

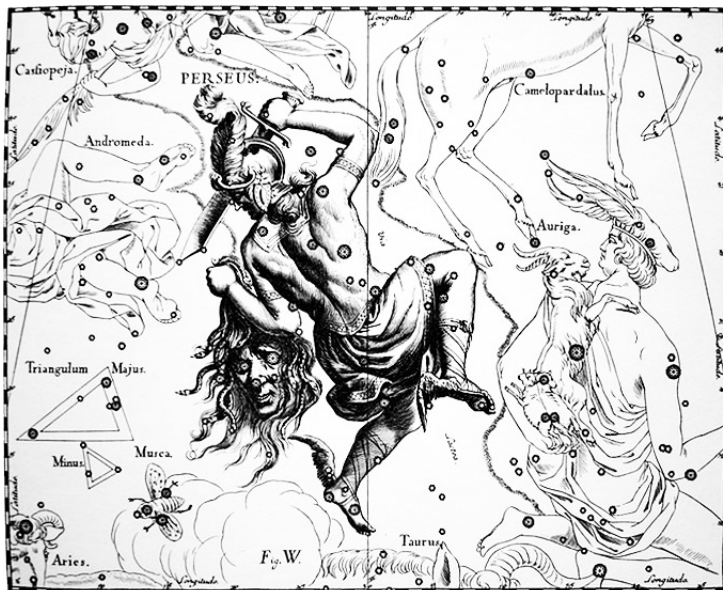
SUKET LU':

PATUT ULEU NESEN PENGEJAM TEPUN JIN SAHAU

senurat Ian Mackenzie

Sahau sio bé' jak sebayang amé Putih kivu balei. Hun mé' masek sebayang, amé bet balei, sin néh amé posot peliwa avé tebai balei. Na' péh kenat amé keto tawai urip jin sahou avé tepun mé' jin sahou, avé kekat suket mé'. Suket ri' pina mu'un. Poho lem suket nah pina ngaran balei, maneu mé' nesen balei nah avé layan réh ave adet réh.

Jian okon sio amé masek Keristén amé jam surat, boh pu'un jelua' tepun mé' éh nyurat kekat suket mé' keréh bé' jam metat. Avé hun iteu amé murung purung suket inah. Anak lem sekolah belajan réh. Ngaran balei jin sahou keto nateng mé' ngelayau. Pina ngaran dau lem migu kivu ngaran balei jin sahou. Ha' tapan, "dau pat" lem ha' Beritit, iteu lah "Thursday", éh kivu ngaran "Thor", jah balei éh barei balei liwen uban néh maneu kela'at avé lengedo. Hun néh ngaran laséh lem surat dau laséh, kua'. Ha' tapan, laséh jah lem ha' Putih iteu lah "January", éh kivu ngaran "Janus" éh jah balei éh pu'un duah da'in, jah da'in éh barei kemalai, jah kepéh sa likot ulun néh. Balei Janus nah balei pengema'o avé balei pengebu'un; uban néh kenat amé pakai ngaran néh hun mé' mateng ngaran laséh éh bu'un lem ta'un maréng. Éh ta'an ko' siteu jah udo' senuai réh jin bateu éh jin sahou mu'un, sio bé' jak pu'un Yésus Keristus, duah ibeu ta'un lepah muta. Udo' barei iteu éh jin sahou mu'un bé' éh ngelayau. Ma'an mu'un, boh amé mihau éh avé tawai éh lem uma éh ngaran néh mujium (museum). Sé sé éh tawai livah jin sahou omok masek uma mujium nah boh na'at kekat barei udo' éh nodo réh sitai.



Uban sahou Putih murip lem tana' pegawa bé' pu'un kayeu, amé jam ngelikit langit siget merem éh ahéng. Boh amé maneu pina ngaran kenyuhai. Avé hun iteu ngaran kenyuhai avé kenyalung lem langit bau ulun lu' pakai ngaran jin suket mé' sahou.

Iteu jah gaben langit atau mép langit. Lem gaben iteu, siget luti éh belaleng nada' jah kenyuhai. Luti éh ja'au nada' kenyuhai éh peséng, luti éh si'ik nada' kenyuhai éh si'ik ada. Hun néh layan barei kelunan atau ka'an, poho bé' poléng mu'un lem langit éh ta'an lu'. Kelunan avé

