JOTTINGS

MADE DURING A TOUR

AMONGST THE

LAND DYAKS OF UPPER SARAWAK,

BORNEO.

DURING THE YEAR, 1874.

BY

NOEL DENISON,

FORMERLY OF THE SARAWAK GOVERNMENT SERVICE.

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1879.
TO

ARTHUR CHICHESTER CROOKSHANK, ESQ.,
(late Resident of Sarawak.)

WHO ENTERED THE SARAWAK GOVERNMENT SERVICE
IN 1843,

UNDER HIS RELATIVE RAJAH SIR JAMES BROOKE, K. C. B.,
AND RETIRED FROM IT IN 1873,

HAVING
HELD THE APPOINTMENT OF RESIDENT OF SARAWAK
FROM 1863 TO 1873,

AND
THRICE ADMINISTERED THE GOVERNMENT OF THE COUNTRY
DURING
THE ABSENCE OF HIS HIGHNESS THE RAJAH,

THESE
JOTTINGS AMONGST THE LAND DYAKS OF SARAWAK
ARE DEDICATED IN GRATEFUL REMEMBRANCE
BY
THE AUTHOR.
INTRODUCTION.

From 1870 to 1872, I held the appointment under the Raja of Sarawak, as Magistrate and Assistant Resident of Upper Sarawak, and in an ex-official capacity had many opportunities of meeting and associating with members of some of the different tribes of Land Dyaks or Dyak Darrat, principally with those of Gunong Serambo and others settled on the western branch of the Sarawak river.

The nature of my duties in a mining district, at this time actively worked by the Borneo Company, prevented my visiting (except in a few hurried instances) these Dyaks in their village homes, until 1871, when I ascended the southern branch of the Sarawak river, to its head waters at Pangkalan Ampat.

From thence I proceeded to Sennah, visiting the Dyaks of the same name, and after ascending and descending Gunongs Sodos, Si Munti and Menyerri, I found myself at the head waters of the Sadong river.

During this portion of my trip, I followed the trace laid down by Wallace the naturalist and traveller; I was too new to the country and its inhabitants to form any proper or trustworthy conclusions as to what I saw and passed through, but it is my intention to embody my notes, rough and meagre as they are, in the course of this narrative. In many places they describe a line of country which has been gone over but by two Europeans besides myself—Wallace in 1855, and Mr. Hay, a Government officer, in 1860, while in others again I have been but the only European.

At the head waters of the Sadong river, I made the Dyak village of Senankan Tumma my quarters for the night, and the next morning visited Sigow where Malays and Chinese were actively engaged in gold working.

Retracing my steps I came to Si Jijac, whence taking prau I descended the Sadong to Tumma Sungan, a village of the Tumma Dyaks, where I spent the night.

The next morning, continuing my descent of the Sadong river in a small prau, we entered the Sungan stream. After poling up this till the shallowness of the water prevented further progress, we struck across country, and after ascending and descending the Si Peddang mountain, halted for a mid-day meal at the picturesque Dyak village of Taring, at the foot of the Si Peddang.

After ascending Gunong Bombaru we made a short halt on the summit, at the village of the same name, and descending this mountain we made our way past the foot of Gunong Siboo to Sennah, which we reached at 5 p.m., and immediately taking boat, poled our way back to Pangkalan Ampat; the next day I descended the Sarawak river to my station at Paku.

This trip being hurriedly made, and fatiguing in character, prevented my throwing myself amongst the people as I should have wished. It awoke in me, however, a longing desire to see and know more of a country which abounded in magnificent scenery, and whose inhabitants, poor, neglected and ignorant as they were, had in their characters and habits much to interest me.

It was not until 1874 that an opportunity presented itself of making a lengthened stay amongst these people; in the interval I had done all I could to collect information from Dutch as well as English sources, regarding the Land Dyak tribes in Sarawak territory, and as I finally succeeded in visiting the whole of the tribes on the southern and western branches of the Sarawak river, some of the tribes on the Sekyam river in Dutch territory, as well as those lying between the Sarawak and Samarahan streams, and those on the Samarahan, I hope with all its faults due to my inexperience and ignorance of the Land Dyak language, this narrative may contain some matter of interest to those who look on the Land Dyaks as something better than mere beasts of burden, or created only for purposes of revenue, or to be bullied and swindled by idle, loafing, useless Malays, as is even now too often the case.
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I must crave the reader’s indulgence for what I am about to lay before him, I have had no opportunities in an official capacity of collecting information; my narrative, as I but too well know, will be found to abound in misstatements and perhaps inaccuracies. But if I have smoothed the way, and laid the foundation for other and better informed followers, my task will be done, and the time, trouble, and fatigue which has been brought to bear on collecting and compiling this narrative will be fully repaid.

Such information as I possess of the Land Dyaks is due to no Government aid, nor has the Government extended its hand to me pecuniarily or otherwise during a long and wearying march extending over 49 days through a mountainous and wooded country, where the paths were but Dyak tracks, over hill and through ravine, over batangs (trunks and stems of trees and saplings placed longitudinally as a path) and precipices, and often for hours together but the simple river bed, or the slippery stones in the course of some mountain torrent.

During two thirds of my journey I was accompanied by only two Malays, and with these I pushed my way from village to village; to the help and assistance of these Malays I owe much, and I can never forget how these men stood by me in moments of difficulty, trouble and fatigue. On almost every occasion I found the Dyaks willing and anxious to further my views by every means in their power, though procrastination and dilatoriness were their besetting sins. Their hospitality was not great, and owing to the absence sometimes of the Orang Kayas and headmen at their farms, provisions ran short, but as I had come in their midst without notice and unsolicited, this is hardly to be wondered at. The Raja’s Government was everywhere looked up to and respected, and the name of Sir James Brooke (The Raja Tua) is still recollected and his memory cherished and revered in many a lone Dyak hamlet perched on the summit of a rugged mountain or buried in the depths of some sea of jungle such as is perhaps only to be found in Borneo.

Beyond what has been written by Sir James Brooke, St. John, and Low, little has been published regarding these Dyaks. I shall therefore, in the hope that it may prove interesting, draw up a short sketch describing their position in the island of Borneo and in the Sarawak territory, their number under Sarawak rule, together with some of the peculiarities which distinguish them from the Sea Dyaks and other wild tribes.

Without wishing to enter into any controversy as to the origin of these or any other tribes which are to be met with on this island, I shall confine myself strictly to the Land Dyaks, proposing only that all my readers will agree with me that the Land Dyaks are distinct from other tribes in language, and in many of their habits, customs, religions observances and rites, while their history and traditions point to other sources of origin differing from those of the Sea Dyaks and other races in Sarawak territory.

In the short experience I have had of the Land Dyaks, I have found them with one or two exceptions truthful in the extreme, generally honest and straightforward in their dealings, though they can be cunning enough when it suits their purpose: they are reserved in their manners, and far from communicative to those with whom they are unacquainted, but having gained their confidence and opened their hearts with a little arrack they become talkative and free in their conversation. I do not consider them generous; all and everything I received from these people on my trip was paid for either in money, beads, tobacco, brasswire, &c, and on many occasions I was considerably a loser in my dealings.

The worst feature connected with the Dyak character is their temper; they are sulky, obstinate and sullen when put out or corrected, and they are exceedingly apathetic, nor does there appear any inclination on their part to rise above their low and degraded condition; all ambition or desire to elevate themselves or their children appears to have been trampled out of them by the years of tyranny and oppression which they have had to undergo at the hands of the Malays, and the only chance of improving this race is in caring for the children—the old men in my opinion are long past anything approaching to improvement.

When we consider what these Land Dyaks have suffered at the hands of the Malays and Sea Dyaks, instances of which I shall state in the course of this narrative, we shall find little to surprise us in their present degraded condition, and in the want of energy which distinguishes them in so marked a degree.
It is not my intention, at this early stage of my narration, to enter into the question of the condition of the Land Dyaks, nor to explain what steps, in my opinion, should be taken to remedy the present evils; suffice it to say that the whole Western branch of the Sarawak from Serambo to Tringus is under a Malay residing at Jagui, while the Southern branch, to the head waters of the Samarahan, is under his nephew, who resides at Pangkalan Ampat, while the Samarahan Dyaks have also a Malay in their midst.

_Kuching, January, 1875._

N. DENISON.
JOTTINGS DURING A TRIP AMONGST THE LAND DYAKS OF BORNEO.

CHAPTER I.

Geographical Position of the Land Dyaks on the Island of Borneo.—Locality of the Land Dyaks in the Sarawak Territory—Number of the Land Dyak Population—Revenue paid by the Land Dyaks—Origin of the Land Dyaks, Legends concerning the same—Traces of Hinduism among the Land Dyaks.

The first account we have of the locality of the Land Dyaks, is from the pen of Sir James Brooke. "The locality" he says, "of the "Land Dyaks may be marked as follows:—The Pontianak River, "from its mouth, is traced into the interior towards the northward "and westward, until it approaches at the furthest within 100 miles of the north-west "coast; a line drawn in Latitude 3° N. till it intersects the course of the Pontianak "river will point out the limit of the country inhabited by the Dyak Darrat. Within this "inconsiderable portion of the island, which includes Sambas, Landak, Pontianak, San- "gouw, Sarawak, &c., are numerous tribes, all of which agree in their leading customs, and "make use of nearly the same dialect."

The 3° N. Latitude must be a misprint, as this would embrace the whole Sarawak territory as far north as Muka, where Sir James must have known no Land Dyak tribes were to have been met with. 2° North is probably meant, and this would confine their limit to Latitude of Cape Datu, to the northward of which are no Land Dyak settlements.

Following the results of my own enquiry and the accounts given by Dutch writers, I would place the locality of the Land Dyaks between the mouth of the Pontianak river and 2° N. Latitude, and a line meeting these drawn from Longitude 111, would be the furthest easterd limit. This would embrace the whole of the Land Dyaks under Sarawak rule, and those of Sambas, Mampawa, Landak, Tajang, Meliouw, and Sangouw in the Netherlands-Indian territory.

All these Dyaks may be said to speak the same language; each tribe has, perhaps, its own peculiarities of words, idiom and pronunciation, and in some districts provincialisms may abound, but still the dialect of all these tribes is radically the same. I am borne out in the above opinion by the Dutch traveller Van Kessel, who, in his attempted classification of the Dyaks in the north-western division of Borneo, arrives at very much the same conclusion as myself.†

Locality of the Land Dyaks in Sarawak Territory. The Land Dyaks in Sarawak territory are found at Lundu, on both the western and southern branches of the Sarawak river, in the country between the Sarawak and Samarahan rivers, on the upper waters of the Samarahan, and also the Sadong river and its tributaries.

Beyond a casual visit I know nothing of the Land Dyaks in the Lundu Residency. I am indebted to the courtesy of Mr. Nelson, the Resident, for the following information regarding these people:

Four tribes of Land Dyaks are settled in Lundu, the Lundus of 9 families, the Selaccos with 91, the Laras with 61, and the Bows of 28. Sarn. &c.

The Lundu tribe was once large and powerful, but are now reduced to a mere fraction of their former number; the ravages of small pox in 1844 almost exterminated them, and their determined refusal to intermarry with other tribes is fast destroying the remnant. The Peninjauh Dyaks on the Saramo mountain assure me that the Lundus are an off-shoot from their tribe, who years ago left Saramo and settled at Lundu.

The Selaccos belong to a tribe settled in the Netherlands-Indian territory, who have crossed the frontier to avoid the tyrannical exactions of the Sultan of Sambas. The headquarters of this tribe appears to be in the neighbourhood of Gunong Raja; the Krokong

† Van Kessel quoted by Veth, Borneo's Wester Afdeling, Vol. 1, page 165.
Dyaks assert that in former times the Selaccos had their settlement at Gunong Kapor, near Bedi, on the Western branch of the Sarawak. Mr. O. St. John, who visited the Selaccos, tells me they are remarkable for speaking the purest and most grammatical Malay; using affixes and prefixes as if they had been brought up in a Malayan Grammar School, if such a thing exists. The women, I am told, have adopted the Malay dress.

The Laras are also from Sambas, the Lara district lying to the eastward of Montrado as far as the upper branches of the Sambas River.

The Sarawak has settled, I believe, at the head waters of the Lundu stream; they consist of a few families who have migrated from the Singhii Dyaks on the Sarawak river, and have been but a year or two in Lundu.

If we allow 4 persons to each family, we shall find the Lundus numbering 38, the Selaccos 364, the Laras 244, and the Sowa 112, making a total in the Lundu Residency of 756.

Mr. Houghton, the Resident of Sadong, informs me that in his Residency there are 37 villages; he estimates the number of married people paying exemption tax at about 1,400, and taking an average of 4 per family this would make 5,600 or say 6,000 as the entire Land Dyak population in Sadong.

We now come to the Dyaks on the western and southern branches of the Sarawak river; on the former we may reckon 12 villages, all under their respective Orang Kayas or head men, almost every one paying the village revenue direct to Kuching.

These villages are Sarambo, Bombok, Peninjau, Singhii, Grogo, Tambawang, Suba, Krokong, Jagui, Gumbang and Tringus, though we may classify these into 5 tribes viz:

1st, Sarambo, Bombok and Peninjau, whom we may call the Sarambo tribe; 2nd the Singhii tribe; 3rd, Grogo, Tambawang, Suba, Krokong, Jagui, and Gumbang and Tringus tribe; 4th, Gumbang, and 5th Tringus, as the Gumbang and Tringus tribes; the grounds of this classification I shall explain when describing my visit to these Dyaks.

