be a certain degree of incongruity from the mingling of two races in such different degrees of advancement.

Mr. HYDE CLARKE then read a paper entitled "Observations on the Mexican Zodiac and Astrology," which was discussed by M. BERTIN and Professor KEANE.

The following papers were taken as read:—

On the SAKAIS. By ABRAHAM HALE, Esq.

[WITH PLATES XI to XIII.]

THE Malays contemptuously call the Sakais *Orang-utan*, "men of the woods," or *Orang-bukit*, "men of the hills"; and unless they happen to be foreign Malays, that is to say, from any of the Islands, they speak of themselves as *Orang-darat*, "men of the country." The Sakais, on the other hand, say that *they* are *Orang-darat*, and I suppose there can be no doubt that the Sakais were more original inhabitants of the peninsula than the Malays from which it takes its name; but whether there are living at the present time any representatives of a yet earlier race inhabiting this country I do not feel at all certain.

In this State of Perak there is at present besides the Sakais one other race, the Sĕmang, probably of equal antiquity. As a general rule the Sakai race inhabits the left bank of the Perak River, and the Sĕmang the right bank, and the two races are very antagonistic. In making constant inquiries about the races of the country, one hears of other races from the natives and also from other sources. Thus M. De Morgan, during his late journey in the interior and amongst the high mountains, I understand, found a race of men much taller and finer than the average Sakai, and also heard of a wild man who was caught by the Sakais, and was said to be almost a dwarf, and covered with a quantity of reddish hair. How much reliance he places on the evidence he received will doubtless appear in his journals, as also whether he considered the larger race of men to be Sakais or not.

Some six months ago I was told by a Sakai chief in Kintah that there was a race who did not know anything about iron, but who used stone axes to cut down trees. Being anxious to find this people I started on the journey from which I have just returned, having failed to find or even gain any authentic information about such people. This was, I believe, also the result of De Morgan's inquiries, who of course was able to penetrate much further than

myself, starting as he did with a properly equipped expedition party.

I am told that M. De Morgan found two stone axes in the houses of Sakais; but that these were not in use, having been found either on the ground or below the surface by the present owners, and preserved as curiosities or relics by them. I also found a very beautifully shaped little axe in the house of the head chief of the Ulu Kintah Sakais, which the owner told me he discovered in his tin mine. He had no especial reverence for it, only using it occasionally to sharpen his knife on, and not having the least idea what it was, he was very glad to exchange it for a parong (chopping knife). I made very strict inquiries as to the circumstances of its discovery, and learned that it was found in a small hill worked for tin by the man who gave it to me. It was in a bed of sand containing some timber and a few sub-angular pieces of quartz and other small stones, 3 feet under the surface, and rather less above the bed of drift containing the tin ores. I found also by inquiry that there was some clay above the sand and below the made earth; consequently I conjecture that the specimen was lying on the top of the sand drift bed, as it shows scarcely any signs of water wear, being almost as perfect as when first ground out of the pebble picked out of the river, except that it shows the mark where the Sakai had for a long time sharpened his knife on it (Plate XI, fig. 1). If there are any tribes still living in the stone age they must be looked for still further up country.

The Sakais are essentially landsmen; living up here as they do in the mountains, and near the sources of the rivers where it is quite impossible to navigate them, they know nothing about boat-building, not even to the extent of making a bamboo raft. In this the Sĕmangs are their masters, as they do make rafts, of about twenty or thirty large bamboos on which they float down the Perak River nearly to Kwāla Kangsar; but even they walk back again.

During the past year I have seen a great deal of the Sakai people, and have always found them, where not demoralised by Malay intercourse, most kind and simple-hearted, always anxious to do their best to assist any white man that happens to be in want of assistance, and I find that the opinion of other people out here who have had dealings with them coincides with mine in this respect. I had to experience an example of their untrustworthiness when I started on a journey the other day, but that was from the hands of a chief who lived close to the Perak River, and who was more like a Malay in character than a Sakai. He was in fact an opium-smoker, so that my promise to supply him with opium and rice if he would guide me up into

the mountains was quite sufficient to induce him to deceive me most wofully. He took me only as far as a Sakai village one day's journey beyond Goping, where lived some of his relations whom he wished to see, and found my rice handy to help him on his journey. After he had had his talk with his friends he quietly informed me that he did not know of any other Sakai villages farther up country, and then he and his men left me and my baggage to get on in the best way that we could. I stayed two nights at this village trying to get the Sakais to take me on, but they held to the other chief's statement that there were no more wild tribes that they knew of in that direction; and besides which the river Kampūr was impassable, so that I had to retrace my steps to Goping, with the disagreeable feeling of having lost a week of, to me, very precious time. The Sakais at this place also were much too civilised to answer my purposes. I did, however, succeed in getting a few specimens of hair, and also learning a few Sakai words.