ka'an nah pu'un lem kenin kelunan éh na'at langit awah. Tong belu'an mép iteu pu'un gaben jah lakei éh ngamit po'é avé ulun redo éh sa'at layan. Ngaran lakei inah Pesius (*Perseus*). Iah gahang mu'un, boh omok maneu ineu ineu, barei Kekihan lem suket lu'. Tuman néh gahang kenat uban tamen néh jah balei ngaran néh Jupita (*Jupiter*). Uban Jupita nah pina maten, iah ngelayau nuyang redo éh kelunan. Jah redo éh keno'ét néh nganak Pesius nah. Boh jah kolé hun Pesius nah sukup ja'au, pu'un jah raja' sa'at éh kelo memalo éh. Boh raja' inah nyoho Pesius tai mugep ulun jah ungap éh pelapah sa'at ngaran néh Medusa. Seleket bok néh Medusa pu'un pina torok éh gusi gusi. Hun kelunan na'at da'in Medusa nah, kelunan inah tio malui bateu. Pesius jam éh, boh iah ngaken. Hun néh tavin ungap nah iah tedau, boh mata jah pengada. Hun Medusa na'at kuyuh néh lem pengada inah, iah tengé tio malui bateu boh matai. Boh Pesius omok mugep ulun néh mihin ulun molé tada' néh nyopé.

Amé Putih pu'un pina suket avé balei kepéh. Pu'un balei ngaran néh Diana éh jam tai beté. Redo ke' éh, boh iah bé' kelo ala banen uban sio néh peloho jin boré tinen néh, tinen néh si'ik bé' matai. Boh Diana medai nganak kepéh. Pu'un barei lua' atau seradu néh ayah polo redo éh lemanai éh jian lama réh. Iah tengé pelapah jian lama. Irah paso piso tong tana' ala ka'an bé' kelo murip lem uma. Lajam réh belat kebit ketem kayeu selato (lem ha' Alo, anak panah avé panah). Boh ngelayau pu'un payau olong néh kivu éh tong tana'. Hun irah sahau juk tai beté, irah jam peliwa balei iteu dai bayuh.

Pu'un balei kepéh éh redo kepéh ngaran néh Sérés (*Ceres*) éh balei térek. Tong bu'un bu'un Putih bé' jam nérék, amé barei Penan tong tana' awah. Boh balei Sérés nebara amé nérék, boh pakai penyukat néh maneu térek jian urip. Sérés nah nyeputan mu'un. Lem gaben udo' teu iah ngamit inan barei parai.



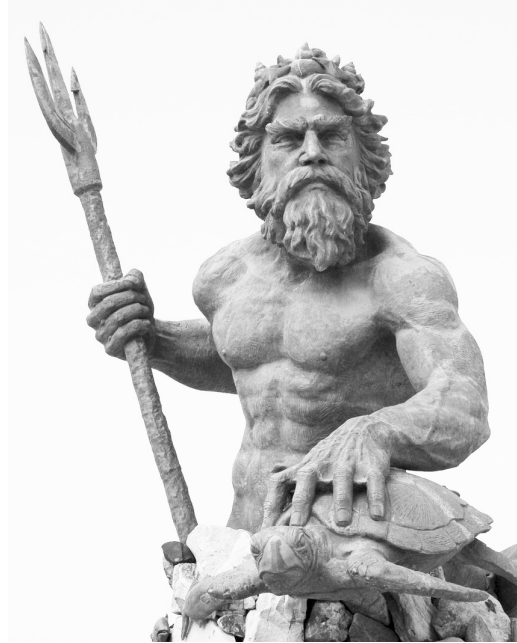
Uban Sérés jian mu'un lama néh, jah kolé balei Ba Banget kelih éh, boh kelo nuyang éh. Bé' Sérés kelo. Boh iah malui tinen kuda kenéh omok kelap jin balei Ba Banget éh bé' jam lakau rigah tong tana' mapeu uban néh jam pelangui awah. Boh balei Ba Banget éh ngaran néh Nép-tiun (*Neptune*) pakai kerenget néh malui lakin kuda kenéh omok nekelak éh ngo'ét éh!

Balei Nép-tiun jam adet kuda. Na' péh pengoko néh lem Ba Banget, balei teu bu'un nebara kelunan menyun bau likot kuda boh nyoho ka'an inah mihin lu' kivu kenin lu'. Uban poho sahau bé' pu'un kerita atau bilun. Hun ko' lakau tong tana' hun ko' bé' kelo lakau gem ka'au omok kivu kuda awah.

Sahau irah éh kivu alut atau kapen tong Ba Banget medai balei Nép-tiun dai néh merek ngan réh. Hun réh bé' jam peliwa éh jian jian, balei Ba Banget nah omok maneu lipak ja'au maneu alut réh tio kaham.