In 1871 the Government ordered a census to be made of the Land Dyak tribes in the Sarawak Residency. I regret that I have not a complete return before me, but from the figures at my command I find that the Sarambo tribe amounted to men, women and children all told .... 954.

The Singhii tribe. Of this I have no figures, but from the number of families who paid the exemption tax in 1873, viz. 277 at 4 persons per family, I can reckon .... 1108.

The Sowa tribe, according to census in 1871, all told .... 1446.

The Gumbang tribe do do do .... 367.

The Tringus tribe do do do .... 477.

Making a total on the western branch of the Sarawak river of .... 4352.

On the southern branch of the Sarawak river and its proximity are 9 tribes. The 1st Sentah, 2nd Sempro, 3rd Sibungo, 4th Segu, 5th Stang, 6th Brang, 7th Sennah, 8th Tabiah, and 9th Sumban, tribes.

According to the census of 1871 I find the population of the tribes to be as follows all told.

The Sibungo tribe, according to census of 1871 .... 331.

Sempro do do .... 617.

Segu do do .... 462.

Stang do do .... 245.

Brang do do .... 317.

Sennah do do .... 605.

Tabiah do do .... 328.

Sumban do do .... 245.

Sentah tribe, I have no return for, but in 1873, 96 families paid exemption tax, making, at 4 per family .... 384.

Making a total on the southern branch of the Sarawak river of .... 3534.
We have now remaining 6 villages on the head waters of the Samarahan river, Simpok, Serin, Kumpang, Lanchang, Jinan and Mungo Babi; these I shall classify as 3 tribes, the 1st Simpok, the 2nd Serin, and the 3rd the Bukar tribe.

I have no census returns of these tribes, and I have again to arrive at an estimate by calculating the number of families paying tax. According to this

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Families</th>
<th>Per Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simpok</td>
<td>117</td>
<td>288</td>
</tr>
<tr>
<td>Serin</td>
<td>197</td>
<td>468</td>
</tr>
<tr>
<td>Bukar</td>
<td>117</td>
<td>788</td>
</tr>
</tbody>
</table>

Making a total on the Samarahan river of 1,544 families.

In estimating, therefore, the number of Land Dyaks under Sarawak rule, we may calculate on an aggregate of 16,186.

<table>
<thead>
<tr>
<th>Residency</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the Sadong</td>
<td>6,000</td>
</tr>
<tr>
<td>Residency</td>
<td></td>
</tr>
<tr>
<td>In the Lundu</td>
<td>756</td>
</tr>
<tr>
<td>Residency</td>
<td></td>
</tr>
<tr>
<td>On the western branch of the Sarawak river</td>
<td>4,352</td>
</tr>
<tr>
<td>Residency</td>
<td></td>
</tr>
<tr>
<td>On the southern branch of the Sarawak river</td>
<td>3,534</td>
</tr>
<tr>
<td>Residency</td>
<td></td>
</tr>
<tr>
<td>On the head waters of the Samarahan river</td>
<td>1,544</td>
</tr>
</tbody>
</table>

The revenue paid by the Land Dyaks and called the exemption tax is 3 passus of rice or $3 per annum per family or guards as it is called; by this is meant a married couple, the bachelors or boon-jangs, the backbone of the tribe, are free from any claim on the part of the Government. Many Dyaks evade paying revenue by marrying, and when the tax becomes due putting away the wife, and thus claim immunity of payment on the grounds of being bachelors. This divorcing of their wives is a very trivial matter amongst the Dyaks—an unlucky omen, a bad dream on the part of the husband or wife, or even of their parents is a sufficient excuse, and in this way the Government is defrauded of a good deal of fair and lawful revenue.

When Sir James Brooke first came into the country, the tax was but one passu of rice or 1 rupee (1/8); it was afterwards raised to 1½ passus of rice or $1 (4/2), it was again raised to 3 passus of rice or $2, which is still the rate at Sadong;—in 1872 it was raised to its present figure.

Such tribes as possess caves in which edible bird’s nests are found, divide the nests with Government. These nests are taken three times in a year—1st Buang burok, cleaning out the caves; in this take the nests are few and of indifferent quality; they are the perquisite of the tribe; 2nd Bunga jagong, which goes entirely to Government; 3rd Peniuda, this is the property of the tribe, and is, as is also the first take, divided amongst those who have worked in the cave to procure the nests, and is not the property of the tribe as a tribe.

When the paddy is ripe (branyi) the Dyaks bring in a small present to Government, Bunga taun, generally a fowl or two, a passu of rice, and a passu of rice pulut, a few eggs and some fruit; these are exchanged for a little arrack and tobacco.

It was an old custom with the Dyaks of the western branch of the Sarawak river dating from time immemorial, for Government to give them nothing for two years, these were called taun manang, doctoring years. On the 3rd year Government gave a little gold dust, and 2 fathoms of white cotton cloth to each of the Orang Kayas and Pengaras; this

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* Rice pulut—a peculiar kind of rice, boiled in pieces of young bamboo.
was called the "adat parsalin;" on the 4th year Government gave one or two jars "tam-payang pambisa or pabisa," worth about 30 cents each, to the Orang Kayas and Pengarans, and when the revenue was collected some white cotton cloth was distributed amongst the head people of the tribes.

On the southern branch the custom was different; the 1st year Government gave nothing, being taun manang—the 2nd year, parsalin, a baju and a head handkerchief to the Orang Kayas and Pengarans; 3rd Pambisa a few gongs or channangs were given, but no gold dust.

These customs have fallen into abeyance, why or wherefore it is difficult to say; they entailed little expense, and showed the Dyaks that the Government took some interest in them. I was repeatedly asked by the Orang Kayas and headmen why Government had abolished the custom.

In entering on the question of the origin of the Land Dyaks, and legends concerning the whether they are or are not the aborigines of the districts which they inhabit, I wish particularly to avoid any approach to an ethnological controversy, which is entirely foreign to my purpose.

It was my intention when visiting the Land Dyaks to push my way to a large tribe called the Sicongs, whose village is on Gunong Sinjang on the right bank of the Sekyam in Netherlands-Indian territory, though, as I shall explain in my account of this people, they as well as many other tribes in the interior, were once counted as under Sarawak.

The Sicongs had never been visited by any European connected with Sarawak; strange stories were told me regarding them by the Malays. I was assured my life was not safe amongst them, that the village was on an almost inaccessible mountain, that the people used poison to a great extent, and that as these Dyaks refused to pay revenue to the Dutch, who from the natural difficulties of the country were unable to compel them, my visit would probably be paid to a set of reckless savages without a shadow of law or government.

As I proceeded from village to village and discussed matters with the headmen and others of the different tribes, I was surprised to learn when I mentioned my intention of visiting Sicong that the whole of the Land Dyaks under Sarawak rule claim to have come originally from Sicong, principally under two leaders Trau and Stamod, and all the head men with one or two exceptions expressed a strong wish to accompany me to what they considered the land of their origin.

This circumstance seems to have escaped the notice of all the writers on Sarawak, and it was not until the completion of my tour and return to Kuching that I found that Groll the Dutch traveller* had learnt the following legend as to the origin of the Sicongs themselves.

"A crowd of seafarers, from whence coming is not mentioned, drifted in a large "prow, over an extensive water, and struck at last on the mountain Sinjang" (called also "by the Dutch authors Bajang, Krimbang, and Barejiek, though this must be wrong.) "After some time they discovered that the vicinity of the prow was dry and the water "gradually subsided. On this they left the prow but must quickly have perished from the "want of the means of existence had not a large grain of paddy fallen down near them "out of heaven, of which they were careful enough to eat only the half; the other half "was reduced into small pieces and planted. The grains they reaped were naturally only "as large as the pieces planted. In the meantime more and more land gradually came "to the surface, and the people always went onward with half of their harvest in hand "to consume, and the other half entrusted to the bosom of the earth to procure from it "new food. They multiplied and spread as the nature of the country permitted, over "Landak, Sanggow, &c., and the more outlying portions of the island.

Groll introduces this story by calling attention to the numerous traditions current amongst the Dyaks that in former times nearly the whole country except the summits of the highest mountains were under water and rose up above the sea level as separate islands, the Banjermassin Dyaks maintaining that for many years Borneo was but a small island, and what is now land was covered by the sea and the summits of the Parawaren and Bundang mountains were alone visible.

* Quoted by Veth, Vol. 1, Page 176.
request bestowed on him wisdom, and it was said that his offspring should rule over many lands as princes, which they did, for his sons were chiefs of small colonies. Tradition says this prince possessed no fixed residence, and that he could so contract himself as to be able to pass the night in the flower of the Tunjung shrub, meaning I take it that he was continually travelling and not particular as to his lodging. Under him Succadana flourished in trade and navigation; he died at a ripe old age, being buried on Bukit Laut. Panembahan Pundong Prasap or Tuntang Asap succeeded his father as 4th prince. The burning of large forests for open clearings is ascribed to him, and he collected the scattered population and was skilful in acquiring their esteem and affection.

His son, Panembahan Bandala, enlarged Succadana, watching also over the welfare of Kota Lama. Under his prosperous and on the whole peaceful reign Banjermassin and Bruni were visited by vessels from Succadana, though he waged a war against the Karimata islands, the ruler of which had ravished his bride, a daughter of a Dyak chief named Sambar, who must have given his name to the Southwest promontory of Borneo. The subjection of the Karimata islands may probably have been the result of this war, as we shall soon find them ruled by a governor from Succadana. Bandala on his death was buried at Bukit Laut.

As Bandala's son was in his minority, the late prince was succeeded by his brother Pangeran Anom, meaning in Javanese "young," who as he was called after his death Marhum Ratu (late king), must be counted a sovereign prince. He is therefore the same who is elsewhere called Panembahan Succadana; still there is a discrepancy, as he is occasionally spoken of as the son and not the brother of Bandala. Pangeran Anom ruled prosperously, however, enjoying great military fame, his greatest feat being undoubtedly his war with Sintang.

The chief of Sintang one Putan was the last male child of an old Dyak family, and his only daughter had been promised in marriage to Anom provided he sent within two months, according to custom, a bridal present of a gold nosegay of the value of two bunks. Anom travelled to Sintang to fetch his bride, furnished with a heavy golden nosegay having a large diamond in the centre, but her faithless father had in the meantime married her to another prince.

Pangeran Anom then declared war against Sintang, and collecting his prows issued from the Karbouw river and ascended the Mendouw to the interior. Passing Sangouw he called on the princes of Sekadouw, Sepouw and Blitang to make common cause with him unless they wished to consider themselves his enemies. All these small states, whose names have hitherto not appeared in history, must be reckoned as colonies of Succadana, the historical accounts adding that till now Sangouw had no other princes than Dyak chiefs, though this is difficult to reconcile with what has been said above regarding the origin of the Sangouw royal family.

On Anom arriving before Sintang a fierce engagement took place. Putan was soon put to flight, but one of the principal chiefs named Miannak, who conducted the defence of the left bank, where the town formerly stood and where the graves of the chiefs are still to be seen, offered a stout resistance and only yielded at last under the threat, that, if he did not immediately throw down his arms, Sintang should be levelled to the ground. Pangeran Anom made a moderate use of his victory, reinstating Putan in the government.

Panembahan Ayer Mala was the next prince; he, though long of age, had delegated the functions of government to Anom till the period of his decease. Ayer Mala protected trade and commerce, felled jungles, laid out ground for agriculture and built vessels.

The excavation of tin was carried on in his reign; the metal is found to this day in the vicinity of the Katuntong river, whose bed contains tin and iron ore. Panembahan Ayer Mala was called thus after a place above Succadana, where he is also buried.

Ayer Mala was succeeded by Di Barut, or in full Panembahan di Barut Suugi Matan. His reign was remarkable for two events, the founding of the now entirely decayed town of Matan, after which the Kingdom of Matan is still called although its remains are in Sintang, and the arrival of the first Mahomedan missionaries.

These were Arabs from Palembang, and it is thought first preached their faith about A. D. 1550. Di Barut remained faithful to his creed; he bore the character of being a
brave intrepid man, a great hunter, and so feared that at the sound of his voice troops of warriors trembled and obeyed. He died at a great age, about A. D. 1590, being buried at Lalong on Bukit Laut.

The rule of his son and successor Panembahan Giri Koesama, is remarkable in the history of Borneo in more than one respect. Mahomedanism triumphed in Succeedana and Matan; the prince embraced the new creed, and married, about A. D. 1600, Putri Bunku, daughter of Prabu Raja of Landak.

It has already been said that on the site of the present Matan, there stood a town, Ancra or Angar, the residence of a Patti who ruled in the name of the Sultan of Majapait. These pattis were probably the founders of the royal house that became independent with the fall of Majapait, and at the time of the introduction of Mahomedanism seven pattis had ruled at Angar, all bearing the name of Pulang Pale.'

The last of these princes dreamt he had found in his Kingdom a maiden of surpassing beauty. Burning with a desire to unite with her whose image had appeared to him, he caused her to be sought everywhere, till at length she was discovered in the village (dessa) of Salimpat in the person of one Dara Itam, who however refused to come to him, so that artifice had to be resorted to. Dara Itam was said to be a great doctoress; the prince, feigning sickness, had himself brought before her house in a boat, and after great persuasion, and the depiction of the prince's grievous condition, she was induced to enter the boat to see her patient; no sooner had she entered than the ropes were cast loose and the prince carried her off to Angar, where he married her.

