

Semang

Data source: eHRAF

Secondary source

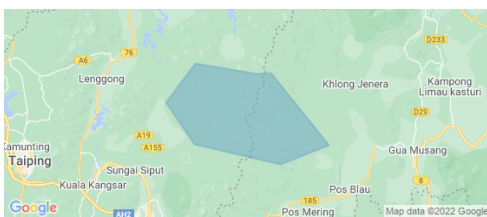
Entered by Emily Pitek, Human Relations Area Files

** Data Source entry, prepared based on data sourced from an external project.*

** Secondary Source entry, prepared from a literature review by a Ph.D. RA*

Entry tags: Religious Group, Southeast Asian Religions

The Semang are native inhabitants of the Malay Peninsula. The Semang have little formal social organization or administrative units; the individual family is the primary social unit, followed by the local group (sub-tribe/group). These subgroups do not possess a higher level of jurisdictional hierarchy. "At least nine distinct cultural-linguistic subgroups still exist: Kensiu of eastern Kedah (near Baling) and southern Thailand (Yala Province); Kintak of northwestern Perak (near Gerik); Jahai of northeastern Perak and northwestern Kelantan; Lanòh of northwestern Perak (near Gerik); Mendriq of central Kelantan; Batèk Dè' of southeastern Kelantan and northern Pahang; Batèk Nòng of central Pahang (near Jerantut); Mintil of north-central Pahang (near Cegar Perah); and Mos (or Chong) of the Pattalung-Trang area in southern peninsular Thailand" (Endicott and Abate, 2009). This entry focuses specifically on the Jahai (alt. sp. Jahay) around the time of 1925, and uses the terms Jahai and Semang interchangeably. The Semang do not possess a formal leadership office, either religious or secular. However, a religious specialist is present, and is called hala'. The hala' has the special abilities of communicating with the supernatural realm, and serves as medicine-man. An individual becomes hala' either through a dream, hereditary transmission, or taking possession of the Cébu stone (which has ritual importance). The term Orang hidop refers to supernatural beings, and is best translated as "the immortals". The orang hidop include spirits of the dead--who linger for several days but ultimately travel to the realm of the dead--as well as other, non-human beings. Of primary importance is the supreme high god Karei, god of thunder, followed by Ta Pen'n. Also present are Karei's wife Manoj, their sons and daughter, Karei's servants, and the Cénoi (celestial spirit-beings closely related to the hala'). The Semang's most important religious ritual is the blood sacrifice ceremony, during which individuals must draw and sacrifice their own blood in order to appease Karei either after breaking a taboo, or during thunderstorms to prevent further catastrophes. For the Semang, religious aspects of life are not differentiated from the secular. Consequently, this entry considers the religious group to be coterminous with the society itself.



Date Range: 1910 CE - 1940 CE

Region: Jahai subtribe of northeastern Perak and northwestern Kelantan, Malaysia

Region tags: Asia, Southeast Asia, Malaysia

Jahai subtribe of northeastern Perak and northwestern Kelantan, Malaysia ca. 1925

Status of Participants:

✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

— Source 1: Divale, W. 2004. Codebook of Variables for the Standard Cross-Cultural Sample. World Cultures:

The Journal of Cross-Cultural and Comparative Research.

– Source 2: Murdock, G.P. & Wilson, S.F. (Jul., 1972). Settlement patterns and community organization: Cross-Cultural Codes 3. *Ethnology*, 11(3), 254-295.

– Source 3: Tuden, A. & Marshall, C. (Oct., 1972). Political organization: Cross-cultural codes 4. *Ethnology*, 11(4), 436-464.

Online sources for understanding this subject:

– Source 1 URL: <https://ehrafworldcultures.yale.edu/document?id=an07-001>

– Source 1 Description: Schebesta, P., & Schütze, F. (1954). *Negritos Of Asia; Vol. 2, Ethnography Of The Negritos: Half-Vol. 1, Economy And Sociology*.

– Source 2 URL: <https://ehrafworldcultures.yale.edu/document?id=an07-002>

– Source 2 Description: Schebesta, P., & Schütze, F. (1957). *Negritos Of Asia; Vol. 2, Ethnography Of The Negritos: Half-Vol. 1, Religion And Mythology*.

– Source 3 URL: <https://ehrafworldcultures.yale.edu/document?id=an07-000>

– Source 3 Description: Endicott, K. M., & Abate, T. (2009). *Culture Summary: Semang*.

General Variables

Membership/Group Interactions

Y a-t-il d'autres groupes religieux en contact culturel avec la religion cible:

– Yes

Notes: "The fact that the Semang are on such unfavorable terms with the Malays may be credited to Islam, which the Malays adopted. Islam disturbed the relationship between the Malays and both the Semang and Senoi, who were regarded as heathens and free as birds. After the Whites checked the persecution of the inland tribes, the relationship between the Malays and the Semang has improved outwardly, but the Malays still do not conceal their contempt for the heathen tribes" (Schebesta & Schütze, 1954:136).