Éh ta'an ko' siteu bé' éh udo' jin sahau sio bé' jak sebayang. Udo' iteu maréng maréng, senuai jin temaga. Irah poko éh tong jah retek lem Amérika éh tong dirin Ba Banget. Sitai pina kelunan tai mero atau lakau seminga', boh kelunan inah omok tawai udo' teu. Irah bara' éh Raja' Nép-tiun uban néh pengeja'au kekat ka'an lem Ba Banget. Udo' Raja' Nép-tiun iteu ngamit bakit éh tada' atau sihap néh, boh iah ngamit daran éh olong néh kepéh.

Pu'un balei kepéh éh ngaran néh Meker (Mercury). Meker nah barei balei puling uban néh jam lakau rigah rigah barei bilun ayo. Pu'un pawit tong gem néh. Pu'un kura kura kereja néh. Iah balei bika' éh jam mihin rengah biau biau. Iah balei kadai kepéh. Sahau irah éh pebelih jam peliwa éh keréh omok menang omok kaya'.



Pu'un balei ngaran néh Jupita, iah éh pina maten éh kunah ké' ni'ei ri'. Iah barei pengeja'au kekat balei. Boh balei éh beken jam bara' éh tamen réh. Jupita (Jupiter) ngaran néh lem ha' Latin rai, ha' éh penakai réh sahau sio Lebo Rom sio Yésus Keristus. Lem ha' Yunani éh penakai réh kepéh sio inah ngaran néh Jus (Zeus). Hun néh lem ha' Beritis jin sahau, ngaran néh Thor, éh kunah ké' ni'ei ri'. Jupita maneu kela'at avé lengedo. Hun néh merek iah jam memateu tana' pakai lengedo. Sa ra' pu'un gaben jah udo' Jupita éh jin sahau mu'un, senuai réh jin temaga. Balei inah ngamit bateu lengedo éh jukkenaléng néh sa ra' tai tana'. Pu'un barei luten éh musit jin bateu inah, iteu lah kela'at.

Avé hun iteu amé pakai ngaran Jupita mateng kenyalung éh lubun duah.

Boh jah kolé uban Jupita ngelayau bavah iah tuhun tong tana' pemung ngan jah redo éh kelunan ngaran néh Alekemené (Alcmene). Jupita nyalep banen redo inah, uban lakei néh tai ngayau tong tana' ju.

Boh Jupita nyoho balei maten dau mai musit teleu dau kelebé. Kenat jalan pu'un merem kebit mu'un, boh popot merem inah Jupita kereja ngan redo inah bé' posot posot. Hun cukup kelebé Alekemené nemalé. Hun anak néh peloho tinen maneu ngaran néh Hekulis (Hercules). Anak iteu pelapah gahang



pelapah mesin pelapah jeleng uban tamen néh balei. Hun néh keto anak si'ik iah jam ngeroméék mematai duah kemanen ja'au éh juk nyelo éh. Hun néh ja'au irah tupat éh kura kura kolé, siget kolé iah jam menang. Siget ka'an ja'au na' péh luva tio penatai néh.



Lem gaben siteu pu'un gaben Hekulis sio néh mematai ka'an éh renget. Ngaran ka'an inah Sén-ta (Centaur). Sén-ta nah pu'un usah kuda tapi' kebah avé ulun néh kua' layan kelunan.

Udo' iteu ja'au mu'un, ja'au jin kelunan atau kuda éh murip mu'un, senuai réh jin bateu malui barei éh pu'un tong Mulu. Bé' éh jin sahau mu'un, senuai réh pat ato ta'un lepah. Tukeng mema'at éh suai éh avé kekat lua' néh kivu sebayang Keristén. Sé sé kelo na'at éh hun iteu omok tai lebo Florence tong tana' Italy, boh pu'un sitai lem belasek lem lepok lebo. Bé' tusah bayan masek uma mujium.

Avé hun iteu hun pu'un jah lakei éh ja'au éh gahang éh mesin amé omok maneu ha' tapan. "Lakei inah barei Hekulis."

Pu'un jah balei kepéh ngaran néh Apolo (Apollo). Pina kereja néh, maneu éh bubu mu'un. Iah balei nenung avé balei dadei (barei metit sapé' atau sayau) avé balei éh omok maneu lu' mayung hun néh merek. Iah pakai belat kebit éh omok perutem lem sin lu' na' péh bé' poléng bé' pu'un akam sa'at. Hun teneng kenat, uleu mayung avé matai.

Jah kereja néh kepéh, iah maneu dau nawa. Hun kereja néh kenat amé jam mateng ngaran néh Hélios. Siget dau dileu Apolo éh Hélios to'ot boh ngejeret kuda néh tong kerita néh. Bé' éh kerita barei hun iteu; ieng ke' ijin. Nihit kuda awah. Boh lem kerita nah pu'un maten dau. Apolo ngamit kuda néh nyoho réh mihin maten dau papit aweng langit maneu dau lu' nawa avé pana.