Shortly afterwards a Banjermasskin Dyak, by order of his chief, took the head of a relation of Pulang Pale, who when he heard it swore he would give all he desired to that man who would bring him the head of the murderer. Ria Sinar, the former lover of Dara Itam, to whom she had been betrothed, gratified the prince's wish, and in return claimed to choose one of his wives; the prince, recollecting his oath, could not refuse, and although Dara Itam was ordered to blacken her face with ashes and charcoal, Ria Sinar recognized and claimed her, and took her to the village of Jiring on the Bentjuki river. On Dara Itam confessing to him with shame that she was pregnant, their marriage was deferred till after her confinement, when she brought into the world a son, who at her desire was called Abdul-Kahir, a universal Arab name meaning servant of the Almighty, so we may conclude that Dara Itam was already acquainted with the Mahomedan creed, the which her son afterwards professed.

Pulang Pale became half insane at the loss of his favorite wife, and at his death, the country fell into great confusion; the population had declined, and the chiefs or penggaras had retired, some to Java and Sumatra, others to Sambas and Succeedana.

On reaching man's estate, Abdul-Kahir shewed his adventurous character, and keeping in mind his royal descent, determined to found a new kingdom with the capital at Monggo; he collected the scattered population in the new village, and remained faithful to a promise he had made to his step-sister never to impose a tax in his country. He was the founder of the Mahomedan dynasty known in Bornean history under the name of Landak.

It may be urged that the above are but legends and traditions, mere fables, worthless from an historical point of view, so interwoven with wild and extravagant narratives and stories, that no dependence can be placed on them, and that therefore we must dismiss them as unreliable, and deceptive and useless as guides to the past of the Land Dyaks.

Granting a certain weight to attach to these arguments, we must still maintain that it is in legends and traditions, as well as in language, manners and customs, that we must seek for the early history of a people, and as regards these particular legends and traditions, they may be so overlaid with fable and romance, that it may be difficult and in some instances impossible in the present state of our information to define the borders which separate them from history.

But, if we consider the question of the traces of Hinduism among the Land Dyaks in all its bearings, we must I think arrive at the conclusion that the account we have given of these Hindu kingdoms, or settlements as they should perhaps be called, is fully in accordance with what we know of the existence of vestiges of Hinduism among the Dyaks, whether, as regards the stone figures, utensils and remains, which are and have
The Sarawak Dyaks have the same traditions and assert that many ages ago the whole country was under water and only the tops of the highest mountains such as Penyissen, Matang, and Sibungo were visible above the sea level. In old days they say ships and boats came right across from what is now the Sambas coast past the Sibungo range, to Sarawak. A small columnar mountain mid-way between Gumbang and Gadik, called Ji'mas, was then only just above water and prows used to touch there for ballast and big stones for anchors. What importance we may attach to these traditions and stories I leave geologists to decide, but it is very evident that the whole of Upper Sarawak has all the appearance of having been at sometime under, and exposed to the action of water.

Who, then, are the Land Dyaks and from whence have they come? This is no easy question to answer. I may sum up by repeating that the Sarawak Dyaks came in the first instance from Sifong, and if the legend quoted above can be believed in, they the Sifong came from across the sea.

The traces of Hinduism so thoroughly pervade the manners, customs, and religious observances of these Dyaks, that it seems superfluous to refer to them; Low, St. John, Chalmers and others have written and described them so fully, that it seems a work of supererogation to try to add more to the information we already possess from these sources.

Still the questions may be asked, how comes it that Hinduism so thoroughly pervades the Dyak customs and manners, both social and religious? to whom are they indebted for the same? and when and how came it to pass that the Land Dyaks were subservient to Hindu rule?

In studying the various works on Sarawak by English authors I can find no reply to the above questions; local tradition points to Santubong as having been perhaps an important Hindu settlement, and from the many gold and other articles of Hindu manufacture continually being found both there and in Kuching and its neighbourhood, this settlement might in a measure supply answers to the queries.

But there are even stronger evidences of the existence not only of Hindu settlements but of Hindu governments on the west coast of Borneo, and in laying an account of these before my readers I must take this opportunity of acknowledging the deep obligation I am under to Veth's admirable work "Borneo's Wester Afdeling" and the authors therein quoted, for much of the information I have been able to collect on this most interesting subject; in fact it is from this work that the following notes are copied and compiled.

Javanese history teaches us that the powerful Hindu kingdom of Majapait, which between A. D. 1299 and A. D. 1475 or 1478 (when it was subverted by the Mahomedans) exercised great influence over the Archipelago as well as Java, had many settlements on the neighbouring islands, amongst which Borneo seems especially to have been colonized by the Hindu-Javanese of Majapait.

Among Malay manuscripts we possess a remarkable list of numerous countries and states of the Indian Archipelago which were considered to owe allegiance to Majapait.

This list was communicated and discussed by Dulaurier in an article in "Le Journal Asiatique" June 1846 Pages 544, 71, entitled "Liste des pays qui relevaient du goyaumé de Madjapait a l' epoque de sa destruction en 1475" and if we may believe the above then not only must Banjermassin and Kota Waringin in the South and Succadana in the Southwest coast, (which is generally confirmed and acknowledged by many traditions) be considered as colonies and dependencies of Majapait, but also Pasir and Koli on the east and Sambas and Mampawa with the Karimata islands on the west coast.

According to another account, the countries in Borneo subject to Majapait were governed by seven Regents or Pattis, of whom the chief or Head Regent was settled at Angra or Angrat, which Tobias tells us was situated a few hours to the northward of Poutianak, and Gronovius considers as the capital of the kingdom which later gained the name of Landak, and which he identifies with the site of the present village of Mandor.

The other Hindu-Javanese regents seem to have been placed over Mampawa, Sambas, Sangouw and Sintang, while the fifth had his residence on the north coast, while the seat of the other may perhaps be found on the south and east coasts.
Dutch authors say that the traditions of the west coast of Borneo are unanimous in ascribing to Majapait the foundation of Succadana. Succadana is the only kingdom according to the above authority of which we have a continuous history. Although this history is greatly interwoven with fable, especially at its commencement it is worth quoting here, as even in its extravagance we can find traces of truth, though it may be difficult to define where fable oversteps history.

When Majapait fell, all the states subject to it on the west of Borneo, in whatever way acquired, seem to have been transferred to Succadana. The history of Succadana thus forms the centre for the west coast, until at least the rise of Pontianak.

I am again indebted to Veth for the following historical legends bearing on the introduction of Hindism into western Borneo, based as they are on the writings of Muller, Gronovius, Tobias, Netscher, Van Lynden and others.

Brawidjaja, of the royal house of Majapait, suffered from an infectious disease, and to prevent contagion was domiciled in a floating house or raft. A violent tempest tore the raft loose from its moorings, and carried the prince far out to sea, where he was exposed to great danger. The current drifted him to the mouth of the Pawan river (called Katapan) on the west coast of Borneo. The prince benefitted greatly by the sea voyage, bathed daily in the river, a small fish with the head of a cat called “adong,” or “blanguing” aiding materially his speedy return to convalescence by repeatedly licking his feet; an alligator called Sarassa providing his daily wants.

When convalescent the prince went hunting deer with two dogs he had brought with him. One day the dogs, barking furiously, stopped before a thick bamboo stem, into which the prince, after a long scrutiny, stuck his spear, which when withdrawn, there sprung to view from the opening a beautiful princess, throwing herself at the feet of Brawidjaja besought him to spare her and the bamboo.

The prince bore Putri Butan, as she was called, to his raft, imploring her to share his lot with him, and it may be inferred he had not long to sigh in vain. Brawidjaja had found no other sign of the presence of human beings except that here and there wood had been cut. He therefore again ascended the river some days’ journey further up, but with the like result, till at last, returning at a rapid pace, a water flower shot up suddenly above the stream, from whence a whisper issued asking “Brawidjaja, what news bring you from the upper country?”

Dropping his paddle the prince seized the flower with both hands; it opened, and the princess Lindong Buah stood before him. The same scene was now enacted as with Putri Butan; the prince obtained two wives, who appear to have lived together in peace, without jealousy, sharing between them the proofs of his affection.

Having now two wives, Brawidjaja built a house near where Kaping, the capital of Matan, now stands. Having laid out rice-fields, he again ascended into the interior, where penetrating further than he had hitherto done, he met with some Dyaks who at once hailed him as their king, explaining that they had long looked forward to a ruler, and he had come as one called; others say, that his teaching them the use of salt created this homage, and that this same necessary gradually extended his power. He appointed chiefs everywhere, who ruling in his name, paid him tribute. The people of Melilouw complaining of oppression by one of his deputies, he sent thither his son Gusti Likar, who settled there as Regent.

Visiting the spot where later flourished the country of Succadana, and prompted by the beauty of the situation, Brawidjaja erected a residence and collected persons together there, so that he may be considered the founder of the place. He spent the last years of his reign at Succadana, and died there, being buried on the neighbouring hill Bukit Laut, having done much for the civilization of Borneo.

Brawidjaja was succeeded by his eldest son Raja Bapurang, who gave the rule over Tajan in feudal tenure to his younger brother Pangeran Mantjar. Many Dyaks now settled at Succadana, Bapurang at the same time enlarging the former seat of government, now generally called Kota Lama. His daughter married the Regent of Sangouw, whence sprung the royal family of Sangouw.

Bapurang on his death was succeeded by his son Pangeran Karang-Tanjung, who was the first prince who took the title of Panembahan. Like Solomon, the Almighty at his
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What the apostles of Mahomet and their converts had left undone, time and nature would have completed; three centuries and a quarter would have almost entirely obliterated the vestiges of temples and buildings, and left us to seek in the language, customs and religious observances of the people for the only trace of the predominance of the Hindus on the western coast of Borneo.

Those Hindus who remained faithful to the creed of their forefathers, would doubtless when the mass had embraced Mahomedanism have retired into the interior, and in jungle homes, with perhaps Dyak wives, have continued the rites of their religion, worshipping and adoring the idol they had brought with them. In time these refugees would die out, no new converts would be made, and the idol, uncared for and neglected, would be overgrown and forgotten. The tribe amongst whom the idol or idols had been left would move to other farming grounds, and thus the very origin of the stone figure would be lost; in the course of ages another tribe would settle on the abandoned grounds of those who had moved elsewhere, and the discovered figure would be looked on and revered as the work of spirits.

In the course of my narrative I shall point out how all the Land Dyak tribes in Upper Sarawak have continually shifted their settlements. Tribes which at one time were settled on the Sarawak river are now miles distant on the Sekyam—thus prior to A.D. 1848 a Hindu stone was found at Batu Kawa on the Sarawak river about 6 miles above Kuching;—the Sarambo Dyaks, who are now those nearest to the spot where the stone was found, knew nothing of its existence nor have they any traditions as to its origin—but there is a tribe of Land Dyaks, the Sipanjangs who have years gone past migrated to the Sekyam but who were settled at Rantu Panjang, nearer Batu Kawa than the Sarambos now are, before the Sarambo Dyaks came into Sarawak waters, and it is just possible that with the Sipanjangs may still exist some tradition of the origin of this Hindu stone; at all events it is more likely to be found with them than with the Sarambos, though the Sipanjangs again may only have supplanted in their turn some earlier tribe.

I may add in conclusion that many important traces of a Hindu occupation of Borneo are to be met with in various parts of the island.

Not many years ago the remains of Hindu idols were to be seen at Sangow, on a hill on the right hand branch of the Sekyam river, in the vicinity of the capital, but which have now disappeared. They consisted of a rude Ganesa, a Nandi, and a Lingam, and were sketched in A.D. 1823 by Muller, the Dutch traveller; nothing now remains on the hill but the traces of a sandstone wall. A little higher up on the same side of the river, an inscribed stone was met with called Batu Sampei, of which two drawings were taken by Muller and Van Henrici conjointly—and on the other side of the river, on the so-called Mungo Batu, a mass of ruins of baked red stone was also discovered. The inscription on the inscribed stone was taken to be Kawi, and it seems from Tobias’s official report that Millies attempted the following translation, the accuracy of which however may be taken as doubtful:—“Senkala” or the year “110, this excellent work terrifies the soul and makes known the three destinies: life, death and paradise.”* This may mean Brahma, Vishnu and Siva, for the Hindus while acknowledging but one great first cause, observed at an early period that the three chief leading features in the phases of nature were creation, duration or preservation, and decay, which they personified and individualized under the names of the above Gods.

The traveller Van Henrici proves Hindu remains to have existed at Margasari on the Negara river in the upper districts of Banjermassin, regarding which a tradition is interwoven of a veritable colony of Hindus (Orang Kling) who had existed in that country, and I cannot do better than sum up this long digression by extracting the following from Dalton’s “Essay on the Dyaks of Borneo” † in which he says, writing of Waghoo on the Coti river 400 miles from the coast:

“I have seen the remains of temples and pagodas similar to those found on the Continent of India, bearing all the traits of Hindu mythology; I cannot be mistaken, having travelled in Bengal as well as the Coromandel coast, likewise over most parts of Java, where such remains are common, besides I have with the fac-similes of several temples

* Veth, Borneo’s Wester-Afdeeling Vol. 1, pages 45 and 46.
† Moor, Notices of the Indian Archipelago, pages 41 and 42.
"discovered on the latter island, with prints of many of the pagodas in India. The re-
sembleance is exact, as are the images on statues which are found in precisely the same
position as they are to be seen in Continental India, Java, and some other islands of the
Archipelago. I have seen some hundred stone images of such description, and many of
brass; the latter however are not so common, as I have reason to believe the Dyaks melt
those of that metal to fabricate fish-hooks, rings and other articles of decoration. In most
of the pagodas and temples, both within and without are to be seen, in tolerable good
preservation, hieroglyphical characters used by the Hindus, many of these, as well as the
images, are much broken and defaced by the agis or Mahomedan priests, and their followers
the Arabs, who, will tolerate no absurdities but their own."

