

IC
25789
25790
25791
25792

63 "TAPPAR" knives made of a slip of the Bilam (N° 74) used exclusively for cutting the umbilical cord at birth of child

64 The original fastening of the upper end of bow string of the pang or unnered Negrito. The upper end I mean that opposite to the "loop" end which may be undone to take up any slack in the stretching string. It is uppermost when bow is in position

IC
25793

65 The knot used, if bow string breaks, to join the broken ends, "PANGGHAN", see only, Western men use Malay joins

66 The pangghan, ^{original} loop for the lower end of bow, viz that which is slipped, out of place when the bow is not stretched best

67 KEN-SIEW adopted the pangghan upper fastening to bow string
"KINTAR" men distinguished their bows by a different upper tie N° 1

see page 25794 for these tribal names

67 B'LOOM took N° 2 as distinctive
BONG took N° 3 as their special tie. but all four originally kept the pangghan lower tie or loop 66. These were for a long time invariable but by degrees other fastenings for the upper or lower ends were learned from Malay & others & the original ties ceased to be distinctive. Now, all kinds of ties are met with

68 A supplementary box of exhibits to N° 45, showing details of arrow shafts

25795
25799

- Y The pangghan old style of binding
- A BONG d°
- BX B'LOOM d° begun
- * B O d° d° finished
- C KEY-SIEW & late pangghan d°
- D KINTAR d°

* These show the mode of making

B1 finished, fastening BLOOM
C1 d° KEN SIEW

& PANGGHAN
later date

A1 d° BONG

D1 d° KINTAR

Y1 d° PANGGHAN
old style

The old pangghan style, before the Eastern men & the Western separated, had the end of the bending brought up on the right left hand side of the end first laid down, but from some cause not stated they more frequently now adopt a where it comes up on the right side.

But the distinctive ties are to-day but little observed, as the importance of the arrow fads before the scumpitan & the gun (in Western 21° 9)

The sub-tribe or family was thus known on the arrow if a wounded animal was found while the rings cut on the shaft identified the owner.

"E" In practice the ends of the he were left long for some time after the shaft was made so that as it contracted in drying it could be tightened.

IC
25201

- 2-F is the "Knot" on the bamboo of which the shafts are made.
- 3-G To cut this off requires one particular way. If struck off from above the skin is sure to split below
- 4-H If struck from below the skin splits above
- 6-J It must therefore be notched
- 7-K When it can be broken off by the fingers from above.
- 8-L appearing like this
- 9-M feathers for tiger shaft (Ex 48) tied on & the bark strips (Ex 96) used
- ii. N Model in wire to show plainly the peculiar fastening off of the bark ties
- ii. O an actual shaft, ^{broken} The feathers are very old & have aided to kill many tigers. Note how it is worn, but having been charmed by some puttow, it has been used again & again
- "Bactrops" "TAJEM"
- N^o 70. ^{working} from which I have broken off the points is a model to show how it is used. Suppose the cocoa nut fibre the ground & place it horizontally. you will see one thorn point upward ready to pierce the

IC
25200-207
25208-11

99 }
10 }

(note. I have had all the points left on two, for your information. one has the number 69 & label tied to it)

25212
a-c
K

feet of a pursuing enemy, one enters the ground & prevents it moving - at lengthwise or side ways while four lie flat on the ground & prevent the rolling over, so that when buried to the base of the upright thorn, which alone is seen & tipped, with "Tjoo" or TOLAMBON

they are dangerous things to put a bare foot upon. ^{The extreme point} of all except the upper ^{are} poisoned, ^{one} are ^{always} broken off by the Semang

in war. "69" "103 A" and 103^B SE-OWTI

For identification of 69 see Ex N° 111. flowers & leaves in a rack

Other thorns are in the jungle but this was used because the thorns, entering the flesh, ^{without any preparatory nicking} snap off, half way of their length just as the poisoned, notched end of the scimitar dart breaks off in the wound & gives the poison time to dissolve before it can be extracted.

This is a very ancient custom of the Pariggar. ^{Take great care of the points they snap readily.}

has also ~~the~~ & ~~is~~ ~~rather~~

71
25213
a-c

all over the peninsula the Malay highly values what he calls { SUSU MILK HARIMAU TIGER } as a medicine. He gets it from the Kelandae generally who does not use it. The Malan holds, like the Semang & Kelandae that the milk from a female tiger, that has dropped

from her teeth on to the ground
 Europeans knew it to be a
 fungus of some sort. but the
 identification was a matter
 of dispute in the absence of
 the seed head. I have been
 trying for two years to get the
 seed head on complete & at-
 last have obtained it from
 the Semang who use it for
 toothache, sucking a small piece till the
 pain goes.

you can now determine
 what fungus it really is. The
 Semang say the two seed without
 heads will throw them up if
 you put them in water, that
 they will not die in reaching
 you. Here it is just under the
 ground (the stock), in damp
 spots in the high forest.