Apolo pu'un jah anak éh lakei ngaran néh Paiton (Phaeton). Jah kolé Paiton pané ngan keruah néh, boh bara' tamen néh balei maten dau. Kekat bakéh néh bé' ngelan tong ha' néh, ha' réh iah kenyo awah. Boh Paiton tai tavin tamen néh, bara' kemenya néh uban bakéh néh bé' ngelan tong ha' néh.

"Hun néh kenat," ha' tamen néh éh Apolo nah, "Akeu juk maneu jah telana' jalan réh omok jam ka'au anak usah ké'. Jian ke' menyat penyukat ineu ineu, asan néh penyukat ja'au, keréh jam penyukat iteu bé' omok nena' kelunan, omok nena' usah ké' awah. Akeu maneu jaji ngan ko' ngan ha' supa: ineu ineu éh nenyat ko' juk nena' ké'. Hun ké' bé' mena' ineu éh nenyat ko', jian balei Ba Setik nyupa akeu!"

Sin néh jaji éh petem mu'un, uban balei Ba Setik (Styx) nah matek sa'at. Ba Setik renget mu'un, uban sahé kelunan éh matai meseti' papit ba inah keréh avé tong jah tana' éh barei seruga hun lem ha' hun iteu.

Ha' Paiton kepéh, "Hun néh kenat, Mam, akeu menyat ka'au buha' akeu ngamit kerita maten dau jah kolé awah."

"Mai!" ha' tamen néh. "Ka'au anak awah! Ka'au bé' jam. Tusah mu'un ngamit kuda maten dau! Lumang pejeu."

"Akeu bé' anak si'ik!"

Apolo bé' omok ngepaléu kenin anak néh. Iah bé' omok piso jin jaji néh uban néh medai teneng senupa balei Ba Setik. Boh dau dileu kepéh Paiton ngejeret kuda tamen néh tong kerita néh boh lakau mihin maten dau papit aweng langit.



Kuren tana' Yunani jin sahau mu'un

Bé' lebé Paiton pu'un penusah. Uban néh si'ik usah, kuda seruh kerita usan, bé' pu'un tepun réh nyoho réh. Kuda telalau pejeu, mihin maten dau lakau sevahau. Tai ju tong tana' Aperika (Africa), si'ik bé' tavin tana' sitai, si'ik bé' motong kelunan. Avé hun iteu irah Aperika kulit réh padeng naneu luten maten dau éh nihin Paiton sahau. Kerita si'ik bé' tavin tana' kepéh, boh luten kabit lem kayeu. Kerita si'ik bé' tavin ba matong, maneu ba meda' avé metat, maneu levahau na' péh ja'au malui tana' mapeu. Balei tana' besau avé merek, medai tana' avé kekat inan kekat ka'an kekat kelunan juk matai benyeu. Balei tana' ngeradau. "Jupita éh tamen kekat amé balei, jian ke' purip mé'!"

Boh Jupita éh balei liwen menéng ha' réh kenat. Iah tio ngamit bateu lengedo néh tio ngaléng éh teneng tong usah Paiton. Ketem lo'ong usah Paiton naneu luten, boh iah peloho jin langit masek lem ba ja'au tio matai.



Uban balei Apolo sahau jam marang ju lem aweng langit, irah pakai ngaran néh mateng bilun ja'au éh patet kelunan tai laséh. Bilun atau rokét nah ngaran néh "Apollo."

Jah kolé kepéh balei Apolo nah sanya balei Éros. Balei Éros nah jah bengesa' balei pugei, éh jam maneu lu' pepagat. Iah pakai belat kebit maneu éh perutem lem poso lu'. Hun néh juk maneu kelunan magat kelunan éh jah, iah pakai belat éh senuai jin mat. Hun jah kolé ka'au tai Miri atau lebo kapan sio 14 dau laséh duah, ka'au omok na'at gaben néh. Uban dau inah ngaran néh dau Valentin (Valentine's day). Kelebé dau inah sé sé magat kelunan omok bara' kenin néh ngan kelunan éh agat néh. Ka'au mena' jah surat éh nelana' kenin ko' ngan kelunan éh agat ko'. Lem surat iteu ngelayau pu'un gaben

balei Éros nah, atau gaben belat néh éh perutem lem kenin atau poso kelunan. Keruah ngaran Éros nah "Cupid".

Boh Apolo sanya Éros uban néh si'ik usah.

"Akeu ja'au, panah ké' kebit, belat ké' kebit éh omok teneng ju," ha' néh ngebalang. "Panah ko' avé belat ko' suti' awah."