Near Goping I was lucky enough to find a gentleman, M. Ardouin, who went through with M. De Morgan. He kindly got me some Malays who had accompanied them on their expedition, and with these I determined to try and get into the mountains from Kending, as I had done once before about six months ago. In this I was fairly successful, and spent a most enjoyable week amongst quite a different class of Sakais than the people who lived nearer the Malay Kampongs. The head chief of the Ulu Kintah Sakais kindly gave me two men to guide me from place to place, and with these and four Mandayhaynugs I went from house to house exchanging my beads, tobacco, common sarongs, and other small articles for their own manufactured things of daily use, and making notes of what I considered most important. Everywhere I was received most hospitably. When I entered a house a bed place for myself and my Malays was immediately prepared in the best situation; water was brought for me to drink; maize or tapioca roots (*ubi chien*) were put into the ashes to roast; everybody belonging to the house was called in from the jungle to see me and my parcels of beads, &c.; and then after I had had a wash and some food we spent the rest of the day and evening in talking and bartering. Money is as yet almost unknown; in fact, at one house I was most innocently offered a necklace containing amongst other precious things, such as monkeys' teeth, snails' shells, brass rings, monkeys' hair in tufts, and strings of black and white seeds, nearly $2·00 in small silver and copper coins, all of which the owner was anxious to exchange for one string of glass beads, value ten cents, and a small tobacco box with a mirror on the lid, value four cents more. My 'cute Malays were quite disgusted when I insisted on the owner of

the necklace accepting a sarong, value thirty cents, besides more beads than she had asked for in return for the article in question. The Malays themselves cheat the Sakais most remorselessly. I was told by one of my men that he could always get tin ores sufficient to smelt ten catties of tin for a parong, value thirty cents. I know at the present time several Malays who are getting a great deal of money in this way, but the Malays do not like doing the work much, as they have to live amongst the Sakais for some time, when they invariably catch some of the very disagreeable skin diseases with which the Sakais are almost universally infected, and which are of course the natural result of the fact that the Sakais hardly ever bathe. Such diseases are *Kurap* (scurf), *Kurap hyam* (ringworm), and the much-dreaded *Kudis*, a very bad form of itch. A European living among them must also of course be prepared for these almost certain consequences.

It must be understood that the Sakais whom I visited have long been in communication with the Malays, who live only a few days' journey away, and can most of them talk the Malay language; besides which they have procured a great deal of property from the Malays, such as wood-cutting tools, sarongs, cooking utensils, &c. The whole of the time that I stayed amongst them I was never more than four days' journey away from Kending, which is the last Malay place up the Kintah Valley.

Weapons, Traps for Animals, Fish, &c.

Sumpitan.—The sumpitan is the chief weapon of the Sakais—in fact, so far as I am aware, the only really native one that they use; they purchase spears, krisses, parongs, and other things from the Malays, but I believe this to be the only weapon they make themselves. I am told that they make spears with hardened bamboo blades with which to encounter animals. I have seen these spears, but the Sakais always tell me that they are only used to set up in the jungle as traps.

As so many erroneous ideas are current about the blowpipe, perhaps it will bear once more being described. I have six sumpitans, purchased at different times from Sakais; the respective lengths are as follows:—7 feet 7 inches, 7 feet 5 inches, 7 feet 2 inches, 6 feet 9 inches, 6 feet 4 inches, and 6 feet 1¼ inches. The sumpitan consists of a straight tube of bamboo, of either one or two joints (those with only one joint are very rare); if made of two joints, the joint itself is cut out and the two pieces most carefully joined and secured by a flange: this is fitted with a wooden mouthpiece, something like the mouthpiece of a cornet. The tube is always kept

Fig. 1

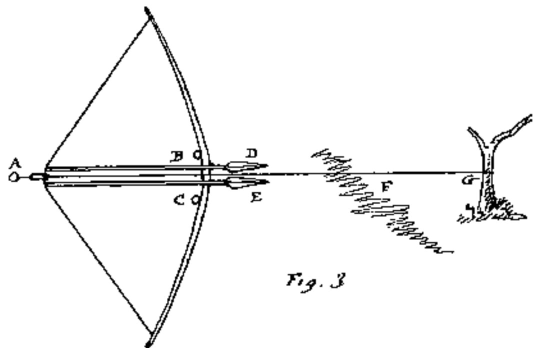
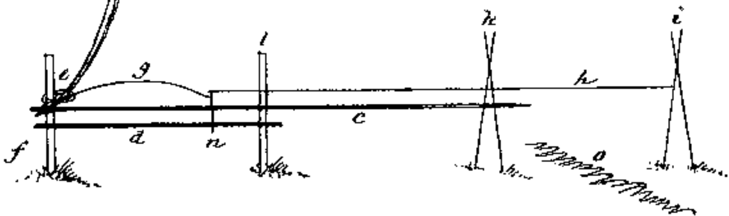


Fig. 3

Fig. 2.



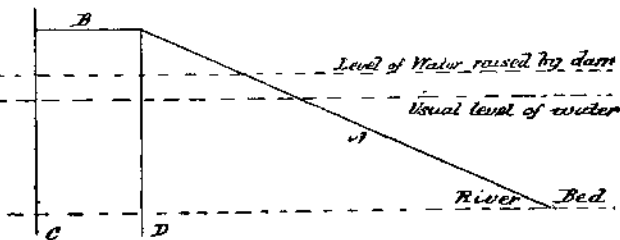


Fig. 4.

STONE IMPLEMENT AND TRAPS, FROM THE SAKAIS, MALAY PENINSULA.

inside another tube of bamboo to preserve it from damage, as it is very thin and delicate; the bore of the tube varies from 9 millimetres to 15 mm. The darts are from 8 inches to 11 inches long, and about 1 mm. in diameter; they are made from the hard midrib of the Bĕrettam palm leaf; one end is carefully sharpened and dressed with poison, the other is provided with a small hub of the pith of the same palm, so that it has plenty of room in the tube. The poison most generally used is the sap of the Ipoh tree; this is boiled down to the consistency of thick treacle in a large quantity; it will then keep for any length of time in a properly corked bamboo; when required for use, a little is put on a large spatula and warmed over the fire with a little water and then put on to the end of the dart. To use the sumpitan it is also necessary to have a supply of some soft material, like raw cotton, to use as a wad behind the dart to prevent the escape of wind when blowing the dart out of the tube. The Sakais use for this purpose the velvety covering found at the base of the midribs of the leaves of some rattans: this product is also used as tinder to catch the sparks from the flint and steel.