Again, in the Journal of the Indian Archipelago, in a paper entitled "Journal of a
Tour on the Kapuas in 1840." I meet with the following:—

"From Sangauw we set out to visit a rock with inscriptions on the right bank of the
Sekyam. It is now called Batu Tulis, formerly Batu Sampeh, because the chiefs and
other in previous years always stopped here in ascending the river. About ¼ of a mile
above the mouth of the stream we came to a small rocky glen—here we stopped and
ascended the bank."

"At the distance of between 15 and 20 rods from the bank of the Sekyam and at an
elevation of some 30 feet above the level of its waters we reached the spot. We had
heard of the inscription at Pontianak, but always imagined that it was to be found on
some stone or stones belonging to the ruins of some sacred edifice. What was our sur-
prise, then, to find the letters cut in a solid perpendicular rock about 12 feet in length and
6 feet in height, extending quite across the ravine over which the water was falling in a
liquid cascade. The space covered by the characters is about 6 feet by two of the per-
pendicular surface of the rock. The general opinion here amongst those who venture
one, is that the language is Sanscrit and the inscriptions are the relics of Hinduism.
Confirmatory of this opinion, it seems to us, is the fact that on the SpaU, another branch
of the Kapuas a little further up, have been found rude images of the sacred Cow. A
few years since slabs with inscriptions and the image of the female sculptured in stone
were taken from the vicinity of Sangauw, and shipped for Batavia, but the vessel was
lost on the passage." Journal of Tour on the Kapuas in 1840, Journal Indian Archipelago
Vol. I. N. S. Page 32.
CHAPTER II.


On the morning of the 25th of July, 1874, I started to ascend the Sarawak river on my long contemplated trip amongst those Land Dyaks who form a part of the Residency of Sarawak Proper.

My party consisted of four Malays who composed the crew of my boat, a common up-river “Jalur Dyak,” my boy Kassim, and a Malay Inchi, a man who had some knowledge and experience of the Land Dyaks, having formerly been in charge of them, and on whom I looked as my guide for he was well acquainted with the country and the localities of the different Dyak villages and tribes.

At about 1 p.m. we reached Ledah Tanah, called thus, from its being a projection or promontory at the junction of the southern and western branches of the Sarawak river. There is a tradition, I believe, that the town of Sarawak was once established on this spot, on the other hand the Sipanjang Dyaks of Sekyam told me they or rather their ancestors had once farmed here, and their settlements had extended as far as Rantau Panjang lower down the river on the left bank, and they claimed having planted the fruit trees which are scattered about here and there in the neighbourhood.

Ledah Tanah is celebrated in the early European history of Sarawak. In 1840 Sir James Brooke joined Macota’s forces here, and aided him in suppressing the rebellion which had broken out against the then ruler of the country—Rajah Mudah Hassim, an act which eventually led to Sir James acquiring the territory of Sarawak.

A short distance up the southern branch there issues from the right bank a small stream from whence the larger river now takes its name. Continuing the ascent of the western branch we passed Mungo Panchur, where the rebels in the above conflict had a fort, and at 3 p.m. reached Belida.

This place was the key of the enemy’s position, and it was here that the rebels met with their total defeat at the hands of Sir James. A little below Belida on the left bank is a small stream called Lobok Kradang; it was to the head of this stream that Sir James took his yacht’s gig, and drawing her over some yards of intervening land, launched her again on the Sekundis stream, issuing from thence above Belida he attacked the rebels and inflicted on them that blow which resulted in their destruction and the close of the war.

After the Chinese insurrection in 1857 when Kuching was burnt to the ground, a fort was erected here and an European officer administered the Government in the district, this continued till 1861 when the officer was withdrawn, and a native police force left in charge; in 1871 the fort was entirely dismantled and the material transported to Paku to enlarge the Government station there.

Facing Belida a little higher up the river is the now abandoned village of Siniawan which was close to the water at the foot of an eminence called Gunga Kumi. Before the war referred to above, this was a flourishing settlement boasting a considerable Malay population, but being situated in the centre of warlike operations it suffered severely, and at the close of the war completely dwindled away, the population retiring elsewhere, and giving over its possession to the Chinese, who, before erecting a new settlement for themselves burned up the former buildings. In 1856 Siniawan was again a prosperous Chinese village with some 300 or 400 inhabitants, in the year following it was totally destroyed by the Malays and Sakarran Dyaks, who, when the Chinese were driven from Kuching pressed on their rear, and on the Celestials making a stand here and at Belida drove them out with fearful loss. Nothing now remains to mark the site of
these settlements; one or two Chinese are eking out a bare existence by cultivating small
gardens, but the whole place is abandoned, and nature in the form of lalang grass, and
secondary jungle has obliterated all traces of its past prosperity.

I now landed on the right bank to commence my ascent of the Serambo mountain as
The Serambo tribe of Land Dyaks. On this mountain 1,700 feet in height are the three villages of Bomlok,
Peninjauh, and Serambo, the last of these is known to the Dyaks of the
western branch as Broich and to those of the southern as Se Karuch.

The mountain has been so frequently ascended by Europeans, and the ascent and its
difficulties so often and so fully described that I shall pass over this portion of my journey.
The ascent took me about an hour, and the upper part from the immense boulders that
have to be climbed over and surmounted is particularly fatiguing. The first village met
with is Bomlok, and then Peninjauh—Serambo lies on the other side facing south.

I took up my quarters in a small wooden house erected by Sir James Brooke as a
country house on a shoulder of the mountain called Si Dampul, here a portion of the
Peninjauh villagers had formerly a settlement, but the late Rajah purchased their fruit
trees and they moved lower down.

I now found I had started on my tour at a bad time of the year, most of the Dyaks
were absent at their farms, the Orang Kaya of Bomlok and Serambo amongst the num-
ber, while the house of the Orang Kaya of Peninjauh was tabooed or pamali (peniakit)*
owing to the sickness of his child, and it was nearly 7 p. m. before this headman put in an
appearance. The best time of the year for visiting the Land Dyaks would be in the months
of February, March and April, when they are cutting, gathering, and storing the rice crop,
and it is then that the great feasts of Nyipaan, (the feast of first fruits) Makan Taun, Man
Sawa or Nyitungid and Nyipidang Menyopong occur, and the visitor would then find the
people congregated in their villages.

At the period of my visit the felling of the jungle for new paddy clearings was
being carried on or about completed, which a little later would be burnt off, the people
living principally in temporary dwellings near the scene of their work. The Dyak farm-
ing-grounds or farms as they are called, (though this word must not be used in our sense,
rice-lands would be better) are generally far distant from the village, and are changed each
year, in fact the Dyaks after farming a tract of land, abandon it for some seven years, and the
result of this wasteful system of cultivation is, that each tribe requires and claims to possess
an immense extent of jungle, regarding which there are continual inter-tribal disputes.

I shall now proceed to give an account of three villages on this mountain, which
I have already classified under one tribe as the Serambo Dyaks, for the reason that these
villages under separate headmen, and distinct and independent in their internal organiza-
tion are from one and the same stock, and though living at slight distances from one
another consider themselves the same people.

The Serambo tribe is the largest and wealthiest on the hill, it is under Orang
Kaya Semassa Mita, it is taxed in 1873 on 80 families or "lawangs" and as well
as all families of the other Land Dyak tribes pays 3 passus of rice or $3 per family,
these then at $3 pay ... ... ... ... ... $240

In addition to this the tribe paid Government in 1873 6,000 birds-nests† as
their share weighing 96 catties sold at $3.05 ... ... ... ... "292

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The Peninjauh village under Orang Kaya Muda, Nijoh was taxed in 1873 at
33 families or "lawangs" which at $3.

No nests are paid.

| TOTAL | $99 |
|--------|

Carried forward $631

* Pamali Peniakit or Parich Beruri or Parich Berandam as the Dyaks would say is the taboo of a
village or house for sickness for a certain period which varies in duration. In the present instance it
was for the Orang Kaya's child—Pamali is a Malay word, the Dyak is Parich.

† The principal caves where the edible birds nests are found by this tribe are those of Sijang, Staat,
Utak Mawan, Utak Jimbeng and Utak Plindak. The Sipang caves yield the greatest number of nests
and the Staat caves a better quality.
The Bomok village under Orang Kaya, Sitiya Bisi was taxed in 1873 at 30
families or “lawangs” which at $3 ... ... ... ... $ 90
No nests are paid.

The annual total revenue in 1873 of the Serambo tribe being ...$ 721

The Orang Kaya of Serambo, Mita, has from his youth up been a trouble to the
Government, he is a lying, shuffling, unscrupulous, cunning old blackguard, addicted to
drink and quite as willing to impose on his own people as on the authorities. Mita alias
Pa N’ Alten was dismissed from his position as chief of the tribe by Sir James Brooke
for the part he took in the Chinese insurrection, and Pa Nujume substituted. Mita was
not re-instated till 1866.

Nijoh, the Orang Kaya of Peninjauh is a very different stamp of man, willing, cheer-
ful and obliging, he was constantly visiting me at Paku and I always found him straight-
forward in his dealings in fact as good a type of a Dyak headman as any in Upper Sara-
wak.

I know little of the Orang Kaya of Bomok; he generally kept very much to him-
self, seldom visiting the Government station, and in the execution of any duties with
which he was entrusted he was slow, evasive, procrastinating, and usually gave me trouble.

The accounts of these Dyaks as regards their paddy crop is the same oft-repeated
story of its insufficiency, and not being enough to supply the villager’s own wants. The
miserable system of cultivation, and the delay and procrastination attendant upon waiting
for propitious omens continually causes the Dyaks to lose the best days of the months.

To those of my readers who are interested in the pedigree of the Land Dyak tribes I
would refer them to Appendix A. Chapter II. where will be found the table of descent of
the Serambo and Singhi tribes as given me by these Dyaks themselves.

On asking the Dyaks whether they brought the custom of head-hunting with them
from Sikong, they replied when they first came from Sikong they only took the hair (the
sculp I suppose) but a Peninjauh woman one Si Tugi told them it was no use taking hair
only, the country was put to shame by this half measure, why not take the whole head of
their enemies? Their enemies in those days were the Tropings near Sidin, whose Rajah
was Sobing, but they had others also such as the Tawangs, Trebongs, Si Puttongs, Si
Taddan and Si Pugit Dyaks, who also all came originally from Sikong, and were known
as Dyak Lallah who was a relation of Stamod’s.

The Serambo Dyaks say they will not take a head from a corpse. On this account
they obtained few heads during the Chinese insurrection. They tell a story of Tabiah
Dyaks during the insurrection, killing and taking the head of a Chinese whose companions
came up afterwards and hurriedly buried the body. Some Sakarros (Sea) Dyaks who were
following the Chinese receiving the newly made grave, opened it in hopes of getting the
head, and were disappointed for their trouble.

The Dyaks on this hill burn all their dead, and not only those of the better class as
some seem to imagine, the scale of prices is arranged to suit the means of all, the lowest is
four tampayangs, and rises in proportion to the wealth of the deceased. Peninjauh and
Bomok have no sexton (belal or peniun) and are therefore dependent on Serambo for this
official, the office is hereditary, but the children of the late sexton of the above named
villages refuse to act.

From all I can learn regarding marriage among these Dyaks they may inter-marry
where and with what tribes they choose, but they all seem to prefer marrying in their own
village, the women object to being taken from their homes, and the men to following their
wives as is the Dyak custom. When a Dyak marries he enters the family of his wife,
and lives in her parent’s house till the couple set up for themselves, which is generally not
for some time afterwards, though in some cases when the bride is one of a large family, or
the husband has others dependent on him, this custom may be reversed, and the woman
go over to the man’s dwelling.

The Serambo tribe refrain from eating beef, and this is the case with all the tribes, in
some instances deer is tabooed food, except for boys and women and this applies particularly
to the Singhi and Bukar Dyaks, who will not allow a deer to be cut up in their villages;
the bull and cow are in fact forbidden as food by all the Land Dyaks of Upper Sarawak.
Early the next morning I walked through the three villages occasionally entering the houses and talking to the occupants; many houses however stood empty, their owners being absent at their farms. The Orang Kaya of Peninjanah excused himself from inviting us into his dwelling, the building being still under "pamali."

I found the villages just as dirty as ever, filth and refuse had accumulated under the houses, and pigs, dogs, and fowls seemed to enjoy revelling in the accumulated mass.

The village of Serambo has two head-houses with an aggregate of 95 heads, Bombook and Peninjanah have each a head house, the former with 41 heads and the latter with 129. No Land Dyak tribe, say the Peninjas can compete with them in the number of skulls.

The Coffee planted by the Dyaks on this mountain by order of the Government has entirely failed, some of the stems of the trees have grown to a great size but they are now attacked by a grub or worm that bores in and around the trunks of the trees.

As the dress of the Serambo Dyaks is similar to that of the Singhis and the Sauhs, I shall defer a description of the same till I reach the latter tribe. I could obtain no specimens of native carving in the village, though doubtless they are to be met with.

I left Serambo village in the afternoon in a very heavy shower of rain which made the large stones to be traversed slippery and dangerous. On my way down attention was called to the flat stone described by St. John in his "Forests of the Far East." When water is found in the hollow of the stone's top, it portends a sickly season for the tribe, of course if it rains it is full, but according to the Dyaks the water soon dries up, it is only when sickness portends that the water remains.