Y a-t-il un conflit violent (à l'intérieur de la région échantillon):

– No

Notes: SCCS Variable 1649, Frequency of Internal Warfare (Resolved Rating), indicates that internal warfare seems to be absent or rare among the Semang. Additionally, SCCS Variable 1654, Pacification, indicates that the Semang are not pacified for all or part of the twenty-five-year time period. Source of information: Ember and Ember, 1992; Retrieved from Divale, 2004.



Y a-t-il un conflit violent (avec les groupes à l'extérieur de la région échantillon):

– No

Notes: "In my opinion, the psychological attitude of present-day Semang makes them unfit for war; if they were actually warlike at one time, they have completely changed. Even during the time of persecution by the Malays nothing is known of any resistance by the Semang; they protected themselves by flight. It may be true that they sometimes surprised the attacking

Malays from ambush, as did the Senoi, but I never heard anything from the lips of the Semang about acts of war" (Schebesta & Schütze, 1954:205-206). Additionally, SCCS Variable 1650, Frequency of External Warfare (Resolved Rating) indicated that external warfare seems to be absent or rare among the Semang (Ember and Ember, 1992; Retrieved from Divale, 2004).

Est-ce que le groupe fait activement du prosélytisme et recrute de nouveaux membres:

– No

Notes: No ethnographic evidence for the recruitment of new members.

Est-ce que le groupe religieux reçoit du support politique officiel:

– Yes

Notes: The Semang do not have official political or religious leadership positions. Further, the religious aspects of life are not differentiated from the secular. This entry considers the religious group to be coterminous with the society itself.



Est-ce que le régime politique paie pour les infrastructures religieux:

– No

Notes: Religious infrastructure is not present.

Y a-t-il une conception de l'apostasie dans la religion:

– No

Notes: No ethnographic evidence for the conception of apostasy.

Size and Structure

Nombre de membres dans le groupe religieux à l'intérieur de la région échantillon (population estimée, en valeur numérique)

– I don't know

Notes: Not specified

Y a-t-il des leaders reconnus au sein du groupe religieux:

– No

Notes: "The Hala' [shaman] is primarily the mediator between the deity and human beings; he is delegated to help human beings in sickness and need. Officially he is neither a leader of the people nor a teacher. He has at his disposal a supernatural power and might that he receives from the deity through the Cénoi. It is not an impersonal power or energy, but an animistic-personal force through which he acts. In this respect he is superior to other human beings, for he can perform the unusual" (Schebesta & Schütze, 1957:197).

Scripture

Est-ce que le groupe religieux possède des écritures:

"Écritures" est un terme générique qui désigne des textes vénérés qui sont particulièrement considérés sacrés et comme détenant une autorité par rapport à d'autres textes. À proprement parler, ce terme fait référence à des textes écrits mais il existe également des "écritures orales" (par exemple: Les Védas en Inde)

– No

Notes: No ethnographic evidence for the presence of scriptures among the Semang.

Architecture, Geography

L'architecture monumentale religieuse est-elle présente:

– No

Notes: "There are no structures in the community that are appreciably larger or more impressive than the usual residential dwellings" (Murdock and Wilson, 1972; Column 6: Large or Impressive Structures).

Les pèlerinages sont-ils présents:

– No

Notes: No ethnographic evidence for the presence of pilgrimages.

Beliefs

Burial and Afterlife

La distinction corps-esprit est-elle présente:

Répondez "non" seulement si la qualité de personne (ou conscience) s'éteint avec la mort du corps physique. Répondre "oui" ne signifie pas nécessairement qu'il existe une dualité cartésienne corps/esprit mais que certains éléments de la qualité de personne (ou conscience) demeurent après la mort du corps.

– Yes

Notes: "Besides the living body, the Jahay distinguish the sarō' and k̃'emoid (body) corpse, the ampo', dream-soul, which lives in living human-being, but leaves the body after death and becomes the yurl, and the t̃'nowig'n or shade" (Schebesta & Schütze, 1957:265). "According to the conception of the Semang, at death the life-soul (dream-soul, ampo') becomes the spirit of the dead, the ghost yurl, also called k̃'emoid. The latter refers to the deceased, the corpse itself, but also the spirit of the dead, the ghost, which the Jahay prefer to call yurl, the Kenta'-Kensiu k̃'emoid" (ibid, pg.266).



L'esprit est conçu comme ayant qualitativement des propriétés ou des pouvoirs différents que les autres parties du corps:

– Yes

Notes: "I have translated what the Jahay and Menri' call ampo', the spiritual principle, as "dream-soul" because dreams are regarded as experiences of the ampo' while the person sleeps. The Semang believe that these are actual experiences of the soul, which can separate itself from the body and wander about. Whatever one experiences in a dream is reality"

(Schebesta & Schütze, 1957:265).

Croyance en la vie après la mort:

– Yes

Notes: "The burial customs described leave no room for doubt that the Semang believe in life after death" (Schebesta & Schütze, 1957:264).