The sumpitan is a very deadly weapon for any animal up to the size of a siamang, and up to the distance of sixty yards. A Sakai clever in the use of it will put five darts out of six into a common playing card at fifty yards distance. The sheaths which contain the darts are generally very nicely ornamented; they are supported round the waist by a cord of native manufacture, and fastened by a bone of a monkey, the upper mandible of a hornbill, or something of that description; at the bottom of the sheath is always kept a supply of beeswax with which to polish it, and also the outer case of the sumpitan; this, together with the fact that they are always hung over the fire where the smoke gets at them gives them the rich red colour which the Sakais admire.

Belantay.—The belantay, or spear-trap, is used of a great many sizes, for game as large as the rhinoceros down to animals of the size of the porcupine. When used for large game the spear is either made entirely of bamboo, hardened by being hung over the fire for a long time, or the blade only is bamboo, securely fastened to a stick of strong wood; for small animals a simple stick of hard wood only is used, the point of which has been hardened in the fire.

This belantay is shown set in fig. 2, Plate XI.

(*a*) A very strong bender held between two trees at (*b*).

(*c*) The spear which is securely fastened to the end of the bender (*a*).

(*f*) and (*l*) Two strong stumps stuck in the ground.

(*d*) A strong straight piece of wood fastened to the two stumps.

(*k*) and (*i*) Two pairs of sticks (*k*) serve as a support for the point of the spear, and to (*i*) is attached a fine string (*h*) of rattan or otherwise, which is stretched across (*o*) the track of the animal.

(*e*) A strong loop of bamboo fastened to the stumps (*f*).

The trap is set by the large bender being drawn back to the stump (*f*). The loop of bamboo is then taken across its end above it, the small bender (*g*) is then passed through the loop, the other end of the small bender is then held down by a (*n*) ring of rattan, which plays along the pole (*d*); to this ring is fastened the string (*h*). An animal passing along the path (*o*) strikes the string (*h*), which pulls away the ring (*n*), thus releasing the small bender (*g*), which flies away, releasing the strong bender (*a*), which springs back to its natural place as far as the stump (*l*), carrying with it the spear (*c*) with all the force available according to the strength of the bender, and of course spearing any animal that is passing along the path.

This belantay does not release the spear which is fastened to the end of the bender; by a slight modification, however, in which the bender is so arranged as to strike the butt end of the spear, it is by some Sakai tribes made to fly like an arrow across the track of the passing animal.

Whilst I was making my inquiries concerning this trap at the house of a Sakai chief, who had ordered one to be set up for my inspection, one of my Malays, a Perak man, said that he knew how to make a belantay of another description, which he accordingly did. This belantay (concerning which the Sakais declared utter ignorance) is shown in fig. 3, Plate XI; it is a bow of properly elastic wood, about 14 feet long, drawn by a rattan string. *A B C* are three strong posts to which it was fastened. *D E* are two lembings (Malay spears), one or two may be used. *F* is a string stretched across the track of the animal, which releases the bowstring by a similar arrangement as in fig. 2, Plate XI. This bow is set about 15 feet away from the path, and the spears are discharged like arrows.

Neither the Malays nor Orang Sakai use the bow and arrow as a weapon, but the Orang Sĕmang use a very fine bow, 7 feet high, with highly finished arrows, which are armed with iron points of good workmanship, and poisoned.

Springs.—The Sakais use springs made of rattans, and of course set in several ways as circumstances require; but the most usual thing is a simple loop of rattan drawn tight by a strong bender: with these they catch rats, squirrels, and animals as large as the porcupine.

Birdlime.—The sap of a gutta tree is sufficiently boiled to make it very adhesive, quantities of thin slips of rattan are doctored with it, and then planted over the ground which is frequented by any species of bird small enough; and of some gregarious sorts, like the little paddy bird, quantities are taken.

Fishing.—They do not appear to know anything of angling. But they make very beautiful casting nets (Jalal), making the string themselves of the inner bark of a creeper, by twisting two strands together on the thigh in the usual way. At present these jalals are weighted with tin in the same way as the Malays, the tin rings being bought of them.

I also saw an extensive fish trap in the Kintah River, where it was about sixty yards wide and rather swift.

The section of this trap is shown in fig. 4, Plate XI. *A* is a grating of bamboo. *B* a platform to catch the fish. *C* and *D* two rows of strong posts. This grating is built halfway across the river, and being strongly made will last a year. During flood times many fish are taken, but more during the driest season, when the other half of the river is dammed, and all the water made to go through the grating. To assist this process a certain poisonous jungle root is thrown into the river above the grating some distance, which drives the fish down half stupified; often several hundreds of fish are taken by this means, and of large size. The Sakais live on the mountain tops and do not go down to the big rivers for fish unless forced to do so by scarcity of food.

Religion, Superstitions, &c.

On first acquaintance with any savage race it is of course very hard to find out anything of their religion. The following facts must therefore be taken for what they are worth.

When a person dies they bury him or her, and with the body they also bury some articles of the deceased in daily use, such as his small rattan bag for tobacco, a necklace of beads, tinder box, or, if a woman, her comb, necklace, or bracelets. Invariably the house in which a person dies is burnt down and the place entirely forsaken, even at the possible loss of a coming crop of tapioca or sugar-cane.