In concluding my account of this tribe I may add that the three villages are surround-
ed by the finest fruit-trees, and that although these Dyaks plant only a few vegetables for their own use, they are not badly off, especially the Serambo, who are wealthy on account of their birds nests, and the Dyaks of these three villages are good boat-builders and boatmen. These villages from their being the nearest to Kuching, and from the fact of there being a bungalow on the mountain have been more visited by Europeans than any other tribe. I have often regretted that no visitor's book has been kept at the bungalow, for it would have registered some distinguished as well as notorious names such as, for instance, Sir James Brooke, Keppel, Wallace, Ida Pfeiffer, and Theresa Longworth, alias Lady Avonmore, &c. &c.

A three miles walk over an undulating country on a fair path brought me to the Chinese village of Paku, where is stationed the Government officer in charge of the district. The fort as it is called is a small block-house on a hill which commands the village, and at the foot of the hill is the lock-up, Court-House and quarters for six or eight policemen. The duties of the officer in charge here are purely magisterial, and his jurisdiction extends over the Chinese settlements of Jambusan, Bau, Busu (where there are also Malay kampong) and Bedi, together with Tegora some 12 mile distant where there is a large population of Chinese, Malays, and Sambas Dyaks employed by the Borneo Company in excavating cinnabar, to be transmuted into quicksilver at their furnaces there. The Magistrate of Paku has also to keep a watchful eye over the Hué or Secret Society whose head-quarters is, and always has been among the gold miners at Bau, and which Hué is a branch of the larger one at Sambas.

The Hué or Secret Society has always been a sore in the side of Sarawak, it seems impossible to suppress it, notwithstanding that Government has taken the strongest measures with a view to its eradication. The Hué has still its perfect organization, and its power increases and decreases in proportion to the number of Chinese in the district. It may be said that nearly every country-born Chinese in Upper Sarawak and many others belong to this Society.

It was from Bau that a large and flourishing settlement, that in 1857 the Hué organized its attack on Kuching which led to the destruction of the capital. Again in 1869 the Hué raised its hand in opposition to the Government, and murdered an informer in a barbarous and almost open manner. Strong measures were at once taken by the Resident of Sarawak then administering the Government during the Rajah's absence, and thanks to the energy displayed by the Assistant Resident in charge of the district, the whole of the headmen were arrested. I accompanied him on this duty, and hope some day to write a short account of what was then done. By an unlucky oversight, the books, papers, and registers of the Hué were not seized. Though the house in which they were known to be
secreted was thoroughly searched, they could not be found, and it was afterwards learnt that they had been placed between two planks in a bed place, which had been turned upside down in the search. The headmen were all imprisoned, and when their respective terms of punishment had expired, were banished the country, but when in charge at Paku I well knew that orders had arrived from the head Hué at Sambas appointing new officers and re-organizing the Society.

I have stated that nearly the whole Chinese population of Upper Sarawak who are all again connected with the Sambas Chinese may be said to belong to this Hué, it is therefore no easy matter to suppress, as the great Sambas Hué aids and abets it; such is the terror that the Chinese have for this Hué that it is almost impossible to induce them even to speak of it.

The best plan to adopt perhaps would be to allow of the existence of the Hué, under a strict regulation that every member should be registered in the police books and every one found affiliated without notice to the Government should be hanged. It is most necessary to keep a strict and severe rule over these societies as their power for mischief is great in the extreme, and there is no knowing to what lengths they may not proceed.

As the law now stands in Sarawak the simple fact of a man belonging to the Secret Society would entail his death, but this law is practically a dead letter, and would be almost impossible to carry out from the difficulty of procuring proof, and as very many of the Chinese have been affiliated before entering the country, and cannot leave the Hué after once entering it, the law of the Hué for such an offence being also death, they find themselves in an awkward predicament.

In a shifting mining population such as that of Upper Sarawak, where the Chinese are continually passing and re-passing the frontier, it would be a troublesome task to carry out a system of registration, but it seems the only solution of the difficulty.

The Chinese population of Upper Sarawak when the last census was taken in 1869 amounted to 1111 souls, this was however before the Borneo Company had engaged in mining operations at Tegara; in 1870 the number had greatly increased though in the last year or so, it may have slightly fallen off. The Chinese throughout the district are all more or less interested or engaged in mining pursuits whether it be antimony or cinnabar working for the Borneo Company, or gold mining on their own account. In this last pursuit they are scattered over the whole face of the country, though Bau is the chief gold mining settlement.

The export of ore the produce of the mining operations carried on by the Borneo Company in Upper Sarawak amounted in 1873 to:

<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sulphide of Antimony</td>
<td>1,667</td>
<td>$88,197</td>
</tr>
<tr>
<td>Oxide of Antimony</td>
<td>342</td>
<td>10,372</td>
</tr>
<tr>
<td>Quicksilver</td>
<td>1,505</td>
<td>86,353</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$185,284</strong></td>
<td></td>
</tr>
</tbody>
</table>

The royalty received by the Government on these minerals amounted in 1873 to £3,000 for the Antimony, and £1,000 for the quicksilver, thus in all £4,000, which at exchange of 4/2 would give $19,200 which may be taken as the Government revenue for 1873 for the minerals in this district, the gold workers paying nothing.

But, to resume, after enjoying the hospitality of my brother officer at Paku, I pushed on the same evening to Jambusan where I was the guest for the night of the Borneo Co's employe who is stationed here, and the next day proceeded to Busu, where I met my boat which had in the meantime ascended the river, my destination being the Singhi tribe of Land Dyaks.

Busu on the right bank of the Sarawak river is about 25 miles from Kuching and the landing place for this part of the country, the river being navigable so far for praus loading 30 koyans; it is from this place that the whole of the antimony ore raised by the Borneo Company is shipped to their godowns in Kuching.

A few minutes pull from Busu brought me to the landing-place of the Singhi Dyaks whose village is on a mountain called Singhi by Europeans and Malays, and Tingga by the Dyaks. An hour's walk over what is good ground in fine weather, but, which would be slippery and treacherous after rain
brought me to the foot of the mountain 1695 feet in height, on a shoulder of which about half way up is the village of Singhi or Singrai as the inhabitants would call it.

The ascent to the village is steep, but the stones or boulders being small and placed close together, climbing here does not entail the fatigue attendant upon ascending Serambo. I took up my residence at the Orang Kaya’s house who produced his best mats and beat his largest gongs and chauangs to show his pleasure and enjoyment at seeing a European in his dwelling.

Before describing this village and its inhabitants I shall give a short account of the history of the Singhi tribe, at the time of their first coming under European rule.

In 1842 the tribe was estimated at about 800 males, the inaccessible position of their village had protected them from the attacks of Malays and Sea Dyaks; they had never been overthrown and ruined like the other tribes and were consequently wealthy and independent.

At this period of their history their chief was one Pa Remban, an able, bold, unscrupulous man, whose name even now is rarely mentioned by the Land Dyaks without a certain respect, arising from fear, caused by the recollection of his many daring and sanguinary deeds.

Sir James Brooke in his efforts to suppress head-hunting amongst these Dyaks had repeatedly cautioned this man and his panglima or head warrior, Si Tummo, against their mal-practices and had pointed out to them that he had fully resolved to maintain his policy and that the result of a continuation of their disobedience and defiance of his authority would lead to the very severest measures being taken on the part of the Rajah’s government. This was imperative as Pa Remban was not only a talented but a dangerous man, his influence extending during a life time of 60 years and a rule of 30 had been ruinous to the Dyak character, and he exercised such power not only over his own people but even over the Sauh tribe, that it would sooner or later have become a question who was to rule the Dyak country.

Finding Pa Remban pay no heed to his remonstrances Sir James deposed him and as a large proportion of the tribe were attached to a chief named Bibit, he was substituted as Orang Kaya. Pa Remban taunted this chief with his want of courage and dared him to go on the war path with him. On this Bibit took a head from a tribe far out of the Sarawak territory. Pa Remban on the other hand sent 40 men to Simpoeke, who confounding friends with foes took 5 heads from the Sarawak tribe of Sigu, who retaliating took 2 from the Singhis.

On hearing what had occurred Sir James at once proceeded to Singhi, and calling the chiefs together and expressing his dissatisfaction, ordered the heads to be returned to the Sigus. To this Pa Remban demurred declaring the heads to be those of Simpoeke Dyaks, but on the appearance of the Sigus on the scene, the Singhis gave way, throwing the blame on Pa Remban. To this complication was added a claim on the part of the Si Baddat Dyaks with whom and the Goon tribe, the Singhis had long been at war.

After this Pa Remban threw of all restraint, refused obedience and killed a Sempro Dyak. Defying the authority of the Rajah’s government, he declined to appear before the Rajah and Datus, saying he had killed the Sempro Dyak and others, and would kill more. It was therefore determined to attack him in his strong-hold, a very formidable undertaking, as any one can tell who has ascended the Singhi mountain. The summit was barricaded and large stones collected to roll down on the advancing force, who having been already defeated three times by these same Dyaks during the Sinianwan war, had little heart for the work cut out for them.

Dividing his men into three parties Sir James attacked the village from different directions. One attack proving successful, and one of the tompoks or kampongs being occupied, the Dyaks saw it was fruitless to resist. Pa Remban’s kampong was next taken and the fruit-trees destroyed. Even this however was not sufficient and it was not until the Sempro, Sigus, and Sibuyau Dyaks (these last Sea Dyaks, the terror of the Land Dyaks) arrived that they laid down their arms. Pa Remban and Si Tummo surrendered and were taken to Kuching and tried in full and open Court, and sentenced and executed in accordance with native custom. Pa Remban had no fear of death and met his fate with courage; Si Tummo’s heart failed him at the last moment.

The above necessity was a stern one, but the state of the country and the welfare of
its inhabitants required it, hesitation or clemency on the part of Sir James would have been considered weakness, and in a moment the whole of these tribes would have returned to their barbarous and savage custom of head-hunting, and in indulging in this would spread ruin and devastation over the whole country. The trial and execution of Pa Remban was one of the charges brought against Sir James by his enemies and a weaker though more malicious charge was never invented for ruining the character of noble and great man.

I have referred to the case of Pa Remban as in talking with Land Dyaks his name is often brought forward in their village histories as I shall point out further on. Pa Remban and Rentap (the hero of Sadok) were quoted by the Si Baddat and Sikong Dyaks as proof of the strength and determination of the Sarawak Government, and how little it was to be trifled with.

I must now return to the village of Singhi and my arrival at the Orang Kaya's house. The present Orang Kaya Si Buka is a younger brother of Bibit who was appointed by Sir James as successor to Pa Remban. Cholera has this year attacked the village when some 21 doors suffered. Taking the deaths at 2 per door, this would give 42 deaths, amongst whom was the late Orang Kaya Panglima Bisut. This Orang Kaya was another bad specimen of a Land Dyak and has given me and my successor at Paku, as well as the authorities at Kuching a great deal of trouble. Lying and fraud were common sins with this man, and he had been more than once threatened with supersession and banishment. Bisut had not the opportunities for mischief possessed by Pa Remban, for thank God the country is too settled and the Government too firm to allow of the slightest chance of a recurrence of such practices, but the Orang Kaya was as cunning and unscrupulous as his predecessor and was generally doing his best to defraud the Government or some of his own people. Bisut is however dead and gone and with these remarks I leave his memory to sleep in peace.

I spent the night to a late hour talking with the present Orang Kaya Si Buka, a quiet, grave personage, with a sad melancholy cast of countenance such as is often encountered amongst the Land Dyaks and in which can be read better than in a book the history of years of oppression, rapine and war which these people have had to undergo till the late Rajah came among them as a friend and deliverer, and when one contrasts the past of these unfortunate Dyaks with their present condition, it is not surprising, that the memory of Sir James Brooke is still revered and worshipped by these tribes.

The village in which I had taken up my quarters was Pa Remban's and the present Orang Kaya is his son-in-law, who by the death of the late Orang Kaya Si Buka, is now the ruler of the tribe. The rice crop, this chief told me had at first promised well, but rats, bugs, birds, and all the pests of the jungle had attacked it, and the yield had not come up to expectation, this and sickness (cholera) which these people have had to undergo till the late Rajah came among them as a friend and deliverer, and when one contrasts the past of these unfortunate Dyaks with their present condition, it is not surprising, that the memory of Sir James Brooke is still revered and worshipped by these tribes. In his submissive and yielding reply I found it difficult to discover what were his wishes, but I elicited sufficient I think to leave an impression on my mind that he thought the European about the same as the Malay, as the one seemed never to act without the other. I know from my own experience that the Malays in their dealings with these people use the name of the Europeans for their own ends and to carry out and justify many petty schemes of extortion.

The Singhis burn their dead, and the tribe has two sextons, the fees charged are 1 passu of rice for a child, 3 for a boy, 4 for a young man, 5 for a woman and 8 for a full grown Dyak. I did not succeed in procuring any specimens of carving from this tribe, though the Singhis I believe can show very successful work in this industry. These Dyaks are very strict in their rule of abstaining from venison, beef or goat's flesh; their dress is almost identical with that of the Serambo and Sauh tribes and shall be described later.

The Orang Kaya here was very averse to my proceeding to Sikong, and repeatedly recounted the dangers of the road and the wildness of the people to induce me not to carry
out my plan, I found out afterwards that the Singhi, Grogo, and Krokkong Dyaks had just cause to be afraid of visiting Sikong, these latter Dyaks having an old score to reckon off on a head-taking expedition which has not been settled. The Jagui and other Dyaks told me it would be dangerous for any Dyak of the three above-named tribes to enter the Sikong country, a story which the Sikongs and Si Laddats confirmed.