Boh Éros merek kelo nyua' tong Apolo. Boh iah pakai jah belat senuai jin mat kenéh teneng lem sin Apolo nah. Boh iah maneu jah belat kepéh perutem lem sin jah balei éh redo. Balei redo nah lemanai jian mu'un lama néh ngaran néh Dap-né (Daphne). Tapi' tahat éh teneng tong Dap-né nah bé' éh senuai jin mat; senuai jin timah ke' éh. Tahat jin mat maneu Apolo magat Dap-né, pulang tahat jin timah maneu Dap-né leko Apolo. Uban néh kenat hun Apolo tai tavin Dap-né, Dap-né tio kelap. Hun Apolo nekelak éh, iah nekedeu kepéh. Apolo si'ik bé' navé éh, boh Dap-né pakai kerenget néh tio malui inan kayeu, kenéh omok kelap jin Apolo avé pelinguh. Ngaran bengesa' inan kayeu inah "Rodo Dap-né" hun néh lem ha' Yunani. Jian mu'un layan busak néh, ja'au avé bala. Boh na' péh redo éh agat néh malui kayeu inah, Apolo keto magat éh, molong kayeu inah avé pelinguh.



Gaben Apolo nekelak Dap-né senuai réh jin bateu malui, boh pena'at réh ngio ngio pat ato ta'un lepah. Tukeng mema'at éh suai éh ngaran néh Benini (Bernini). Iah pelapah jam maneu udo' jin bateu. Pina udo' naneu Benini. Pu'un gaben balei jin sahau sio bé' jak sebayang, pu'un gaben kepéh kekat pedita Keristén avé Tuhan Yésus avé Meriem éh tinen Yésus. Benini jam suai gaben meliket kepéh. Lem gaben meliket éh ta'an ko' sa ra', meliket mejing salip.



Semu'un néh lem surat Tuhan meliket bé' jak pu'un pawit. Tapi' irah Keristén éh juk ngaben meliket kelo maneu éh jian mu'un lama, uban néh kenat irah nyavu gaben balei jin sahau éh pu'un pawit barei balei Éros rai. Lem kenin uleu Keristén hun iteu meliket ngelayau pu'un pawit barei juhit.

Kenat suket Putih. Jelua' awah éh tenosok ké' siteu; pina kepéh, avé kura ibeu tasap surat. Na' péh amé Putih sebayang jah ibeu tuju ato ta'un kelebé, amé keto nesen ngan mihau suket jin tepun mé' sahau. Bengesa' kelunan éh bé' nesen ha' tepun réh éh bé' jam suket réh jin sahau, bengesa' inah barei kelunan tawang awah. Mai ka'ah Penan malui jah bengesa' éh tawang. Jian keh purung kekat suket tepun keh éh lepah senurat ké' éh juk poléng siteu atau lem bukuh

mu'un éh juk nena' ké' ngan keh. Boh tosok éh kepéh ngan anak keh. Sa usit pina anak avé irah ja'au murung mu'un purung suket Penan éh lepah senalin ké' lem ha' Putih. Hun pulang Penan bé' kelo purung éh, tusah mu'un. Vam Penan omok jah ngaran awah, ngaran éh bé' pu'un sin, uban kekat suket keh metat.

OUR HISTORY:

WHY WE SHOULD PRESERVE THE KNOWLEDGE OF OUR ANCESTORS

by Ian Mackenzie

(The following is a translation of my essay in Penan which appears immediately above. I composed this piece in Penan, on my own; my Penan mentor Galang Ayu needed to correct only a few minor errors of diction. I have kept my translation into English as literal as possible, in order that the reader may grasp the flavour of the original, as well as some of the conceptual differences that separate the Penan universe from our own.)

In the old days before we learned to pray, we White people followed spirits.* Once we adopted prayer, we discarded the spirits, which meant that we no longer appeased them, or summoned them to assist us. Nonetheless, we retain fond thoughts of our old ways of life, and of our ancestors, and of our myths and histories. Our old stories were very numerous. In those stories we find the names of many spirits, and it is for that reason that we remember them, and what they look like, and how they behave.

It was lucky that we knew how to write at the time we became Christians. Some of our ancestors wrote all our stories down, and in this way saved them from oblivion. Even today we like to read those myths. Children study them in school. We frequently utter the names of the old spirits. Most of the days of the week are named after them. For example, in English we call Fourth Day[†] "Thursday". It is named after Thor, who is like a *liwen* spirit in that he makes lighting and thunder. It's the same thing for the months of the year. For example, First Month is called "January" in English. It is named after Janus, a spirit having two faces, one in the normal place, and the other on the back of his head. Janus is the spirit of ending and of beginning; for that reason we use his name when we describe the first month of the year. What you see here is a stone image that people made a very long time ago, before the time of Jesus Christ, more than

* Penan has a name for the Christian deity, brought to them by the missionaries: *Tuhan Allah*, 'Lord God'. However, traditionally they neither had the word nor the concept "god." Thus, I have no choice but to translate "god" (or *deus* or *theos*) into Penan as *balei*, which must be translated back into English as "spirit". The Penans were pure animists; there are hundreds of kinds of *balei*, but each is a race of many individuals. For this reason my description of pagan religion as a system of singular spirits with individual names may strike Penans as being odd. At times, in this English translation I put "spirit" in the plural; I do so in those contexts when Penans would normally assume a number of spirits are at work. Note that Penan grammar does not distinguish between singular and plural.