A man goes to a considerable distance for a wife, generally to a tribe who speak quite a different dialect. He gives the parents presents of considerable value, such as sarongs, or bill hooks (parongs) purchased from Malays, or he may clear one or two acres of jungle and plant it with tapioca, sugar-cane, &c., and present to them.

They have a certain amount of veneration for objects which belonged to deceased friends and relations. Thus I tried to

exchange some beads for a necklace which was in the possession of an old woman, but she would not part with it, alleging as a reason that it belonged to a friend who had been dead for a very long time.

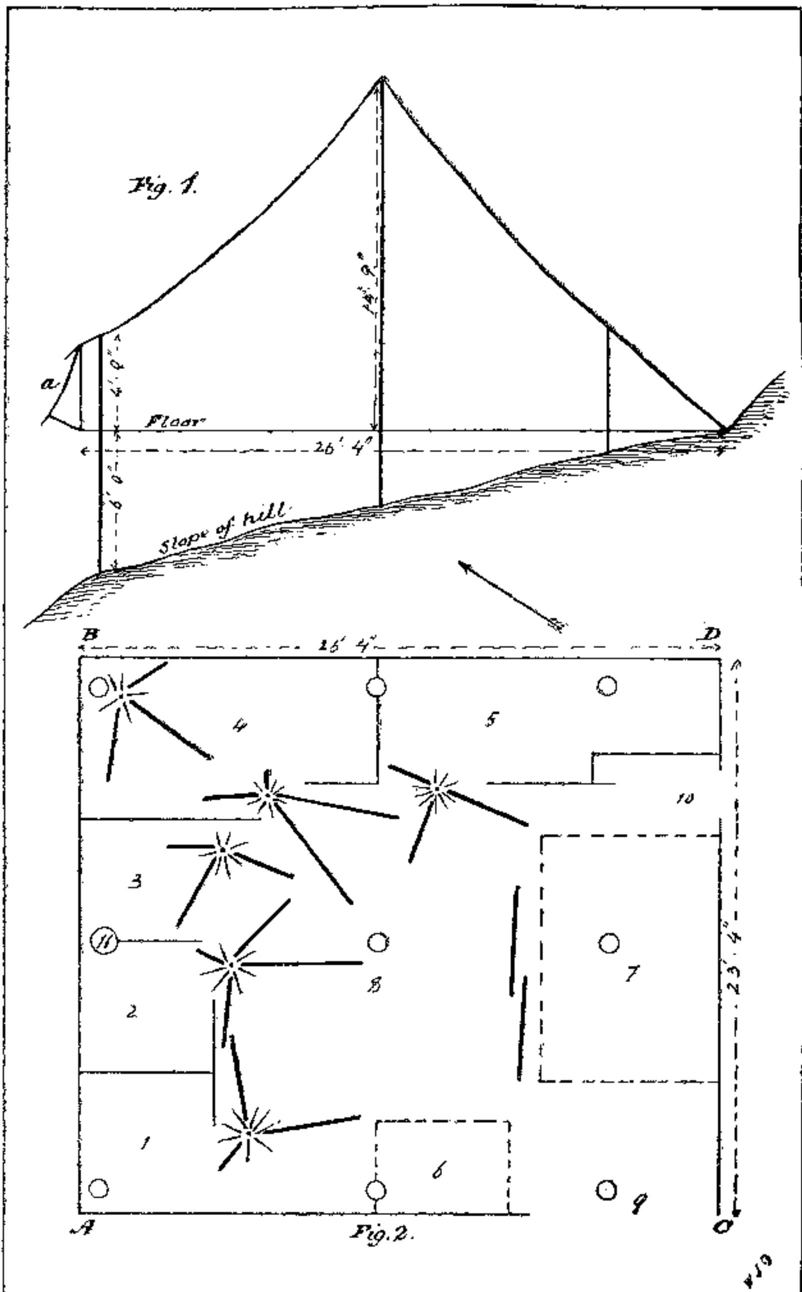
The drum which belongs to the whole house also is very difficult to purchase; at several places they refused to let me have one at any price. Ultimately I secured one at the extravagant price of one cooking saucepan, two parongs, one cherenim (tobacco box) full of tobacco to every man, and a brass Malay hair-pin to every woman in the house, a cost of more than $2·00, the reason alleged in every case being that the old people of the tribe liked to hear it in the evenings.

One whisker of a tiger (a single bristle) was offered to me for the rather high rate of twelve parongs ($6·00). I ultimately secured it for one parong, because it was in a nicely ornamented bamboo case. Tiger's teeth were valued only at about five cents' worth of beads, but the whiskers are of very great value to insert into the handles of any weapons, as they are supposed to make the wearer invincible. This superstition is shared by Malays, and here in Kwāla Kangsar I have been offered $4·00 for my single bristle.

For description of the fruit festival see Appendix, page 299.

Dress, Ornaments, &c.