The Singhi tribe under Orang Kaya, Si Buka is taxed at 732 families which at $3 per lawang ... ... ... ... ... $2,196

This tribe which next to the Sauhs is the largest of all the Land Dyak tribes, plants a little sago and some vegetables for their own consumption but nothing for sale. Fruit trees also abound. These Dyaks have some fine land suitable for both rice (sawas) and sago, and a party of Boyans once tried to induce me to grant them land in the neighbourhood of this tribe for cultivating both of these, but from some reason or another the scheme never came to anything, though had it been carried out I have but little doubt it would have been successful.

Gold has also been reported between the foot of the mountain and the river but the jealousy of the Dyaks for their farming lands has hitherto deterred the Chinese from opening it up.

Next day I walked through the village and found it the same dirty, filthy place it has always been, it fully maintains its character of being one of the worst of Dyak villages, though on one or two occasions I have seen it surpassed, noticeably by Goon, Kumpang and Lanchang. Notwithstanding all this and the sickness which was and is still prevalent the people appear to prosper and multiply, as I observed a great many children in and about the houses I passed or entered. There are four Chinese settled in this village, married to Dyak wives, Malays assert there are more than this number perhaps ten in all, but the above only were reported to me by the Orang Kaya.

The Singhi village is divided into 8 tompoks or settlements all of which were visited by me, though I found it no easy task to steer my way over the small batangs which formed the path, a slip off which would have sunk me ankle deep in all the refuse, garbage and abomination accumulated by Dyaks, dogs, fowls and droves of pigs.

The 1st tompok is Attas under Orang Kaya Si Buka in the pangga here I found 27 heads; the next settlement is Sagung under Pengara Niace, there is a fine view from here of Gunong Murandang. The 3rd tompok is Sajung under Pa Rembuk as Pengara, the head house boasts 9 heads. I proceeded hence to tompok Down with a head house of 25 heads; this is under Pengara Pa Murjih and Pa Giung; the next (5th) tompok is Tanjong and from a point of the hill in this kampong I had a fine view over the low country, Pa Kappas is in charge here, the pangga had 14 heads many however were only pieces. The 6th tompok is Tugung with a head house of 12 heads, and is under Pengara Pa Midi, leaving this I came to tompok Sagga, its head house contains 12 heads; the 8th tompok is Gi Iok which had no Pengara, the head house containing 16 heads. All these kampong were more or less in good repair, but surrounded with dirt and refuse the affluvia arising from which was almost unbearable.

The houses of the Singhi Dyaks are constructed in blocks of perhaps twelve in one row, the platform in front being common to all, the verandah which is closed in front is supported on straight posts, the wall behind and before being upright.

I left Singhi in the afternoon regretting very much I could not make a longer stay with these people, the Orang Kaya followed me as far as the pagkalan and pressed me very hard to spend another day in the village.

I had no time to spare and was therefore obliged to decline the Orang Kaya’s hospitality, and now pushed my way up the Sarawak river towards the Sauh village of Grogo.
APPENDIX A.

In relating the traditions of the Peninjauh Dyaks as well as those of others visited, I must claim the indulgence of my readers, as they were collected in many instances under circumstances of great difficulty after long days marches, in crowded head-houses with no knowledge of the Dyak language and I have had little opportunity of checking and revising what I have collected, but as every thing must have a beginning I recount them here as incorrect and incomplete as they must be, they may form the groundwork for future investigation, and I can only hope they may proved an aid and assistance to those who follow in my footsteps.

I feel convinced that much of the past history of the Land Dyaks may be extracted from their traditions by one acquainted with their language, and who has resided long enough among the people to have thoroughly gained their confidence. The study of these Dyaks is very interesting for there appears to be more true history attached to them and their country than is generally the case among the savage tribes of Borneo, nor should it be forgotten that more than one writer has called attention to the fact that underlying the stratum of historical-mythological outgrowth of Hindu importation, there are strong traces in their omens, and superstitious rites and observances of fetishism which may perhaps assimilate these Dyaks in their origin with the inhabitants of the Pacific islands.

The Peninjauh Dyaks say they came originally from Sikong, their leader was a warrior or chief called Stamod; their first halting place was at Mukobo, a rapak between Gumbang and Trinangs, where Stamod died after a residence of about 30 years. He was succeeded as Orang Kaya by his son Panjar who married and who, in his turn, gave way to his son Kanung who, on his death, left the Orang Kayaship to his son Jerub, who was succeeded by his son Kadak.

Kadak left a daughter Pedungan who married one Brungu who became chief, their son Eugas succeeded as Orang Kayu. He was succeeded by his son Dido, who was followed by his son Suwei, whose son Patin Pusa was his successor being followed by his son Gimbang, then came Rheum, Kobbong Koma, Nic, Borak and Sian, all these were Orang Kayas and succeeded their fathers in regular succession at Mukobo.

Sian had two sons S'Tuli and Rupak, who both became Orang Kayas, these two went to Rabak at the foot of Jambus at the foot of Gunong Gading between Gumbang and Jagui while Sian remained at Mukobo. From Rabak, Rupak went to Gawang which is not far from Rabak between Grego and Singhi, on the banks of the Sifang stream. After this S'Tuli and Rupak re-united their people and went to Bikan between Sempro and Sibungo. Rupak died on the war-path against the Goon Dyaks being drowned in a freshet by the weight of his bracelets. S'Tuli went to a feast at Brung covered with gold ornaments or a gold ornamented coat procured at Bruni, the Brung Dyaks jealous of his wealth killed him.

S'Tuli was succeeded as Orang Kaya by Sidon who, after living some five years at Bikan moved to Baru below Bakan, he is supposed to have ruled here some 40 years and on his death Rubu his son became Orang Kaya and gave place to a son Lakut, he in his turn to a son Iagi who was followed by a son Samuk who left the Orang Kayaship to a son Bangow.

This chief’s successor was his son Kubung who moved the tribe to Sentah Simbo to the place where the diamonds are now worked, his son Kanuk then became Orang Kaya and went to Diudin which is at the foot of Muan (Serambo) near the Kedran stream or on the Si Moba, a small stream on the right bank of the Sarawak river below Ledah Tanah; Kanuk was succeeded by Karak, Mukobo, Kogi, Kitot and Kombut who all followed their respective fathers in regular succession.

Kundy succeeded his father and the tribe moved to Peninjauh up the Muan (Serambo) mountain; this chief had three sons Kony, who became Orang Kayas of Peninjauh, Kour and Kodes who became Orang Kayas at Bomak, whether at the same time or in succession I cannot say.

Kony was succeeded at his death by his sons Kara and Kadak who both became Orang Kayas, the former at Peninjauh under the title of Orang Kaya Tumongtong, and the latter at Si Dampul as Orang Kaya Steer Raja. Kara had a son Korut, Orang Kaya of Peninjauh, and his son Jakar was one of the persons who assisted in giving me the above information. Kaddak had a son Kurik who in his turn became Orang Kaya Steer Raja of Peninjauh and his son is the present Orang Kaya.

I have not been so fortunate with the pedigree of the Serambo Dyaks, I only know that they descend from Rupak. It will be remembered that Orang Kaya Rupak settled with S'Tuli at Bakan and on their death Sidon the son of S'Tuli succeeded and removed to Baru. Rupak had a step-son the child by her first husband of a widow whom he had married named Bunga who remained at Bakan as Orang Kaya, his son Patan was the next Orang Kaya and moved his portion of the tribe to Sungie Pinang which issues from the left bank of the Sarawak river about 3 hours pull above Belida. Patan’s son Korn was the next chief, who was succeeded by another, whose son Mukurung took a following to Berata, hence the Santh tribe. This is the extent of my information regarding the Serambo tribe except that Mukurung appears to have had two sons.
Another story of the origin of the Serambos is that in the time of the Malays one Nakhoda Jambi went one day in the jungle with his dogs, and came across some stumps of a felled clump of bamboos, at which his dogs barked half the day, he cut it with his parang and found a man and woman named Notop and Motong who were the ancestors of the Serambos. This latter story may mean that the Serambos were at some period crossed with another people.

The tradition of the Peninauh is that the Selacco and Lara Dyaks though migrating also from Sikong, now speak a different dialect and are distinct from our Dyaks, though the Krokong told me the former tribe was once settled at Gunong Kapoh near Bedi, the Lundu tribe is an off-shoot of the Peninauh and left them when they were settled at Dindin on the Si Moba.

With reference to the other chief who took a following from Sikong, the Peninauh say that one half the Singhi, Gumbang and Tringus tribes are descended from Trau, the remainder of these tribes being derived from other sources. Serambo and Sauh are also from Stamod. The Singhi Dyaks were not in the country when the Peninauh arrived, they came up the Sarawak river and ascended to Singhi by the Tingga, Pimang, Si Lalong and Musi streams.

The Singhi Dyaks bear out the story of the Peninauh, they say they came originally from Sikong, and moved thence to Tabiah, Gumbang, and then on to Singhi, they then descended the Sarawak river and were settled in the neighbourhood of Kaup, thence after passing Pinding they ascended the western branch to Sungie Tingga which issues from the left bank, about 2 hours pull from Kaching, and thence on to Sungie Pimang, and so to their present site.

I was not so successful in acquiring information in this tribe as I should have wished, the Orang Kaya's house was full to the extreme, and the eternal peal of gongs with which he favored me added to the heat and the noise of the assembled people was not conducive to making notes, and it was not till late in the night and most of the Dyaks had dispersed that I found an opportunity of chatting with my friend.

One Dadu was the first Orang Kaya at Singhi. He was descended from Buta who lived at Sikong whose son Sign lived at Tabiah. 1st Dadu was the son of Sign and moved the tribe to Rabak, Sign, &c. as above. 2nd Jari succeeded Dadu, and then came 3rd Sign, 4th Sadang, 5th Muk-Kawang, 6th, Muk-Kitang, 7th Muk-Kijok, 8th Muk-Kadu, 9th Si-Pagow, 10th: Muk-Kangung, 11th Muk-Kodi, 12th Pa Remban, 13th Pa Rium who I suppose is the same as Bili, the name being changed to that of some favorite child with the prefix of Pa, as is a common custom with the Lund Dyaks. 14th Si Kodat, 15th Bisut and then the present Orang Kaya.

The Singhis say that Buta's first child was one Bandi who married a Malay from whence spring the Sarawak Malays, they add that when the tribe came to their present quarters the Peninauh were already settled at Si Mobah.
CHAPTER III.

The village and Dyaks of Grogo.—The great Sauh tribe of Dyaks.—The village of Tambawang Beratak.—Dress of the Serambo, Singhi and Sauh Dyaks.—Dress of the women of the Dyak tribes of Serambo, Singhi and Sauh.—The Suba village and tribe of Dyaks.—Bedi.—The Prasun village and Krokong tribe of Dyaks.—Gunong Kapoh and its caves.—Return to Bedi.—Sambas Dyaks.—Price of Sarawak gold.—Return to Prasun village.—The village and Dyaks of Jagui.—The village and Dyaks of Aup.

An hour's poling and we entered the Si Lalang stream which falls into the Sarawak river from the westward. It being a lovely night with a brilliant moon, the village and Dyaks of Grogo. my crew sang and shouted to such an extent, that we failed to observe the mouth of the Suba stream a little distance up which is situated the landing place of the Grogo village. Having rectified our error we entered the Suba, and it was 8 p.m. before we drew up our boat alongside the sloping bank on the summit of which stands the village. Our journey had been slow and laborious as both the Si Lalang and Suba streams were dry and full of obstructions.

Grogo village is built close to the Suba on the right bank ascending, and no sooner was my advent communicated to the Orang Kaya, then he pressed me to take up my quarters in his house, but I preferred my boat as the night was fine and cool to the heat and noise of a Dyak house. The next morning (29th July) I was early astir, and enjoyed a delightful bath in the Suba stream; above the landing place is a shady pool with a gravelly bottom the very spot for a swim.

The Grogo Dyaks are an off-shoot of the great Sauh tribe which was formerly settled at Beratak, on a spur of Gunong Undang, incorrectly called Sauh, which lies to the westward of the present village. In 184 the Sauh tribe was attacked by a bala or war-party of Undup and Balow Dyaks under Seriff Jappar, who landed on the Lundu side, and although sickness was rife in the village and it was under palla, the Sauhs repulsed their adversaries with such success that 150 of the attacking party were left dead on the field, the Sauhs saying that their own loss amounted to only two heads. The Sauhs followed up the pursuit of the enemy with the greatest vigour, and the retreating foe had to effect their escape through a plain of high lalang grass, which from a long continued drought was very dry. Here the Sauhs surrounded the bala, fired the grass, and those who were not burnt to death had to face the infuriated Dyaks, who slaughtered without mercy. Seriff Jappar escaped with difficulty, leaving his arms behind him, together with a valuable war head-dress covered with Arab charms. This trophy was lost to the tribe in the succeeding attack on this village by Sea Dyaks.

The Sauhs were greatly elated at their victory, and well they might be, for such a success had never before been gained by land Dyaks over their formidable foes. At this time Makaka was Orang Kaya of Sauh, and troubled in his heart at what had occurred, he resigned the chieftainship, and retired to Sarambo where he died. He was succeeded by Kadup and Nyiamang, and it was during the rule of these chiefs that Serifs Mahatar and Sahib collected a powerful bala of Sakarran (Sea) Dyaks to avenge the defeat of the last expedition.