[†] When the missionaries introduced the calendar, they simply numbered both days of the week and months of the year.

two thousand years ago. Old images like this are not easy to find. They are very dear, and we guard them in houses called "museums". Anyone who yearns for the old days can go into a museum and admire the many ancient things that are kept there.

Since in the old days we White people lived on open land that had no trees, on every clear night we would examine the sky. As a result we gave names to many stars. Even today the stars over our heads, whether they are bright or faint, bear the names of beings from our ancient myths.

What you see here is a picture or map of the sky. In this picture, every circular lump shows a star. The bigger lumps show bright stars, while the small ones show stars that are faint. Shapes that look like people or animals do not of course actually appear in the sky; they only exist in the minds of people looking upwards. In the middle of the map is a picture of a man holding a sword and the head of an ugly woman. The man's name is Perseus. He is very strong, and capable of any deed, like Kekihan in Penan mythology.

There is a reason for his strength. His father was a spirit named Jupiter. Jupiter was promiscuous, and was always having inappropriate sex with different human women. One woman whom he screwed gave birth to Perseus. Perseus grew up, and when he was big enough, there was an evil king who sought to trick him in order to bring him harm. So the king told Perseus to go and cut off the head of a foul demon named Medusa. Instead of hair, Medusa had many snakes on her head, all moving at once. A person who should see Medusa's face would turn instantly to stone. Perseus knew this, and so employed a trick. As he approached the demon he looked away, while holding a mirror up to her face. When Medusa saw her reflection in the mirror, she herself turned to stone and instantly died. Perseus was then able to cut off her head and bring it back with him as proof of his victory.

We White people have many more stories, and many more spirits. There is a spirit called Diana who knows how to hunt. She is a woman, and will not take a husband. The reason is that her mother almost died while giving her birth, and she, in turn, is afraid to have children. The people who are her kinsfolk, or soldiers, consist of eighty unmarried women, all beautiful. She herself is unsurpassed in beauty. They travel together, migrating from place to place, always hunting, never willing to settle down in fixed houses. Their weapons are long darts and flexible wood (in Malay, *anak panah* and *panah**). She has a pet deer that always follows her in the forest. Hunters in the old days would propitiate her in order to avoid being jinxed.

There is another female spirit, this one called Ceres, who is the spirit of fields. In the earliest days we White people did not know how to farm; we were like Penans, and lived as nomads. The spirit Ceres taught us how to grow plants, and she uses her powers to make fields fertile. Ceres is a real *nyeputan*.[†] In the image you see here, she is holding plants that are like rice.

* respectively, "arrow" and "bow". There is no tradition of archery in central Borneo; the blowpipe reigns supreme. Most Penans nowadays are familiar with this Malay vocabulary.

[†] This is a general term for spirits who provide abundance to human beings.

Because Ceres is very beautiful, the spirit of the River Ocean* developed an improper lust for her. Ceres didn't want him, and transformed into a mare so that she could run away. For while the spirit of the River Ocean is an expert swimmer, on dry land he travels slowly. So the spirit, whose name is Neptune, used his magic to turn into a stallion. He then chased after Ceres and screwed her!

The spirit Neptune knows the ways of horses. Although he lives in the River Ocean, he is the spirit who first taught people how to sit on the backs of horses and direct these animals to take us where we want to go. For of course in the old days there were neither cars nor aeroplanes. If you wanted to travel on land and didn't want to walk, the only choice you had was to go by horse.

In the old days people who travelled on the River Ocean by boat or ship had reason to fear the wrath of the spirit Neptune. If they were not careful to appease him, he could make great waves and cause their boats to sink.

What you see here is no image from the past, from the times before we prayed, but a very new statue, made from copper.[†] They have placed it on a spot in America by the edge of the River Ocean, where many people go to stroll for fun, or bathe. When they see it, they can think fondly of what it represents. They call him King Neptune, because he is the headman of all creatures in the River Ocean. This statue of King Neptune grasps a trident, which is his sign, or his talisman, and he holds a turtle which is his pet.