↳ Est-ce que la localisation spatiale de la vie après la mort est spécifiée ou décrite par le groupe:

– Yes

Notes: "All the Semang agree that the land of the dead is in the west, there where the sun sets. Descriptions of the place vary from tribe to tribe. This much is probably certain; the deity has nothing to do with the realm of the dead. This land is a realm of shadows where there is no sickness and sorrow; no tiger, no elephant threatens one; there is neither thunder nor lightning, the terror of the Semang here on earth where it is hot, but there it is cool. In this land of shadows, one does not eat real food, only the shadows of things. Otherwise, however, life there resembles life on earth: man and woman live together; children find their parents there again, but no more children are born" (Schebesta & Schütze, 1957:269).

↳ La vie après la mort se trouve dans un espace horizontal vaguement défini:

– Yes

Notes: "The Jahay locate the realm of the dead, Č̣ehoi, in the west, on the sea coast" (Schebesta & Schütze, 1957:269).

Réincarnation dans ce monde:

– No

Notes: "This belief in reincarnation is certainly foreign to the Semang; I did not come across it anywhere" (Schebesta & Schütze, 1957:264).

Y a-t-il des traitements spéciaux pour le corps des membres du groupe religieux:

– Yes

Notes: "...all the Semang nowadays practice burial in the ground; only in exceptional cases are the corpses exposed on platforms or in trees" (Schebesta & Schütze, 1957:236).

↳ Crémation:

– No

Notes: No ethnographic evidence for the presence of cremation.

↳ Momification:

– No

Notes: No ethnographic evidence for the presence of mummification.

↳ Inhumation:

– Yes

Notes: "...all the Semang nowadays practice burial in the ground; only in exceptional cases are the corpses exposed on platforms or in trees" (Schebesta & Schütze, 1957:236).

↳ Le corps est étendu (étendu à plat sur le ventre ou sur le dos):

– Yes

Notes: Schebesta & Schütze, 1957:238

↳ Cannibalisme:

– No

Notes: No ethnographic evidence for the presence of cannibalism.

↳ Exposition à des éléments (par exemple: séché à l'air):

– Yes

Notes: "...all the Semang nowadays practice burial in the ground; only in exceptional cases are the corpses exposed on platforms or in trees" (Schebesta & Schütze, 1957:236).

↳ Donné à manger aux animaux:

– No

Notes: No ethnographic evidence for the presence of feeding corpses to animals.

↳ Inhumation secondaire:

– No

Notes: No ethnographic evidence for the presence of secondary burials.

↳ Traitement secondaire du corps:

– No

Notes: No ethnographic evidence for the presence of re-treatment of corpses.

Y a-t-il présence de co-sacrifices lors d'inhumations dans des tombes ou lors d'enterrements:

– No

Notes: No ethnographic evidence for the presence of co-sacrifices in burials.

Les biens funéraires sont-ils présents:

– Yes

Notes: "...blowgun, quiver, and tinder are put on the grave, and, indeed, in the roof of the windscreen which is erected over the grave..." (Schebesta & Schütze, 1957:241).

↳ Effets personnels:

– Yes

Notes: "...the belongings of the dead person are put under the hut roof; nothing additional is placed in the grave" (Schebesta & Schütze, 1957:241).

Est-ce que les enterrements formels sont présents:

– Yes

Notes: "The corpse is buried outside the camp, beyond a body of water, so that the spirit of the dead person will not find its way into the camp. This is always done if the camp has a planting. Otherwise the corpse is buried in the hut and the place is abandoned" (Schebesta & Schütze, 1957:241).

↳ Comme cénotaphe:

– No

Notes: No ethnographic evidence for the presence of cenotaphs.

↳ Dans un cimetière:

– I don't know

Notes: Ethnographic evidence does not specify if the dead are buried in cemeteries. "The corpse is buried outside the camp, beyond a body of water, so that the spirit of the dead person will not find its way into the camp. This is always done if the camp has a planting. Otherwise the corpse is buried in the hut and the place is abandoned" (Schebesta & Schütze, 1957:241).

↳ Tombe-crypte familiale:

– No

Notes: No ethnographic evidence for the presence of family tomb-crypts.

↳ Domestique (les individus sont enterrés sous la maison ou dans des endroits utilisés pour la conduite d'activités domestiques normales):

– Yes

Notes: "The corpse is buried outside the camp, beyond a body of water, so that the spirit of the dead person will not find its way into the camp. This is always done if the camp has a planting. Otherwise the corpse is buried in the hut and the place is abandoned" (Schebesta & Schütze, 1957:241).