The primitive dress of the Sakais is kain traap (bark cloth); a strip of this is twisted round the waist and drawn between the legs, and the Sakai man or woman is dressed so far as actual clothes are concerned. Even those Sakais who live near Malays, and are able to buy sarongs and Chinese trowsers, always when they go into the jungle return to their old dress, though very often an old rag is substituted for the bark cloth. The men appear to wear no ornaments except very small bracelets and waistbelts made of a black leafless aquatic creeper, found growing on stones under water in the mountain streams, and called by the Malays, who are also fond of wearing it, *arca battu* (stone creeper). The women wear bracelets and necklaces made of seeds, shells, certain sweet-smelling roots, and anything that they can get from the Malays which can be strung on. I have a necklace which I purchased from an old woman; it contains nine strings of black and white seeds differently arranged, a string of old Malay copper coins, a few glass beads, one tip of a squirrel's tail, two tufts of monkey's hair, a serpent ring made of brass, that is to say, a spiral of brass wire, five snails' shells, and the brass support of the ribs of an umbrella. This is about the average of a Sakai necklace, and one of their greatest



SECTION AND PLAN OF A SAKAI HOUSE.

ambitions seems to be to replace the black and white seeds with glass beads.

Through the septum of the nose they wear either a porcupine's quill or a long bone of a fish or bird or monkey. They also wear the same things in their ears; there appears to be a tendency to make the holes in the ears large. I observed two women wearing rolls of cloth as large as my little finger, and I found great difficulty in abstracting one of these, as it fitted very tightly. Except close to the Malay villages, the Malay women wear their hair in true negrito style, that is, standing out from their head all round in a great mop; but where they have any intercourse with Malays, they tie it back in a knot like the Malays. Indoors, if they have it, they always wear the Malay sarong, and in one house, from an excess of modesty rather rare amongst savages, the women would not dance until I had given them each a strip of common cotton stuff to cover the breast. They wear quantities of brass wire bracelets, and when they dance, a sort of high turban made of bark cloth, or a wreath of sweet-smelling grasses and leaves. The women also ornament their faces and their breasts with red figures, traced with the juice of the fruit of the anatto (*Bixa orellana*), which they cultivate for that purpose.

Houses, Habits of Living, &c.

I annex a sketch plan of a Sakai house, in which I stayed two nights. I proceed to describe it (see figs. 1 and 2, Plate XII). As shown in the elevation, fig. 1, it is built on the slope of a hill, close to the top (I guessed this hill to be about 3,500 feet high). The roof is thatched with the common Brettam attaps in the same way as Malay houses, except that it is much more carelessly done. The whole house is supported on nine posts, marked *O* on the plan, fig. 2; these posts are very slight, and some of them crooked, but as additional support one of them is the trunk of a large tree cut off to the proper height, and stripped of its bark to kill it (marked 11, fig. 2). Except these nine timbers, the house, rafters, uprights of the walls, floor joists, and everything is entirely built of bamboo for timber. The walls are covered with attaps tied into great sheets, and hanging only from under the eaves and from the same height on the end walls, these sheets are opened outwards in fine weather like shutters, as at *a*, Plate XII, fig. 1, thus making the house very comfortable and airy. The house which I am describing, and which may be considered a typical one, except that the Sakais are very adaptable to circumstances, using bamboo or sticks for timber, bark or leaves for the walls, &c.,

was situated close to the top of the hill, more than one hour's hard climb above the nearest water. It was surrounded by a felled space of about two acres, where the inhabitants cultivated their tapioca, maize, sugar-cane, and tobacco. The house contained, without my party, sixteen inhabitants, disposed as follows (Plate XII, fig. 2):—Division 1. An old man and his wife equally old; 2. Their son, aged about nineteen, and his wife; 3. A middle-aged woman whose husband was absent; 4. A man with two wives and two children, one by each wife, one child being about six years old, the other about two; 5. A man with his wife and two young children; 6. A raised sleeping place for two sons of No. 5, one about thirteen and one fifteen, both bachelors. When I arrived, the raised place, marked 7, was put up for me and three of my Malays to sleep on. Two other Malays took possession of the bed-place No. 6, whose proper tenants slept on the floor amongst the logs at 8, with my two Sakais. At 9 is a door in the end wall, and at 10 another cut in the slope of the roof. The dotted lines show the limits of the raised bed-places at 6 and 7; these are platforms, about 2 feet high, made of bamboo; the Sakais sleep on them without either mat or pillow—I found it quite hard enough with a double mat. The slighter black lines show the limits of each family's quarters; they are divided by very slight partitions of split bamboo, 2 feet high. The inmates sleep on the floor. The thick black lines, converging towards the stars, show the different hearths, each family having its own. It will be observed that two hearths are allotted to the division marked 4. I noticed in three instances where a man had two wives, each woman had her own separate hearth. These hearths are very simple constructions: first a mat of leaves about 3 feet in diameter is laid on the floor, over this is spread about 3 inches of earth, and a fire lighted, which once lighted is not allowed to go out. For although every Sakai carries a tinder-box, it is much easier to blow up a smouldering log into a blaze than to re-kindle it. Three or four long logs of suitable wood, each about 9 inches in diameter, are arranged so that their ends approach on the centre of the hearth, a small fire is lighted in the centre with sticks; the logs keep the fire for weeks, and as they burn away they are gradually drawn into the fire. The burning ends serve as a support for a saucepan, and the accumulated ashes below to roast tapioca and sweet potatoes in. As there are always several other logs lying about the floor, drying ready for use, it is not very easy to get about without knocking one's shins.