These Sakarran Dyaks whose chiefs were Gasing, Bulan, Ilang and Retap ascended the Lundu river, till they reached a branch called the Kyan, continuing their course up this tributary as far as the Si Bobut stream, they abandoned their boats, and having collected their forces walked to Tungoie Kyan, and thence to Butan a valley near the foot of Gunong Undang. Here they ascended the Ulandang to its summit, and dividing the bala into
three parties they fell on the village (which was situated about half way down the mountain) from above, carried it by storm and put the inhabitants to the sword. The poor Sauh Dyaks were completely unprepared for this attack, very many of the fighting men under Nyiamang were on the war-path in the direction of Sambas engaged with the Si Noyung Dyaks. Orang Kaya Kadup was in charge of the village with barely 100 men, half of whom were absent at the farms or ladangs. The forts or stockades protected by lelahs and guns with which the Sauhs had surrounded the village, were easily taken, for there were not enough Dyaks to man them. The Sauhs were cut off in detail and slaughtered almost to a man, in fact the tribe was completely "smashed up", while 200 or 300 women and children were carried into captivity, from which they were only released through the mediation and intervention of Sir James Brooke.

Those of the Sauh tribe who escaped the sword of their enemies sought fresh settlements, their village was a blackened mass of charred and smouldering ruins, the fruit-trees had been destroyed, and the country ravaged. Thus it came about that the great Sauh tribe became scattered over the face of the country, and is now found under the distinct and separate Dyak names of Grogo, Suba, Krokong, Jagui and Aup. All these settlements spring from the once flourishing and prosperous tribe of Sauh, which had its location at Beratak on Gunong Undang. When the Grogo portion of the tribe left Beratak, they shifted their quarters to Raat, a huge rock some 500 feet high, on a shoulder of which about 100 feet up they erected their village, and when this was burnt down accidentally some eight years ago, they moved to their present site which is about a mile or so from Raat.

Having inspected the village which I found in pretty much the same condition as Singh, I suggested to the Orang Kaya the necessity of re-building it, but the force of my remarks seemed to create little effect. The head-house here with 9 heads is clean but all around is filth and refuse.

Grogo is under Orang Kaya Jennis the successor of Steer Rajah Niamok who figures so frequently in Keppel’s and Mundy’s Journals. Niamok was on one occasion removed from the Orang Kayaship of the tribe by Sir James Brooke, but was re-instated in 1865, he died 4 years ago.

In 1873 Grogo paid revenue on 82 families which at $3 per family will give $246.

The birds nests appertaining to the Sauh tribe are divided between the Grogo, Suba and Krokong Dyaks in the following proportions. Grogo enjoys the produce of the caves for 2 years, then Suba, and then Krokong each for 1 year, the revenue to be paid to Government being 7,000 nests per annum. Jagui is also interested, but the village being far distant from the caves, these Dyaks decline to work them. This year the caves go to Krokong.

A small vein of very superior antimony ore was found near Grogo, but was soon exhausted when worked by the Borneo Company.

At 4 past 8 a.m. I started for Tambawang Beratak, as the late site of the Sauh settlement is now called. The Dyaks apply the word tambawang to the former site of a village or house, or to the site of a former dwelling-place of a tribe. The word itself is however Malay, but has been adopted by the Dyaks. Except one or two employes of the Borneo Company who were prospecting the country for antimony ore, no European has visited this spot, which is occupied by a few families who have returned to what was once the scene of the prosperity of their people.

Leaving Raat on our left we soon opened a view of the Undang mountain, and a couple of hours’ sharp walking brought us to the village of Tambawang which is on a spur of the mountain, and the ascent to which necessitates a steepish bit of climbing. The road
however from Grogo was good, being over the flat with a great many batangs laid on the ground, with occasionally a wet paddy-field or two to get across as best we might.

I found the village a wretched, dirty, tumble-down place, poverty stricken in the extreme. The population may be reckoned at 30 doors having no Orang Kaya, but under the jurisdiction of two Tuas Pa Surit and Pa Baga; Beratak Tambawang pays revenue under Grogo.

In 1873 Beratak Tambawang paid revenue on 33 families which at $3 ... $99.

The Dyaks tell me that at the time of the destruction of the village the population was estimated at 380 lawangs paying tax, and about 23 untaxed, but this I consider below a proper estimate. There was nothing to note in the village, the head-house was small with three skulls said to be those of a Chinese and two Saribas Dyaks; before the village was destroyed it boasted four panggas. Beratak Tambawang is well situated, and is surrounded by some fine old fruit trees, but, the people are poor and sickly while many are suffering from skin diseases. I left the village a little after noon, and the heat on my return journey to Grogo was intense.

The Grogo Dyaks like all the Sauh tribe burn their dead, there is one sexton and another at Beratah Tambawang, Suba the neighbouring village is without one, and borrows from Grogo when there is necessity.

These Dyaks tell me that the Peninjauh story is true as regards the descent of the Saus. It will be remembered in the account given of the Serambo Dyaks, that Rupak had a step-son named Bunga, the child by a first husband of a widow whom he had married. Bunga’s son was Putan, who, moved to Sungie Pinang, his son was Karud, and Karud’s son Makurung moved his portion of the tribe to Beratak, hence the Saus tribe. The Grogos bear out this, and say that when they left Dinding they went to Sungie Pinang, thence to Rata Manas, thence to Guoong Kingi, and then settled at Beratak. When they came to Beratak they found the Gumbang and Tringus Dyaks already on their respective mountains.

The Orang Kaya seemed anxious to collect the Grogos and Subas and return to Beratak, as he says many of the people are short of land. It appears to me however that the Orang Kaya himself is the chief mover in this matter, in which he is aided and abetted by some of the Grogo people. This tribe of Dyaks have suffered from no sickness this year, but the paddy crops have been bad. There are two Chinese settled in Grogo—Assam and Anni—another Assa has left.

I may here take the opportunity of describing the dress of the Dyaks. Dress of the Serambo Singhi & Saus already visited, and my description will include the whole of the Saus Dyaks, tribe as well as those of Serambo and Singhi.

The men generally wear a dark blue or black head-cloth, and sometimes also a cloth of Malay pattern, a neck-lace of two or three strings of beads the only colours used being red, white, black and yellow. On great occasions brass wire rings are worn half way up the arm to the elbow, and above this armlets of the rotan ijkuk which are replaced by silver armlets among the upper classes when in full dress. Round the waist is worn a cloth called the ‘chawat’ by the Malays, and the ‘taup’ by the Land Dyaks, this is a long cloth twisted round the waist the ends being allowed to hang down down before and behind. The chawat or taup is generally of black or dark blue cloth, and sometimes of scarlet colour, but, in jungle wear and among the poorer Dyaks, this is often changed for the inside of the bark of the tree which produces the bread-fruit, Low calls it the Artocarpus (see “Sarawak and its Productions” Page 240.) Among the Dyaks this tree is known as the Bayu, among the Malays the Temaran.

While speaking of the ‘chawat’ or ‘taup’ I cannot help calling attention to the very close similarity which exists between this waist-cloth, and that shown on some of the figures on the old Hindu remains in Java. The accompanying sketches will explain what is meant, No. 1 is the ordinary ‘chawat’ or ‘taup’ of the Sarawak Land Dyak, No. 2 is a
copy of a figure on the ruins at Suku near Sura-Kerta in Java and is taken from Raffles's History of Java. A Kling merchant of Sarawak assures me that in Madras there are three tribes of natives of the cooly class who still adopt this article of dress. They are settled in the Madras Presidency, one tribe is called the Verdahs in the jungles of the Neilgherry mountains. The other two tribes Wottens and Kora-vins, inhabit the plains in the Mangrove district in the immediate neighbourhood of Madras. I must now continue my description of the Dyak dress. On the right side the Land Dyak suspends a small basket, often very prettily plaited, to which is attached a knife in a bamboo sheath, the latter sometimes tastefully carved and colored. The basket, knife and fittings are called the tunkin, the basket itself is the tambuk and holds the siri leaf and is made to contain two round little cases for lime and tobacco called dekan, and a piece of the inner bark of the bayu tree, while the knife in its sheath hanging on the outside of the tunkin is called the "sinda. A sword or parang is worn on the left side, the one in general use is that called buco by the Dyaks and tunduk by the Malays, another parang used is the bye of the Dyaks and kamping of the Malays. Ear-rings consisting of a single ring of broad flattened wire or else pieces of thin round bamboo \( \frac{1}{4} \) of an inch in diameter, and some two inches long, ornamented with the black thread-like bands of the lemmun creeper are worn through the lobes of the ear. A jacket of some coarse cloth often of Sea Dyak manufacture completes the costume, which may in fact apply to all the Land Dyak tribes visited by me, though I may add that on festive occasions, the head-men sometimes wear a necklet or bobut of wire, on which are strung opaque beads of a dark green and blue color, with which are mixed kejung, deer and bear's teeth. The armlets or nan- nu are made of brass wire and rattan twisted together and very neat they are. Ear-rings, shibu are worn of wire twisted round in a coil and hanging from the ear by a single bend of the same.
The women of the above mentioned tribes wear a necklace of two or more strings round the neck, red, yellow, and black coloured beads being used. On festive occasions this becomes a heavy mass of head-work as it is worn in many coils. Round the arms, between the shoulders and elbow, armlets are worn made of the red wood of the heart of the tapang tree which becomes hard on exposure to the atmosphere. Brass rings cover the lower portion of the arm from the wrist to the elbow, but never above it. The dress is a sarong or waist-cloth called the jammu made of coarse cloth generally of Sea Dyak manufacture, and brass rings are worn on the legs below the knees. Round the waist hanging loose over the loins partially covering the jammu, are coils of split rotan fastened together by small brass rings; these coils of rotan are called rambi, (uberi by the Sennah Dyaks) and are made of the rotan padina stained black, which colour, is the only one in use amongst these tribes. Bands of small fine brass chains some three inches in breadth (sabit) are worn round the loins mixed with the rambi, and at feasts silver coins are worn on the edge of the jammu, and as a kind of belt round the loins. I must not forget to mention that the jammu is fastened round the waist by a string of rotan, or twisted lengths of the ijk fibre from the Nio palm or other substance. This string is worn loosely next to the skin, round the waist, the jammu is drawn round to the hip and then folded back across the body, the string is then pulled over it and this keeps the cloth in its proper place and position round the waist.

The women of the above tribes and no others wear the Seladan. This is made of split pieces of bamboo, placed one inch apart from one another, nine or ten inches long, dyed black, flattened and pared thin to fit the body, which it covers from the waist to half over or under the breasts. When fitted to the body, brass wire passing across its breadth keeps it in its proper form and position, and is also ornamental. The Seladan is worn by girls at an early age, and as it is too small to be taken off constructed as it is on the body, it has to be destroyed when a larger one is required by the women.

In concluding my account of the Grogo Dyaks I must add that they are good boat-builders. When on my way to Tambawang Beratak I came across a Dyak julur which a Grogo Dyak had built of kapila wood or rotan as these people call it; this boat was 6½ fathoms long and worth some $8.

At about 10 a.m. the next morning I was on my way to Suba. This village of the The Suba village Sauh tribe is very pretty situated commanding views of Bau, Sarambo and tribe of Dyaks and Raat. I had first to pole my boat down the Suba stream, when, I landed and some 20 minutes walking brought me to the collection of houses which make up the village.

Suba is a large village, it was taxed for revenue in 1873 at 30 lawangs which at $3 ................................. ................................. ................................. ................................. ................................. $ 90

This was paid in cash. To the above revenue must be added 7,000 bird's nests which weighed 120 catties and sold for ................................. ................................. ................................. ................................. $ 360

$ 450

There is no Orang Kaya here, the village is under a Tua one Pa Jahap or Nundun. I did not meet this man who was absent on his farm, and I only rested for a short time in the head-house in which were two skulls said to have been taken from the Sarebas Dyaks on the Pamutus expedition.

The houses were clean and I noticed one in particular of eleven doors which must have been over 130 feet in length, all under one roof. It struck me that the Dyaks here were in a better condition than at Grogo and Singhi, owing perhaps to their consuming more fish as the settlement is in close proximity to the Sarawak river.

At about 1 p.m. I turned my steps towards Bau, having first wished farewell to the Orang Kaya of Grogo who had accompanied me so far on my way. This Orang Kaya might well be called "Old Tom" for no Dyak has so persistently bothered me for spirits — i.e. gin as this man has. He is a silky, obstinate, reticent old man even imbibing his favorite beverage seldom made him loquacious.

Half an hour walking through newly felled jungle cleared for paddy planting brought me to a bamboo hanging-bridge over the Sarawak river. This bridge constructed
of jungle wood and bamboo was 138 feet in length and most skilfully put together. A short distance from this was pangkalan Bau where I found my boat awaiting my arrival.

The Serambo, Peninjau, Bombok, Singhi, Grogo and Suba Dyaks plant no vegetables or only in the smallest quantities. The Singhi and Serambo Dyaks have a small number of sago trees, but, not enough for their own wants, though some of the land in the neighbourhood of the former village is admirably suited for growing this palm.

On the 31st July at 9 a.m., I left Bau and at a little past 10 o'clock reached Lubaang Angin having poled my boat against a pretty strong current. The cave at Lubaang Angin (The wind-hole) has been so fully described by Low and others that I pass it by without comment, suffice it to say that I thoroughly explored the cave, and found it bore out all that had been written about it.

I reached Bedi about noon, and as it was too late to proceed to Jagui which village was to have been my next halting-place I resolved to remain here for the rest of the day. The Borneo Company formerly worked antimony ore here to a great extent, but, the mines have been long abandoned, lately they have resumed operations though on a small scale, and there is only a Chinese mandore with a few of his countrymen and a few Sambas Dyaks in possession of the works.