Supernatural Beings

Est-ce que les êtres surnaturels sont présents:

– Yes

Notes: "Orang hidop is Malayan and can best be translated as 'the immortals.' This expression is not my invention; it was suggested to me by the Semang, who, whenever the conversation turned to religious

persons, spoke of orang hidop. I found this term very appropriate because it includes all the supernatural beings in the Semang sense, whether they live in heaven or on earth. These beings cannot be called spirits, because they are flesh-and-blood persons, albeit in the mythical sphere" (Schebesta & Schütze, 1957:10). "Since my extensive inquiries among all the available inhabitants did not clarify the many inconsistencies in the statements, I one day called together the oldest men. Jahay and Lanoh, for a conference. The result of this interview was that two categories of orang hidop (celestial beings) were set up. The first category included Karei, his wife Manoj, and their sons Ta Ped'n and Begreg, as well as their daughter, Takel. There was no mention of Karpeg'n. Ta Ped'n and Takel are unmarried. Manoj and Takel live in the earth, all the others above in the firmament. The second category included Jamoi and Jalan, as well as the Cénoi" (ibid, pg. 14-15).

↳ Un dieu supérieur suprême est présent:

– Yes

Notes: Among the Jahai (Jahay) sub-tribe of the Semang, Karei is identified as the supreme high god. See questions below for more details regarding this being.

↳ Le dieu supérieur suprême est anthropomorphe:

– Yes

Notes: "Karei looks like a human being, like a penghulu (Mal.), headman, Bejuan [informant] advised me" (Schebesta & Schütze, 1957:11).

↳ Le dieu supérieur suprême est une déité associée avec le ciel:

– Yes

Notes: "Karei lives in the firmament..." (Schebesta & Schütze, 1957:16).

↳ Le dieu supérieur suprême est une divinité chthonienne (monde des morts):

– No

↳ Le dieu supérieur suprême est en fusion avec le monarque (roi = dieu supérieur):

– No

Notes: No monarch is present among the Semang.

↳ Le monarque est perçu comme une manifestation ou l'émanation du dieu supérieur:

– No

Notes: No monarch is present among the Semang.

↳ Le dieu supérieur suprême est en relation de parenté avec les élites:

– No

Notes: There is not an elite class of Semang society (Endicott and Abate, 2009).

↳ Le dieu supérieur suprême entretient un autre type de loyauté ou connexion avec les élites:

– No

Notes: There is not an elite class of Semang society (Endicott and Abate, 2009).

↳ Le dieu supérieur suprême détient une efficacité causale délibérée dans le monde:

– Yes

Notes: "Karei has given human beings various commandments (taboos), whose observance he insists upon. He punishes transgressors with lightning, falling trees, the tiger, who is his policeman, or sickness. Karei can be appeased, however, by blood sacrifice and then ceases to thunder" (Schebesta & Schütze, 1957:16).

↳ Le dieu supérieur suprême peut récompenser:

– I don't know

↳ Le dieu supérieur suprême peut punir:

– Yes

Notes: "Karei has given human beings various commandments (taboos), whose observance he insists upon. He punishes transgressors with lightning, falling trees, the tiger, who is his policeman, or sickness. Karei can be appeased, however, by blood sacrifice and then ceases to thunder" (Schebesta & Schütze, 1957:16).

↳ Est-il permis de porter une dévotion à des êtres surnaturels différents du dieu supérieur:

– Yes

Notes: "The celestial and nether-world deities play a part in the daily life of the Semang, and the [Semang] pay homage to both" (Schebesta & Schütze, 1957:45).

↳ Le dieu supérieur suprême communique avec les vivants:

– I don't know

↳ Est-ce que des esprits qui étaient auparavant humains sont présents:

– Yes

Notes: Previously human spirits appear to be present, but are not described in substantial detail. "Besides the living body, the Jahay distinguish the sarō' and k'ẽmoid (body) corpse, the ampo', dream-soul, which lives in living human-being, but leaves the body after death and becomes the yurl, and the t'ẽnwig'n or shade" (Schebesta & Schütze, 1957:265).

↳ Des esprits humains peuvent être vus:

– I don't know

↳ Des esprits humains peuvent être ressentis physiquement:

– I don't know

↳ Est-ce que les esprits qui étaient auparavant humains détiennent une connaissance de ce monde:

– I don't know

↳ Les esprits humains détiennent une efficacité causale délibérée dans le monde:

– I don't know

↳ Les esprits humains détiennent une efficacité causale indirecte dans le monde:

– Yes

Notes: "All the Semang contingents share the belief that the yurl or k̃emoid lingers in the vicinity of the grave or the camp for five to seven days and lies in wait for the survivors. The souls of deceased bachelors are supposed to be particularly dangerous; hence it is regarded as a misfortune to die unmarried. The k̃emoid of all other deceased persons, however, are not harmless during this period, because they do not want to go alone into the other world. They would like to have their relatives with them; that is why they creep around the camp and try to kill one person or another by the strange method of tearing out the tongue. The yurl – so the Jahay of Telad'n told me – flutter from one tree to another like moths or night birds and circle around the camp. Even though they cannot talk, their mournful voice gives one the shivers" (Schebesta & Schütze, 1957:267).