There is another spirit called Mercury. Mercury is like a *puling* spirit[‡] because he can travel very quickly, like an aeroplane. He has wings on his feet. He performs a number of tasks. He is a messenger spirit, who can bring news with great speed. He is also a spirit of shops. In the old days, people engaged in buying and selling would propitiate him so that they would succeed and grow rich.

There is a spirit called Jupiter, the one I already mentioned who is sexually promiscuous. He is like the headman of all the spirits. The other spirits call him father. Jupiter is his name in Latin, the language they used during the days of the village of Rome at the time of Jesus Christ. In the Greek language, which was also used at the time, his name is Zeus. In the English of the old days he was called Thor, and I have already mentioned him. Jupiter makes lightning and thunder. When he is angry he can throw thunder stones down to the earth. Below, you see an image of Jupiter from a very long time ago. It is made from copper. The spirit is grasping a thunder stone that he is about to hurl down to earth. There are things like flames coming out of the stone; they are the lightning.

Even today we name the number two *kenyalung*[§] "Jupiter".

* In Penan, "the sea" is described by the same kind of proper name that denotes any sort of river. In Penan territory, all water flows; and the traditional view of the ocean is of a great river into which all lesser streams ultimately find their way.

[†] Actually bronze, of course, but the Penan metallurgical vocabulary is rather limited.

[‡] The *puling* spirits can be invoked to conjure things up; and by means of their power one can travel at almost impossible speed. Traditionally, aeroplanes are often referred to as *puling Putih*, "White people's *puling*."

[§] *kenyalung* basically denotes the evening or morning star, i.e. Venus; however, since some people say that two *kenyalung* are occasionally seen simultaneously, it can also denote the bright star that we know to be Jupiter.

Jupiter, promiscuous as ever, once came down to earth and united with a human woman named Alcmene. Jupiter disguised himself as the woman's husband, who was off making war in a distant land. Jupiter told the spirit of the sun not to emerge for three days in a row. In the very long night that followed, Jupiter worked* with that woman non-stop. In time, Alcmene became pregnant. When the child was born, his mother called him Hercules. The boy was extremely strong, and muscular, and brave; for his father was a spirit. When he was still a baby he was able to strangle two pythons that were about to swallow him. Once he was grown up, people tested him many times, and each time he overcame their challenges. Any beast he confronted, no matter how large or fierce, would die at his hands.

In the image here, you see Hercules killing a magical animal. This animal is called Centaur. Centaur has the body of a horse, but its torso and head look like those of a human being.

This statue is very large, bigger than a real person or a real horse. It is made from transformed stone, like that found at Mulu.† It wasn't made so very long ago, only four hundred years. The chiselling expert who made it was Christian, and so were all his relations. Anyone who wants to see it today can go to the village of Florence in the land of Italy, and there it is right in the middle of town, outside. There's no need to pay to enter a museum.

Even today when people talk about a man who is big and strong and muscular, they may make a comparison. "That man is like Hercules."

There is another spirit, named Apollo. He is kept busy with many tasks. He is a spirit of divination, as well as a spirit of fun and entertainment (like playing the sapé‡ and dancing). He is also a spirit who can make us ill if he is angry with us. He can send his long darts flying into our flesh. We may not see or feel them, but if we are struck we will fall sick and may die.

He has another task, and that is to bring light to our day. When he does that work, we can call him Helios. Every day Apollo, or Helios, wakes up and ties his horses to his car. It's not a car like the ones we have today; there is no engine. It's just pulled by horses. And in that car rides the sun. Apollo drives the horses, and commands them to cross the space below the sky,§ and by so doing makes our days bright and warm.

Apollo had a son named Phaeton. One day Phaeton was talking with his friends, and mentioned that his father was the spirit of the sun. None of his friends would believe him, and accused him of being a liar. So Phaeton went to visit his father, and told him of the shame he felt on account of his friends' disbelief.

"If that is the case," his father replied, "I shall produce a sign that will make them recognize that you are my son. Ask me to give you any power; and make sure it is a power so impressive that they will know it couldn't have been granted by a human being, but only by myself. I make you a

* This is a literal translation of the Penan euphemism.

† Mount Mulu National Park is famous for its limestone formations. In Penan mythology, these white rocks are all that remain of villages that have been petrified, punishment inflicted on them by enraged *liwen* (thunder) spirits.

‡ the Bornean lute

§ The Penans view the sky as solid, a sort of shell, above which exists another world.

promise, upon an oath: anything that you demand I shall grant. If I should refuse to give you what you want, may I be cursed by the spirits of the River Styx!"

This oath made it an irrevocable promise, for the spirits of the River Styx are very evil. The River Styx is potently magical, because the souls of people who have died must cross it in order to reach a land that we would call heaven in the language of today.