As soon as it begins to get light, the Sakai gets up and prepares his breakfast, some roasted tapioca, perhaps with a

stick of sugar-cane; the men and women sit in the doorways of their small places; if the woman has a child, he will probably be employed in disentangling his mother's hair with a comb (figs. 1 and 2, Plate XIII) or bamboo pin (figs. 3 and 4, Plate XIII), and—it is no use denying that these people are very dirty—destroying the animal life there found. In the meantime the fires will be all burning up briskly, for the mornings are very chilly on these hill-tops, and the Sakais sleep in the very scanty attire which they wear all day. After breakfast, some of them shoulder their ága, a sort of carrying basket slung on to the back like a knapsack, and with a parang or sumpitan go off into the jungle after food or firewood, or damma for torches, or whatever may be the necessity of the day. The rest stay at home and work about the house, making sumpitan darts, carving bamboo sticks into patterns, which bamboos are destined to hold some of the numerous necessities of savage life, and a bamboo joint which was required for use would seem imperfect unless ornamented. During all this time they always keep something ready to eat. They have, so far as I could make out, only two regular meal times, early morning and midnight; but during the day, if indoors, they are continually eating either sweet potato or tapioca, or sucking sugar-cane. Only once during my journey have I seen animal food in a Sakai house other than that which I introduced myself. This was part of a stag which had been taken with a belantay (spring spear), and which had been shared by several houses. In spite of the very deadly weapon with which they are armed —the sumpitan—they never search for game until everything else fails.

Those who had gone out in the morning generally return about 3 P.M., heavily laden with jungle produce. From this time up to about 9 P.M., eating, talking, and if there should be a good supply of damma for torches, perhaps singing and dancing, is indulged in for an hour or two. About 9 P.M. everybody turns in, only to wake up again at midnight, at which time the fires are lighted up again, and some more tapioca or sweet potato roasted and eaten, after which they again go to sleep until morning. This midnight supper seems to be an invariable custom; it occurred every night that I slept in Sakai houses.

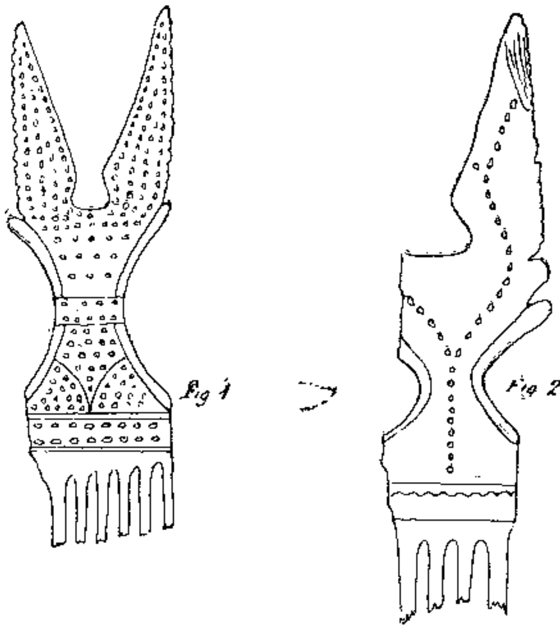
The Sakai Song and Dance.

On two occasions I was enabled to witness a performance of the song and dance by Sakais in their own style, once at the house of which Plate XII, fig. 2, is the ground plan, and once at another similar house.

The performance is commenced by a man who takes the

drum, a very rough instrument made from a section of a tree 2 feet 6 inches long and 1 foot 2 inches in diameter. This is hollowed out by burning and chopping until the circumference is about half an inch in thickness. Across one end the skin of a siamang (gibbon)—or of apparently any animal—is stretched and kept taut by means of rattan cords and wedges. This is the only instrument used in the performance. After about five minutes' beating of the drum to a very monotonous 1.2 time tune, another man gets up and performs a dance, or perhaps two men at the same time: this dance is a very simple performance of certain gesticulations, the principal of which is a sort of courtesy made once to every 1.2 beat of the drum; at the same time grotesque gestures are made with the hands. After about half-an-hour of this description of dancing, the men all squat about in convenient places on the logs, and commence to sing or chant in the same monotonous 1.2 time. The following is one of the dobokh, or songs. I wrote this down as it was sung, and got the more correct pronunciation afterwards; this is easily done, as one man chants a line, or rather word, first by himself, and then all the rest sing it in chorus :—

Sakai.	Malay.	English.
Jerlemoi	Gunong	Mountain.
Jerreboo	Bukit	Hill.
Tra-ap	Turong	To descend.
Cherook	Jalan	Road.
Al our	Ayer kechil	Stream.
Moug-alas	Chaukat..	Hillock.
Yung-bĕlah	Gunong	Riam.
Gass-ahr	Ditto	Ungus.
Yer-rail	Ditto	Chabbong.
Mah-wah	Ditto	In Ulu Burong.
Youg-yup	Ditto	Ditto.
Guss-aal	Ditto	In Ulu Kerlon.
Cheu-goat	Ditto	In Ulu Burong.
Laut-urrh	Ditto	Two months' journey from Kintah.
Jel-li	——	——
Yeu-yeel	——	——
Ber-rok	Ditto	Sungei Pĕrrang.
Lan-noh	Ditto	Ulu Sungei Riah.
Bĕrrap-pit	Ditto	Ditto.
Ed-joah	Ditto	Ditto Kintah.
Jah-goo	Ditto	Ditto.
Bĕ-nah	Ditto	Near Tambou.
Ba-kāh	Ditto	Kintah.
Tad-dah	——	Ditto.
Cheb-bĕarih	——	Ditto.
Tam-boon	——	Tambou.
Bĕt-eham	——	Name of a Malay village.
Chab-bārh	——	River Chŏh.