↳ Les esprits humains possèdent une mémoire de la vie:

– I don't know

↳ Les esprits humains manifestent des émotions positives:

– I don't know

↳ Les esprits humains manifestent des émotions négatives:

– I don't know

↳ Les esprits humains communiquent avec les vivants:

– I don't know

↳ Des êtres surnaturels non-humains sont présents:

– Yes

Notes: "In the language of the Batek these beings, called *Ćenwai* there, live with the god of light, *Kěto'*. They are very tiny, glow like the flowers in all kinds of different colors, and are friendly, benevolent, and helpful to human beings. In the opinion of the Jahay and Lanoh, the *Ćenoi* are small, gleaming beings of the male and female sex, who live everywhere in nature, on mountains, trees, in rivers and flowers, in short, everywhere. Certain regions in heaven are their proper abode" (Schebesta & Schütze, 1957:193). "Among the Semang the term *Ćenoi* refers to celestial spirit-beings of a certain kind who are at the special disposal of the Hala', but also have an intimate relationship with the deity" (Schebesta & Schütze, 1957:176).

↳ Ces êtres surnaturels peuvent être vus:

– I don't know

↳ Ces êtres surnaturels peuvent être ressentis physiquement:

– I don't know

↳ Des êtres surnaturels détiennent une efficacité causale indirecte dans le monde:

– Yes

Notes: "Takel lives below Manojj in the earth; she is connected with Ta Ped'n, but is not his wife, since Ta Ped'n is regarded as unmarried. She associates with him, however, and visits him, for together they prepare the harvest seasons. Takel makes the tubers grow in the ground; Ta Ped'n, the fruit trees and all other vegetables. That is why people are devoted to them and extol them as being benevolent" (Schebesta & Schütze, 1957:19).

↳ Ces êtres surnaturels manifestent des émotions positives:

– Yes

Notes: "In the language of the Batek these beings, called *Ćenwai* there, live with the god of light, *Kěto'*. They are very tiny, glow like the flowers in all kinds of different colors, and are friendly, benevolent, and helpful to human beings" (Schebesta & Schütze, 1957:193). "Ta Ped'n was praised for his benevolence since he makes the *tahud'n* fruit season; he was said to be willing to help, and that is why he is called upon for aid in sickness and in famine, but only through the Hala'" (ibid, pg. 153).

↳ Ces êtres surnaturels manifestent des émotions négatives:

– I don't know

↳ Ces êtres surnaturels peuvent ressentir la faim:

– I don't know

↳ Des êtres à la fois divins et humains sont présents:

– I don't know

↳ Does the religious group possess a variety of supernatural beings:

– Yes

Notes: "Since my extensive inquiries among all the available inhabitants did not clarify the many inconsistencies in the statements, I one day called together the oldest men. Jahay and Lanoh, for a conference. The result of this interview was that two categories of orang hidop (celestial beings) were set up. The first category included Karei, his wife Manojj, and their sons Ta Ped'n and Begreg, as well as their daughter, Takel. There was no mention of Karpeg'n. Ta Ped'n and Takel are unmarried. Manojj and Takel live in the earth, all the others above in the firmament. The second category included Jamoi and Jalan, as well as the Ćenoi" (Schebesta & Schütze, 1957:14).

↳ Organisé par la parenté basée sur un modèle familial:

– Yes

Notes: "Ramog'n [informant] gave the information that Karei has a wife named Manojj, three sons, Taprn, Begreg, and Karpeg'n, and a daughter, Takel" (Schebesta & Schütze, 1957:11).

↳ Le pouvoir de ces êtres est restreint à des domaines spécifiques:

– Yes

Notes: "The nature of the orang hidop is indicated above all by their function, by their influence in the life of the natives. In particular, storms, thunder and lightning, and floods play an important role, because they appear most intensively in the experience of the Semang. Likewise, food, sickness, death, and life after death are prominent in Semang experience and are brought into causal relationship with the orang hidop. Also, the place of residence and the activity of the orang hidop indicate their rank order" (Schebesta & Schütze, 1957:36).

Supernatural Monitoring

La surveillance surnaturelle est-elle présente:

"Surveillance surnaturelle" désigne la surveillance effectuée par des êtres surnaturels des comportements et/ou pensées des humains plus particulièrement en ce qui a trait aux normes sociales ou aux potentielles violations des norms.

– Yes

Notes: "Karei has given human beings various commandments (taboos), whose observance he insists upon. He punishes transgressors with lightning, falling trees, the tiger, who is his policeman, or sickness. Karei can be appeased, however, by blood sacrifice and then ceases to thunder" (Schebesta & Schütze, 1957:16).

↳ Il existe une surveillance surnaturelle veillant à l'adhésion aux normes, en particulier:
Prosocial norms are norms that enhance cooperation among members of the group, including

obviously “moral” or “ethical” norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.

– I don't know

Notes: "The moral value of the t̃ elaid'n [religious taboos] differs; some have a regulative influence on the moral-sexual life, others on the life of the community. Most of them, however, have their roots in mythological-religious ideas, without any positive social value and without any basis in natural laws" (Schebesta & Schütze, 1957:149).