72

a woman's "petticoat" or cloth
 of "Spoo" bark. see "Trup", also,
 N^o 37. This is a "Nestern" notion
 learned from the Battak, &
 adopted because the Nestern
 N^o 9 Semang came into
 contact with Malaya & Chinese
 & the "chawat" N^o 37 ^{or the cloth} was not
 sufficient - as among the N^o 9
 Semang, a girdle of "Sun Sun"
 (N^o 11) held it in place. They are
 not now used Malay clothes
 being substituted all over the
 Nestern side. Name "NET. DODD
 but the material" { PINJO DOGK }
 { cloth } { spec. }

73

Sakai ³⁸ dart-case... Lemang name "MAYEURK"

This is ~~not~~ Lemang workmanship but came from a Lemang "SNA-HOOT" or petty head man in whose family it had been for some generations. It was originally given the then SNA-HOOT by a Blandas. It is to be highly valued because it is a type that has almost disappeared & is no longer made. It shows ^{one} the original Blandas "charms" against sickness & information on this point is much wanted. Both Blandas & Lemang had their charms but while the Blandas has lost all his knowledge concerning his some of the Lemang yet remember much of their traditional designs & it is not yet too late to get them. Blandas & Lemang charms were totally different.

I have tied paper round this exhibit & cut out a space where the "charm" is shown, not wishing to mark or disfigure the bamboo as a genuine old specimen of Blandas work compare it with Lemang engraving & designs. I would gladly give 20 marks each to get a set of such as this one, so much do I value it. The bands or ligatures round the case

HC
252-4

are partly Semang but many
can distinguish the old from
the new.

The Semang say that at
one time the Blandas had
cases all had wooden bottoms
fitted in, & not the natural
wood. I have not heard this
elsewhere.

I wrote you before that
among the Blandas I could
get no reliable information as
to the meaning or tribal
distinctions of their engraving
designs. Their Batians go so
they had no informant to
keep them posted.

I do not know if at some
future time I shall be able to
say anything about the
Blandas engraving. I hope
so but see no means at
present.

74
25253
25254
25255
25256

The flower spike of the B'ATAM
of the Malay. This of this palm
(stem) that the Sumpitan
darts & the umbilical knives
n° 63 are made. The long
pinnules form the Semangs
only roof (Ex n° 130) As the
Malays in different parts
give the name B'itam to several
allied kinds I send the
epithet for identification.

75
25257
25258

The Semang name is CHIN. BEG
"KAWOR" "KLOR" a decoy bird
call used by the Semang by
blowing into it to imitate the call
of a small bird. "KATTOG" The
bird comes toward, the sound
& the sumpitan dart is then
used. The bird, known to the
Malays as "TAKAT DAHAN." is eaten

by the Lemang. 40

76

"Dragon's blood" the resin from the rotan "jerrong" or "Djerrong" of the Malay made by boiling the seeds or fruit of that rotan in water & drying off. Lemang name "HADLOOD" used by them for "griping" in the stomach as a medicine. "griping" is called TAPEE ASS - CHUNG

25217

I send the little "mungwa" case it was in & which the man has obtained from some Malay, as you might not otherwise understand what the impressed pattern on the exhibit was.

77

a late arrived lot, I obtained after I had shut up the first obtained samples in their bottles. I did not want to open the cases so send these separate when you open the exhibits place these with their fellows.

25218
25220-3

78

Please to act as 77. late arrivals. a woman's girde to go with n° 1

79

The old tanggan spear before iron was obtained. In process of manufacture
A. bamboo split to size & the tang roughly shaped
B the blade next roughly chopped out.
C the finished head (except edging & pointing & straightening) showing on the tang, the

25225
A-C

method of fastening into the bamboo shaft (N^o 108) The tang, fitted loosely to the tube of the shaft is held over the fire till hot. a little resin TING HAY (N^o 3) is rubbed over it & the bark strips (for which see N^o 96) is spirally rolled on the sticky surface. The end proximal ~~was~~ ^{is always} left clear & shows the difference between the process of war arrow, where the tang is cleft, and the spear, where it is held down over the end by resin, so that when screwed into the tube, the bark strips will not slip, as the rest of the length is hot & soft by being held over the fire. More resin being applied to nearly the distal end it is heated over the fire & screwed into the shaft.

By this means the bark strip is screwed tighter & more evenly. The distal end is not covered with resin because the air driven out of the close tube would make bubbles. The greater part of the air escapes before the tang is fairly "home." The creases of resin ^{round the tang} solidly fills up this previously uncovered part by being smeared over it by the wetted fingers. ^{sets} The spear head is pushed down this last centimetre or two. Of the man, as he sometimes did, to save trouble

42
makes a hole in the shaft to
let the compressed air out
be subsequently gills it up
with resin, as ants, weevil
or water may enter, but
it is not considered, good work

The ~~wooden~~ bamboo
spear is rare now even in
remote places, iron having
supplanted it. It was
heavily poisoned, with
fresh "FOU AM BO" before
using in war. Its only
use now is to keep
handy in the house in
case of attack of tiger.
NAME "AD"

80
252252
6/27/71
Women's "charm" or protection
of two kinds both made of the
"Pallas" leaf. The one rolled
up into a ring at the end
is stuck by its other end
through the holes in the ear
lobes, ~~is called CHIN ING NENG~~
and used as a safeguard
against deafness, Name "KIN LANG"
& English sailors I remember
as a boy often used plain
gold or silver rings in their ears
& said that it prevented deafness.
Where did this idea take its rise?

The others, shaped like
a noose are bracelets worn
on the wrist & are the counterpart
female of the "Sun Sun" bracelets
worn by the men. The use of
both is to ward off the falling
perspiration from the great-
snake HOIEYAR (the rainbow)
See page of general notes. Both men & women
wear on the left wrist only &
both are drawn tight to the skin.
The woman's is called CHIN ING NE
like the men's. The men will occasionally
wear the Pallas bracelet like the women, if
they see a rainbow during rain falling.