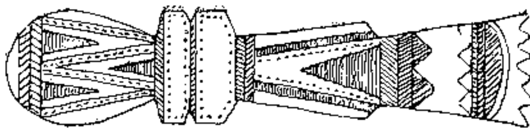


Fig 3

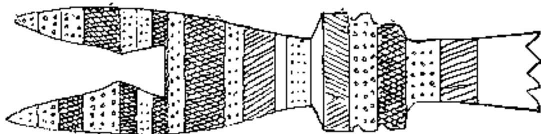


Fig 4

ORNAMENTED COMBS AND PINS USED BY THE SAKAIS

The song is closed by a long-drawn shout or cry something like "Heugh." From this it would appear that the Sakais' song is nothing more or less than a repetition of the names of a number of mountains, rivers, &c. This, in fact, is all that I could make of it, except that the names were said most emphatically to be those in the Sakai country. This has some little significance, as all these places are between the latitudes of 4° 30′ and 5°, and all in the Kintah watershed excepting the mountain called Laut-urrh, which was said to be two months' journey away, but this may be very fairly considered as a little indefinite. From the evidence of the song I should consider that it described a country of not very large limits, some of the places being still occupied by Sakais and some having been so originally; amongst the latter being Tambou, now a Malay village with cocoanut palms at least twenty years old, and consequently having been in the possession of Malays for that time, as Sakais do not plant cocoanuts.

After these songs have been sung for perhaps an hour, the women come forward and commence to perform; it can scarcely be called a dance, as they do not move from place to place, only go through certain evolutions as they stand. First they clap their hands in time to the drum for a few bars, at the same time repeating the syllables Sough! sough! sough! and then Chaep! chaep! chaep![1] perhaps six or eight times, each at the same time curtseying once to every beat of time rather low; then the arms are dropped to the sides, and the body is turned from side to side from the hips, and the arms allowed to swing round loosely with it, once to every beat of time; at the same time a deep curtsey is made as before: this is repeated about six times. It has a very pretty effect, as it is done by a graceful swaying movement. After this they stand still, with the exception of a very slight curtsey to every beat of time, at the same time one arm is placed akimbo, and the other held out with the hand loosely open, and in time to the drum the forearm is turned so as to present the hand with the palm alternately upwards and downwards with a very slight, at the same time graceful, movement: this is continued until the end of the song, when the whole process is repeated.

I could not discover that there was anything else in connection with the string of names. It may be that it describes some journey, or other incident, as the few introductory words would seem to intimate, but I could not make out anything to that effect.

Besides the drum they have a long bamboo flute with three

[1] These words are equal to "Yes! Yes! Go on! Go on!"—*i.e.*, encouraging cries.

holes, a sort of whistle also of bamboo, a Jew's harp also of bamboo, and a guitar with three strings made of fine rattans stretched on a large joint of bamboo. This last I have not seen in the Kintah district, only near the Perak River. None of these instruments, however, are used to accompany the dance or song.

Food.

The Sakais in a wild state eat everything in the way of animal food that they can get. Even snakes and lizards are not refused. But they do not appear to bestir themselves in the search of it until vegetable food is on the point of exhaustion.

The same applies to their fishing. Once in about three months a large party of them will make a journey of perhaps a week to a suitable place on one of the big rivers, and then by means of dams, &c., they will secure a large supply of fish and have a great feast; they do not understand drying it, consequently it only means a few days' feasting, whilst the fish lasts good.

The Sakais nearer the Malays cultivate tapioca, sugar-cane, and sweet potatoes. But M. De Morgan, I believe, found a tribe who cultivated only millet.

I discovered two manufactured foods. One was made from the tubers of a wild tapioca; these roots, if eaten in their natural state, are said to cause a sort of drunkenness (maboo) or perhaps sleepiness. The Sakais sink them to about 4 feet deep in the mud of a swamp; after they have lain there four nights they are lifted and brought home, and the women set to work to rasp the now soft roots up into a pulp, using a prickly rattan for a rasp. At this time they have a particularly sour and pungent smell, which I can only describe as a mixture of very sour milk and rotten eggs. The pulp is then put into a mat and the juice most carefully squeezed out. This is done by a simple lever, one end of a long piece of timber being put under the plate of the house, the bag of pulp placed under the lever, and a woman sitting on the other end soon expresses all the water. The dried pulp is then squeezed into a joint of bamboo and dried over the fire; it will then keep for a month. It is then quite a good food, though, of course, it has a very pungent sour smell. This food is called by the Sakais, *koyee.*

Another sort of seasoning, or sambal, as the Malays call it, is made from the seeds of a tree, called by Malays and Sakais also Prăh, and hence the name of the food is Serūm prăh—Serūm being the word used to express anything squeezed into a joint of bamboo. These seeds are sunk into a swamp for between three and four months, carefully enclosed in a sumpet (mat bag), to which a lifting string has been secured. They are then lifted

and pounded into a bamboo. The sambal will then keep for a great time; it is very good, having a taste between toasted cheese and fried ham. But of course the odour is very pungent; as, however, this is the case with so many of the Malay foods which one constantly eats, it is unnoticeable.[1]

APPENDIX.

Description of a Sakai Fruit Festival.

[Added after the Paper had been read.]