Phaeton then said, "If that is the case, Daddy, I'm going to ask you to let me drive the car of the sun just one time."

"No!" said his father. "You are still a child! You don't know how. It is extremely difficult to drive the horses of the sun! It's so easy to go off course."

"I'm not a baby!"

Apollo was unable to make his son change his mind. Yet he could not break his promise; he feared the curse of the spirits of the River Styx. So it was that in the time before dawn Phaeton tied his father's horses to the car, and journeyed forth to carry the sun across the space beneath the sky.

Soon Phaeton ran into trouble. Because he was so small, the horses thought the car was empty, and that their master was not aboard to guide them. They became distracted and went off course. They conveyed the sun in random directions. They travelled way over to the land of Africa, and once there they almost grazed the ground, and came very close to burning up the people. Even today the people of Africa have dark skins thanks to the fire of the sun that Phaeton brought them in the old days. The car almost touched the ground again, and started a fire that spread through the forest. It came so close to a river that the waters boiled until they disappeared, and where there had been deep pools only dry land remained. The spirits of the earth were distraught and angry. They feared that the land with all its plants and all its animals and all its human beings would burn to a crisp. They cried out, "Jupiter, father of all us spirits, you must save us!"

Jupiter the *liwen* spirit heard their words. He seized a thunder stone and hurled it at Phaeton. It struck the boy, and covered with fire, he dropped from the sky and plunged, dead, into a great river.

Because in the old days the spirit Apollo could fly long distances in the space beneath the sky, they have given his name to the great aeroplane that carries people to the moon. That plane or rocket* is called "Apollo".

On another occasion, Apollo mocked the spirit Eros. Eros is one of the love magic spirits, and causes us to feel passion for another. He can make his long darts lodge in our hearts. When he wants to make you love another, he uses a golden dart. If you should go to Miri or another town on the 14th day of the Second Month, you can see his picture. For that is the date they call Valentine's Day. On that day, anyone who loves another can reveal his heart to his beloved. You

* Rocket -- in Penan, *rokét* -- is a neologism known to perhaps only a few Penans.

give a letter showing your feelings to the one you love. In this letter there is usually a picture of Eros, or at least a picture of his dart piercing a person's heart.* Eros has a second name: "Cupid".

So it was that Apollo made fun of Eros on account of his small size.

He bragged, "I am big, and my bow is long, as is my dart; I can strike things far away. Your bow and dart are short."

This made Eros angry, and he sought revenge. So he shot a golden dart into the flesh of Apollo. And he sent another dart into the flesh of a certain female spirit. That spirit was a beautiful young woman by the name of Daphne. But the dart that stuck in her body was not a golden one; it was made of lead. The golden dart made Apollo love Daphne, but the leaden dart made Daphne hate Apollo. So it was that when Apollo tried to approach Daphne, she fled. When he pursued her, she ran even faster. When Apollo was almost upon her, she used her magic to turn herself into a tree, in order to escape him forever. In the Greek language, the name of that tree is "rhododaphne". Its flowers are large, red, and beautiful. Even though the woman he loved had turned into a tree, Apollo's passion did not fade, and he tended it forever.

The statue of Apollo chasing Daphne is made from transformed stone, and it was chiselled about four hundred years ago. The man who made it was called Bernini, and he had an exceptional ability to chisel images from stone. He made many of them. Some are images of spirits from the old days before we started to pray. Others portray Christian preachers, and the Lord Jesus, and Mary, the mother of Jesus. Bernini could also make statues of angels. In the image you see below, the angel is holding up a cross.

The fact is that in the Bible angels don't yet have wings. But Christians who made images of them wanted these to be as beautiful as possible, so they copied statues from the old days which showed spirits with wings, like the one of Eros you see above. Nowadays, we Christians always think of angels as having wings, like birds.

Thus it is with the myths of the White people. I have only told you a few of them here; there are many more, enough to fill thousands of pages. Although we White people have been praying for one thousand seven hundred years, we still remember and treasure the mythology of our ancestors. A race that does not remember the words of its forefathers, that does not know its myths from the past, that race is like a lost people. May you Penans not become a people gone astray. Read all the stories I have written down, and that will appear here, or in the real books I'll be giving you. Tell them to your children. In the world outside, many children, and adults too, take great delight in reading the Penan myths I've translated into English. If on the contrary, Penans themselves do not want to read them, there will be great trouble ahead. In the future, "Penan" may be just a name, a name without substance, because all your traditions will have disappeared.

* As we know, in English the anatomical heart is deemed to be the seat of feelings; the Penan word for the latter is *kenin*, which however is not associated with any bodily organ. Thus, to a Penan the iconography of Cupid is obscure; to help clarify things, I have made this clause literally read "piercing a person's heart or *kenin*."