↳ Les êtres surnaturels se préoccupent du meurtre des coreligionnaires:

– No

Notes: "...it is necessary to say a few words about murder, manslaughter, and theft, because these crimes, which mankind generally punishes severely, are allegedly not punished by the Semang deity. The reason given was that these crimes were unknown among them" (Schebesta & Schütze, 1957:141).

↳ Les êtres surnaturels se préoccupent du sexe:

– Yes

Notes: "He [Ćemam-Ćog] lives with Karei (Ta Ped'n), and whenever anyone commits incest, he thunders and sends the Ćemam sickness as punishment" (Schebesta & Schütze, 1957:107).

↳ Inceste:

– Yes

Notes: "He [Ćemam-Ćog] lives with Karei (Ta Ped'n), and whenever anyone commits incest, he thunders and sends the Ćemam sickness as punishment" (Schebesta & Schütze, 1957:107).

↳ Autre déviance sexuelle [précisez]:

– Yes [specify]: Sexual intercourse in the camp during the day

Notes: "Another one [of the sexual-moral taboos] is sexual intercourse in the camp during the day, which especially arouses Ta Ped'n anger" (Schebesta & Schütze, 1957:143).

↳ Les êtres surnaturels se préoccupent du mensonge:

– I don't know

↳ Les êtres surnaturels se préoccupent d'éviter le risque:

– I don't know

↳ Les êtres surnaturels se préoccupent du manque de respect envers les aînés:

– Yes

Notes: "Young people are obliged to treat their elders with respect and to address them with due reverence. Any lack of respect in this situation is lawaj karei [an offense against Karei]" (Schebesta & Schütze, 1957:143).

↳ Les êtres surnaturels se préoccupent des crimes contre les biens:

– No

Notes: "...it is necessary to say a few words about murder, manslaughter, and theft, because these crimes, which mankind generally punishes severely, are allegedly not punished by the Semang deity. The reason given was that these crimes were unknown among them" (Schebesta & Schütze, 1957:141).

↳ Les êtres surnaturels se préoccupent de l'exécution des rituels:

– Yes

Notes: "I learned the following about the blood sacrifice among the Kenta'-Bog'n: If Kaiei thunders, someone has committed an offense (t̃elaid'n) and burdened himself with guilt. Thunder is a warning to the sinner to make amends. If one promptly does his duty, Kaei stops thundering. The blood-throwing is done in the same way as among the Jahay and Lanoh" (Schebesta & Schütze, 1957:117).

Est-ce que les êtres surnaturels infligent des punitions:

– Yes

Notes: "Karei has given human beings various commandments (taboos), whose observance he insists upon. He punishes transgressors with lightning, falling trees, the tiger, who is his policeman, or sickness. Karei can be appeased, however, by blood sacrifice and then ceases to thunder" (Schebesta & Schütze, 1957:16).

↳ Est-ce que la cause ou l'agent de la punition surnaturelle sont connus:

– Yes

Notes: Karei and Ta Pen'n are both described as the agents of supernatural punishment (e.g. Schebesta & Schütze, 1957:16, 143).

↳ La punition est infligée uniquement par un dieu supérieur:

– No

Notes: Karei and Ta Pen'n are both described as the agents of supernatural punishment (e.g. Schebesta & Schütze, 1957:16, 143).

↳ La punition est infligée par plusieurs êtres surnaturels:

– Yes

Notes: Karei and Ta Pen'n are both described as the agents of supernatural punishment (e.g. Schebesta & Schütze, 1957:16, 143).

↳ Est-ce que la raison de la punition surnaturelle est connue:

– Yes

Notes: Supernatural punishment is generally a result of breaking taboos. See Schebesta & Schütze, 1957:141-149 for further discussion.

↳ Done to enforce group norms:

– Yes

Notes: Supernatural punishment is generally a result of breaking taboos. See Schebesta & Schütze, 1957:141-149 for further discussion.

↳ Les punitions surnaturelles sont infligées dans la vie après la mort:

– No

Notes: "...all the Semang (with the exception of the Hala'), without distinction as to age, sex, and moral conduct, meet in the realm of the dead and live a carefree, but shadowy existence there" (Schebesta & Schütze, 1957:281).

↳ Les punitions surnaturelles sont infligées dans cette vie même:

– Yes

Notes: "Karei has given human beings various commandments (taboos), whose observance he insists upon. He punishes transgressors with lightning, falling trees, the tiger, who is his policeman, or sickness. Karei can be appeased, however, by blood sacrifice and then ceases to thunder" (Schebesta & Schütze, 1957:16).

↳ Les punitions dans cette vie prennent la forme de défaite en bataille:

– I don't know

↳ Les punitions dans cette vie prennent la forme de mauvaises récoltes ou de mauvaise température:

– Yes

Notes: "The most important category [of taboos] is the fourth, which includes the lawaij karei, death by lightning, and lawaij t̃elaid'n, death through storm (falling trees) and flood" (Schebesta & Schütze, 1957:143).