A few days ago I was invited by a Sakai chief—whose tribe, consisting of about sixty men with their families, inhabit some hill-tops about 1,000 feet above the level of the Kintah River at a place marked Tanjang Keukong on the maps—to his annual "Cheuteh," or fruit festival, which he had so arranged as to answer the purpose of a "house-warming," in respect of a new house which he had just built. I must premise for the better understanding of my description that this chief, and, in fact, all of the different tribes of Sakais that live near the Malay Kampong, are able to speak Malay more or less fluently, as they are in the habit of trading with the Malays for cloth, tobacco, rice, parrangs, beads, &c., for which they give in exchange tin, sand, or their own labour in felling jungle for the Malays; in these bargains the Malays cheat them most unmercifully. The Malay chiefs have also for a long time exercised a little authority over those Sakais that live within their reach, nominating their chiefs and giving them titles answering to the titles of their own chiefs in the times of the Rajas.

I was accompanied on this journey by another officer of this service, and by several of our Malay chiefs. After riding as far as the roads permitted, we went on for a good day's journey on elephants, arriving at the Sakai chief's ledang late in the afternoon. We found that the chief had got all his tribe together, and had furthermore some invited guests from the other side of the main range, that is, from Kelantan. These Kelantan Sakais were much finer-looking men, and had evidently not been spoilt by too much intercourse with Malays, as they were dressed only in their native dress, consisting of a long strip of bark cloth twisted round their loins and passed between the legs. As the Sakai chief had been awaiting my arrival for several days, which was more or less uncertain, he had not prepared his feast, and

[1] Mr. Hale's paper is accompanied by a vocabulary of about two hundred words and phrases, in manuscript, which is preserved in the Library of the Anthropological Institute.

we had to wait until the next night for the festivities. During the next day the men went off into the jungle and collected wild fruits: these were presented to us and our Malay friends, and the whole day was passed in eating jungle fruit and cooking a bag of rice that I had brought with me for the Sakais in preparation for the feast in the evening; we also procured a goodly stock of bark cloth, ornaments, and other articles, some of which are particularly interesting, in exchange for Malay sarrangs, knives, &c., of which we had taken care to provide ourselves with a stock, much to the disgust of the Malays, who considered that we bartered our ware at a much too low rate of exchange.

Rice and tobacco and some materials we supplied them with as our share to the banquet.

About 5 P.M. a large portion of the bare bamboo floor of the house was covered with banana leaves and the boiled rice heaped about on it at convenient distances; then, after the chief had prayed for some time over a cocoanut shell filled with live coals, on which was constantly placed pieces of aromatic gum and wood of different descriptions, the whole party fell to work at the rice, which very soon disappeared down their throats. After this, dancing, accompanied by singing and the music of a drum, an old paraffin tin and some bamboos struck on the floor of the house, was continued until daylight next morning. From the very primitive instruments of music used it might be thought that discordant noises would have resulted. This was, however, not the case; the empty oil can was suspended from the roof, but only very gently touched with the hand. My friend who accompanied me and I both considered that the effect was perfectly harmonious; the music of the Sakais is, in fact, very pretty, much more so than Malay music as a rule.

I took the opportunity to question the chief concerning his prayer, which he delivered in a queer mixture of Malay and Sakai, preceding each string of petitions by the expression "Sumbat," which he pronounced after having blown the fumes of his censer from his hand, most probably to the four winds, as he faced to four different points of the compass, pronouncing the word and blowing the fumes to each; he told me that the word "Sumbat" meant the same as Salamat means in Malay, *i.e.*, either "Hail" or "Peace be unto you." I asked him to whom he prayed; he said to the Hautues. Now Hautu in Malay may be taken to mean either "Ghost" or "Spirit" only—not God; the Spirit may also be either benignant or malignant. I then asked him to tell me what Hautu, and he said the Hautues of the forest, of the mountains, of the rivers, of the winds, also the Hautues of Malay and Sakai chiefs who had died, also the

Hautues of headache, of stomach-ache, the Hautues that caused his people to gamble, to smoke opium, and who sent all sorts of disputes and who sent mosquitoes. He prayed to these Hautues to be kind to him and to his people—to send plenty of food to eat, and not to send any evil things. He further said that Sakais do not pray to "Allah," that is, to God. The question undecided in my mind, as yet, is whether this worship was learnt from the Sakais by the Malay Pawangs of the present day who practise it, or *vice versâ.*

Explanation of Plates XI to XIII.

PLATE XI.

Fig. 1. Stone axe, of hard clay slate, found near Timiong, about two days' journey north-east of Kending Kintah.
,, 2. Sakai *belantay*, or spear-trap for large game, as used in Ulu Kintah.
,, 3. *Belantay* of the Perak and Kintah Malays.
,, 4. Section of a Sakai fish-trap on the Kintah River.

PLATE XII.

Fig. 1. Section of a Sakai house at Gunong Goumpi, north-east of Kending Kintah.
,, 2. Plan of a Sakai house at the top of Gunong Goumpi.

PLATE XIII.

Figs. 1 and 2. Ornamental wooden hair-combs, used by the Sakais in the mountains north of Kending Kintah.
,, 3 and 4. Ornamented bamboo pins for disentangling the hair, used by the Sakais north of Kending Kintah.

ETHNOLOGICAL NOTES *on the* ASTRONOMICAL CUSTOMS *and* RELIGIOUS IDEAS *of the* CHOKITAPIA *or* BLACKFEET INDIANS, CANADA. By JEAN L'HEUREUX, M.A., Interpreter.

[WITH PLATE XIV.]

SABIANISM has been the primitive mode of worship of the Chokitapia. They know and observe the Pleïades, and regulate their most important feast by those stars. About the first and the last days of the occultation of the Pleïades there is a sacred feast amongst the Blackfeet. The mode of observance is national, the whole of the tribe turning out for the celebration of its rites, which include two sacred vigils, the solemn blessing and planting