↳ Les punitions dans cette vie prennent la forme de déplaisirs sensoriels extrêmes:

– Yes

Notes: "As the third category [of taboos] there is the lawaij ab, as the Menri' call it, a punishment that is regarded as particularly severe. This punishment of being mutilated by a tiger is regarded as one pronounced by the deity" (Schebesta & Schütze, 1957:142).

↳ Les punitions dans cette vie prennent la forme de maladies:

– Yes

Notes: "In the second category [of taboos] fall all the taboos whose violation the deity punishes with sickness (with the exception of *ćemam*, also called *paćog*). These cases were not noted individually, but it was learned that sickness follows as the punishment for the violation of many taboos. Not all sicknesses, however, are the result of taboo violations" (Schebesta & Schütze, 1957:142).

Est-ce que les êtres surnaturels confèrent des récompenses:

– I don't know

Notes: Not described in substantial ethnographic detail.

Messianism/Eschatology

Est-ce qu'il y a présence de croyances messianiques:

– No

Notes: No ethnographic evidence for the presence of messianic beliefs.

Est-ce qu'il y a présence d'une eschatologie:

– No

Notes: No ethnographic evidence for the presence of an eschatology.

Norms and Moral Realism

Y a-t-il une distinction entre conventions et morale au sein du groupe religieux:

– Yes

Notes: "The list of prohibitions and taboos that govern the socialreligious life of the Semang is long. Sanctions of the deity, which we shall simply call *t'elaid'n*, are imposed for their violation" (Schebesta & Schütze, 1957:141).

↳ Y a-t-il des normes morales spécifiques prescrites par le groupe religieux:

– Yes

↳ Des normes morales spécifiques sont liées explicitement aux ordres d'un être anthropomorphique:

– Yes

Notes: "An offense against the commandments of Kaei is called *t'elaid'n*" (Schebesta & Schütze, 1957:139).

Practices

Membership Costs and Practices

Est-ce que l'appartenance à ce groupe religieux requiert le célibat (abstinence sexuelle complète):

– No

Notes: No ethnographic evidence for the presence of required celibacy.

Est-ce que l'appartenance à ce groupe religieux requiert la castration:

– No

Notes: No ethnographic evidence for the presence of required castration.

Est-ce que l'appartenance à ce groupe religieux requiert de faire des jeûnes:

– No

Notes: No ethnographic evidence for the presence of required fasting.

Est-ce que l'appartenance à ce groupe religieux requiert des cicatrisations permanentes ou des altérations corporelles douloureuses:

– No

Notes: No ethnographic evidence for the presence of required permanent scarring or painful bodily alterations.

Est-ce que l'appartenance à ce groupe religieux requiert de mettre le corps dans des positions douloureuses ou le soumettre à des blessures douloureuses passagères:

– Yes

Notes: Blood sacrifices are made during thunderstorms in order to appease Karei, as well as when a person becomes aware of violating a taboo. Blood is drawn from the shin, mixed with water, and then poured on the ground and thrown in the air. See Schebesta & Schütze, 1957:112-138 for full details. "According to statements of the Jahay and Lanoh, the blood sacrifice is a strict obligation. If it were omitted, catastrophes would follow. Trees would be uprooted by the storm and crash down on the camp; floods would rise up out of the earth (h̃enwē) and sweep away kith and kin. Not only the Semang would be threatened by h̃enwē, but everyone, the Malays and Chinese as well. People could even perish from fire" (Schebesta & Schütze, 1957:116).

Est-ce que l'appartenance à ce groupe religieux requiert de sacrifier des adultes:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Notes: No ethnographic evidence for the presence of human sacrifice.

Est-ce que l'appartenance à ce groupe religieux requiert de sacrifier des enfants:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

Notes: No ethnographic evidence for the presence of human sacrifice.

Est-ce que l'appartenance à ce groupe religieux requiert le sacrifice de soi (suicide):

– No

Notes: No ethnographic evidence for the presence of human sacrifice.

Est-ce que l'appartenance à ce groupe religieux requiert un sacrifice de son temps (par exemple: pour assister à des réunions ou au service religieux, pour la prière régulières, etc.):

– No

Notes: No ethnographic evidence for the presence of regular meetings/services, or prayer.

Est-ce que l'appartenance à ce groupe religieux requiert de participer à des rituels à petite échelle (privé, dans le foyer familial):

– No

Notes: "...I [the principal ethnographic authority] never observed private or public prayers and ceremonies..." (Schebesta & Schütze, 1957:151).

Est-ce que l'appartenance à ce groupe religieux requiert de participer à des rituels à grande échelle:

[c'est-à-dire, impliquant la participation de deux foyers ou plus; cela inclut les "cérémonies" et les "festivals" à grande échelle]

– No

Notes: "...I [the principal ethnographic authority] never observed private or public prayers and ceremonies..." (Schebesta & Schütze, 1957:151).

Society and Institutions

Levels of Social Complexity

Quel est le meilleur qualificatif pour décrire la société à laquelle appartient le groupe religieux (s'il-vous-plaît, ne faites qu'un choix):

– A band

Notes: The Semang have no levels of jurisdictional hierarchy beyond the local community, which is indicative of a band (Ethnographic Atlas column 33, Murdock, 1967; retrieved from Divale, 2004). "...there is little social organization among the Semang. Besides the individual family, which is essentially a unit based on sympathy, there is, above all, the local group, which must be regarded primarily as a large family that represents in part a unit based on sympathy and in part a unit for local administration. Purely administrative units are not known among the Semang. The tribes might be regarded as such, if they existed as effective units" (Schebesta & Schütze, 1954:190). "According to what

has been said, the only active social tie among the Semang, besides the biological family, is the large family, which, under the leadership of the eldest, takes care of the economic and social affairs of the group. The large family is a permanent union of blood relatives in the male and female line, with the male line taking precedence. Newly married couples — as was said — have the right and the possibility of patrilocal or matrilocal residence or of changing from one to the other. Thus the principle of affinity has regulative significance in the Semang settlement. Since individual families related by marriage may live together in a kin-group union, this may lead to an alliance of two or more large families that are related by marriage in a number of ways, but not to a permanent one. Relationship by marriage even breaks through tribal boundaries, so that large families with various tribal affiliations may settle together. Individuals or families who are completely strange, however, cannot enter the union of families" (ibid, pg. 208).

Education

Est-ce que le groupe religieux fournit une éducation formelle à ses membres:

– I don't know

Notes: Insufficient ethnographic information regarding education.

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– No

Notes: The Semang do not possess a formal bureaucracy. See question on social complexity, above.

Public Works

Est-ce que le groupe religieux en question fournit un espace public pour l'entreposage des aliments:

– No

Notes: SCCS Variable 20, Food Storage, indicates that no food storage is present among the Semang (Murdock and Morrow, 1970; Retrieved from Divale, 2004).

Enforcement

Est-ce que le groupe religieux en question fournit une force policière institutionnalisée:

– No

Notes: "Police functions are not specialized or institutionalized at any level of political integration, the maintenance of law and order being left exclusively to informal mechanisms of social control, to private retaliation, or to sorcery" (Tuden and Marshall, 1972; Column 10: Police) Note: Equivalent to SCCS Variable 90.

Est-ce que le groupe religieux en question fournit des juges autorisés par l'institution:

– No

Notes: "The eldest settles quarrels and disagreements between individuals or families to the best of his ability. He reprimands the young, even shouting at them occasionally, and calls them to order" (Schebesta & Schütze, 1954:205). Additionally, Tuden and Marshall (1972; Column 9: Judiciary), indicated that "supreme judicial authority is lacking at any level above that of the local community."

Est-ce que le groupe religieux en question détient un code juridique formel:

– No

Notes: No ethnographic evidence for the presence of a formal legal code among the Semang.

Food Production

Est-ce que le groupe religieux en question fournit de la nourriture pour lui-même:

– Yes

Notes: The Semang rely primarily on gathering for subsistence. Hunting and fishing provide secondary modes of subsistence. Source of information: Ethnographic Atlas (Murdock, 1962-1971), retrieved from Divale, 2004; Variables 203-207, 232. "Semang subsistence, however, rests principally on wild food, primarily on gathering plant food, mollusks, and larvae, on hunting, and finally on barter and work among the Malays and in part also among the Senoi. The tiny, poorly tended plantings, insofar as such are laid out at all, contribute very little to the subsistence...Plant materials constitute the lion's share of Semang subsistence. Hence, day in and day out most of their attention is given to gathering tubers, leafy vegetables, and fruits. The forest yields enormous amounts of wild vegetables, which vary according to season" (Schebesta & Schütze, 1954:42-43).



S'il-vous-plaît, caractérisez les formes ou le niveau de production alimentaire (sélectionnez tous les choix qui s'appliquent):

– Gathering

– Hunting (including marine animals)

– Fishing

Notes: The Semang rely primarily on gathering for subsistence. Hunting and fishing provide secondary modes of subsistence. Source of information: Ethnographic Atlas (Murdock, 1962-1971), retrieved from Divale, 2004; Variables 203-207, 232. "Semang subsistence, however, rests principally on wild food, primarily on gathering plant food, mollusks, and larvae, on hunting, and finally on barter and work among the Malays and in part also among the Senoi. The tiny, poorly tended plantings, insofar as such are laid out at all, contribute very little to the subsistence...Plant materials constitute the lion's share of Semang subsistence. Hence, day in and day out most of their attention is given to gathering tubers, leafy vegetables, and fruits. The forest yields enormous amounts of wild vegetables, which vary according to season" (Schebesta & Schütze, 1954:42-43).