The next morning at 8 a.m., I poled up the Sarawak river to the mouth of Sungel Si Tupppong, which stream entering the main river from the westward is about an hour's boating from Bedi, and on its left bank is the landing place of the Jagui tribe of Dyaks. We had however scarcely entered the stream, when our further progress was rendered impossible by an immense tree which had fallen, and entirely blocked it up from bank to bank. Being without any means of cutting our way through this obstruction I resolved to return, continue my course up the Sarawak river to Prasun the head-quarters of the Krokong tribe of Dyaks, and thence despatch messengers to Jagui to remove the fallen tree. Two hours of difficult and fatiguing poling caused by the dryness of the river, and the obstacles in the shape of trunks of trees and gravelly beds, and we reached the landing-place of the Prasun village, and a few minutes walk brought me to the village itself which I found cleaner than when I last visited it four years ago, when sickness (cholera) was prevalent. I rested in the pangga village and Krokong tribe of Dyaks, a small, but, clean building, having 8 heads suspended in it. The present village is situated at the foot of a mountain of the same name. The original settlement was at Krokong (now called Tambawang Krokong) whence the Dyaks who are a branch of the Sauh tribe derive their name. The Krokong Dyaks are under Orang Kaya Si Gin, the former Orang Kaya Numbing is still alive, but, very old and infirm and takes little interest in the affairs of the tribe.

The Krokong tribe paid revenue in 1873 on 31 families or lawangs which at $3 ...... ...... ...... ...... ...... ...... $ 33

There has been no sickness to speak of lately in the tribe, and though the place is in a filthy mess, it has greatly improved since my last visit. I ascended the mountain (Prasun) at the back of which some 7 or 8 miles distant is Tegora where the Borneo Company are working cinnabar. As usual I spent the greater part of the night talking to the headmen. The Orang Kaya seemed satisfied with the paddy crop which though not abundant had been up to the average; the tribe would this year work the Sauh caves for bird's nests. These Dyaks told me such queer stories regarding the caves in Gunong Kapoh near Bedi where they find their nests, that I determined to visit them on my way down river. In one cave it was said was an immense cat which protected some jars of fabulous age and value. Then again there were numbers of stone statues, one in particular was said to be sitting cross-legged playing on the gendang, all these sights, and many more I was assured I would see if I visited the caves, and with these assertions were blended numerous legends and stories too wild and lengthy to be entered in this narrative.

On the following morning I left Prasun to descend the Sarawak river to again attempt the ascent of the Si Tupppong, visiting the caves of Gunong Kapoh on my way; Dyaks had been sent to Jagui from Prasun to order the removal of the obstruction in the Si Tupppong stream, so I hoped to reach the Jagui village before night. My departure from Prasun was delayed by heavy rain till 10 a.m. when I found myself at the pangka-
ian, and descending the Sarawak river soon brought up my boat under the immense block of lime-stone known as Gunong Kapoh. On landing I found no trace of a path, and the Gunong Kapoh, and its caves, who accompanied me cleared a track through the jungle following a line of land-marks known only to themselves. In many places the ground was wet and swampy and the underwood dense, but, by placing batangs over the former, and hacking down the latter with parangs, we at length after an hour's hard work reached the foot of the mountain. Gunong Kapoh well repays a visit, it towers over-head in perpendicular faces for hundreds and hundreds of feet, and is in fact a stupendous block of lime-stone covered with trees, and to its summit full of caves, in which are found the valuable edible bird's nests. Many of the caves are on the level, and are sheltered by over-hanging shelves of lime-stone jutting out from the foot of the mountain. Under these shelves are flats with room for hundreds of people to congregate, and which run back into caves extending deep into the bowels of the mountain, the nightly resort of numbers of deer as their tracks can testify for they are found over the whole place. I entered one of these caves, I believe the one said to be haunted by the ghostly cat, and by the aid of a lantern, torches, and candles penetrated some distance into the mountain, but, found it simply a cave such as abounds in all the lime-stone cliffs. The stone statues proved of course a mystery, the origin of the story lying in the fantastic forms which the lime-stone assumes.

After leaving the caves and tramping again through jungle and swamp, we continued our descent of the Sarawak river, and again pushed our way up the Si Tuppong only to find it still obstructed by the fallen timber. I had therefore no alternative but to return to Bedi, whence I resolved to proceed again to Prasun on the following day, and thence walk overland to the Jagui village. I spent the remainder of the day in inspecting the ore workings. The Borneo Company have constructed a tramway here which extends to the eastward for a distance of 2 miles, and which connects an extensive working called the East mine with the river; the Company had also works on the other side of the river at Si Buan to which they gave the name of the West mine. In the course of my walk I came upon a small settlement of Sambas Dyaks employed by the Borneo Company in exploring for antimony. I was surprised to see the small temporary huts of these Dyaks surrounded with patches of gardens, affording a most agreeable contrast to the habitations of the Sarawak Land Dyaks. In these gardens were planted such vegetables as the Dyaks delight in, and the ground was well tilled and flourishing. These Sambas Dyaks though of Land Dyak stock have mixed much with the Chinese, adopt a sort of Chinese dress, and many speak the Chinese language. They are active and industrious, and though much addicted to gambling are quiet and peaceful in their habits, giving the Government little or no trouble. A considerable number of these Dyaks are employed by the Borneo Company in their mining operations, and are highly spoken of by all the Company's managers. I shall further on draw a comparison between the Sarawak and Sambas Land Dyaks which will certainly not be to the advantage of the former. The Sambas Dyaks whom I had now met told me they were from Lumter, the Dyaks who sought work in the Sarawak territory were principally from the Lumter, Pelayu, Rara, Lumut, Sibahu, Teria, Puet, Suntalak, Banyuni, Bukit, Si Tangu, Sapa, Maribas, Sumpta, and Sunok districts. They were visited they said once or twice perhaps in five years by a Dutch official, and if they had any cases to bring before the notice of Government, they had to appear before the Controller or Magistrate at Lara.

These Lumter Dyaks informed me that the asil or tax paid by them to the Government was 66 gantangs of paddy per annum, which at 8 gantangs per passu would equal 8½ Sambas passus. But 1 Sambas passu equals 2½ Sarawak passus, which will give 20½ Sarawak passus of paddy as the equal of 8½ Sambas passus which at even the low price of 20 cents per passu for the paddy is not No. 1 ₤ 4.12

While the Sarawak Dyaks pay 3 passus of rice or 6 passus of the best paddy, which at 50 cents would be the equivalent of the annual tax, viz. ₤3. In addition to the above the Dutch Dyaks pay 1 rupee or 36 cents of a dollar per curtain per annum to the pembakal ₤ 0.36

Carried forward ₤ 4.48
and again 1 suku or 18 cents of a dollar per annum to the pembakal for
the bali ...... ...... ...... ...... ...... ...... 0.18
and on cutting their paddy (bunga taun) another 18 cents of a dollar per
curtain per annum to the pembakal ...... ...... ...... 0.18
and once more in the year they pay 2 sukus or 36 cents of a dollar as a
marriage portion fund (wong kawin) for the daughters of the Sultan
whether they marry in the year or not ...... ...... ...... 0.36

Brought forward $4.48

In all annually $5.20

The Dutch Dyaks have also to make roads and keep them in repair, without payment
feeding themselves when so employed, and they have also to keep the ball or buildings
of the Malays in repair, and have also to give fowls and rice when visited by Government
officials, headmen, &c. but, this latter, they added, was but the usual Dyak adat or
custom. The language of these Dyaks is very similar to that of the Sarawak Land
Dyaks, such words as I compared being identical.

The Chinese headman in charge of the Borneo Company’s works in this district had
been many years in Upper Sarawak, and I elicited from him the fol-
lowing prices of the different kinds of Sarawak gold as found in the gold
districts of Sarawak Territory:

<table>
<thead>
<tr>
<th>Gold Source</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bau</td>
<td>$28 per bunkal</td>
</tr>
<tr>
<td>Gunong Angus near Jambusan</td>
<td>$30 to $32</td>
</tr>
<tr>
<td>Gunong Kiladi between Paku and Busu</td>
<td>$30 to $32</td>
</tr>
<tr>
<td>Paku</td>
<td>$28 to $32</td>
</tr>
<tr>
<td>Gumbang</td>
<td>$28</td>
</tr>
<tr>
<td>Sigow</td>
<td>$28</td>
</tr>
<tr>
<td>Serin</td>
<td>$28</td>
</tr>
<tr>
<td>Marup</td>
<td>$30 to $32</td>
</tr>
</tbody>
</table>

On the morning of the 3rd August I despatched my crew to the mouth of the Si Tup-
pong stream who returned, and reported the fallen tree still in its former position, I
therefore started to return to Prasun leaving my boat to proceed to the Krokong pangka-
lan with my stores and kit.

Accompanied by my Malay Abang I followed the abandoned tramway till it ended
abruptly at an old ore pit. Here we struck the jungle and after about an hour’s walk over
a fair Dyak path found ourselves once more at the village of Prasun.

Return to Prasun village.

My arrival here was perfectly unexpected, the Orang Kaya was not to
be found, and I had to sit patiently for some two hours without fire or
water, finding it even difficult to procure cocoa-nuts as the village being new the trees
were young. Without the Orang Kaya nothing can be done in a Dyak village, and I
contemplated my position with dismay, for without the chief’s assistance I had every
prospect of spending the night in darkness without food, fire, or water, everything I had
being in the boat, to add to my troubles heavy rain had set in making it impossible
for either the Abang or myself to move in the wet and dark. It is no easy matter to
move about at any time in a Dyak village, where the paths are but batangs and where
filth, offal and dirt surround you on every side, in the dark it was simply out of the
question. At 7 P.M. the Orang Kaya arrived having been called from his farm, and
notwithstanding the inclemency of the weather a party of Dyaks was organized who
proceeded to the pangkalan with torches, and soon returned with kit and stores giving me
eventually the pleasure of dining at the fashionably late hour of 10 P.M.

The Orang Kaya tried to persuade me not to proceed to Sikong, assuring me that
some of his people were threatened there with the loss of their heads when in that country
seeking for guttah. This I afterwards found to be untrue, the fact is the Singhi, the
Grogol and Krokong Dyaks have all in former times taken Sikong heads, and this is not
forgotten; it would certainly be unsafe for any individuals of the three above-named tribes
to enter the Sikong country.

I started next morning for Jagui, passing through the village I found it more
poverty-smitten than I first imagined. Many of the Dyaks suffer greatly from korap, and seem a weedy, sickly people, though from the clean, well-built appearance of some individuals, it can perhaps be seen what might be made of the Land Dyaks if a better system of agriculture were introduced, and they were better fed and housed.

Half an hour's walk from the village brought me to the Krokong landing-place on a stream called, I believe, the Beniouwan; crossing this we entered almost immediately and waded waist deep across the Sarawak river. Here I found my boat, but, I left it with instructions to await my return at this point. Half an hour's steady walking rendered fatiguing by the slippery and muddy condition of the path, brought us to a clearing in the jungle, with a fine plantation of old fruit trees. This was the site of the old village of Krokong now abandoned for Prasun. The Krokong tribe of Dyaks had formerly two settlements, one at Krokong and another at Prasun, which latter is situated at the foot of the mountain of the same name, near the right bank of the Krokong or Beniouwan stream a tributary of the Sarawak river, and running parallel with it. The two settlements are now united at Prasun the occupation of which promises to be permanent.

Two hours of hard work in the way of climbing, walking, falling and wading, and we emerged on the Sungei Si Tuppong into which we were glad to plunge after the fatigue of our march. I can only describe the road from the Sarawak river to pangkalan Jagui where we now were, as a simple jungle track carried up hill and down hill, across streams, and along the face of hills in any manner that seemed to strike the fancy of the Dyaks. The path had been long abandoned, and there was an utter absence of scenery, nothing but jungle, before, behind and on either hand, nothing but jungle.

At this spot which is the landing-place of the Jagui Dyaks, Government has stationed a native revenue collector or pembakal who is in charge of the whole of the Dyaks of the western branch of the Sarawak river from Serambo to Tringus. This man whose name is Saril lives in a miserable little hut on the bank of the stream, so dirty that I declined to enter it, preferring to rest in a Dyak "lanco" or temporary erection during the period of my halt here.

Continuing our journey from the landing-place we pushed on for the Jagui village, which is on the summit of a mountain of the same name, 1500 feet high. An hour and a-half's walking brought us to the foot of the hill, the path being over level ground, dry, with numerous batangs to facilitate travelling. So many of these batangs were of bilian wood that I could only infer that this timber was plentiful throughout the district. We commenced the ascent of the Jagui mountain in a perfect torrent of rain. The climbing was of the steepest description, being simply a series of steps of pieces of wood placed zig-zag along the sides of the hill like ladders, and occasionally perpendicularly. We counted no less than 2476 of these steps, some of which were the roots of trees, and I may describe my progress as an eternal getting up stairs.

Half an hour's climbing, and we passed the ruins of a tompek or hamlet called Rodan, this is now abandoned, and the inhabitants have moved to the tompek at the summit of the hill. A further climb brought us to tompek Temudak, and again climbing brought us to tompek Attas and village of Jagui. There are two more tompeks Si Matang and Tambawang. The Orang Kaya wished me to make his house my resting-place during the time of my sojourn amongst the tribe, but, I preferred the freedom and space of the pangga to the confinement, noise, and smell of a Dyak house. I made it a rule always to stay in the head-house, and I was consequently free from the eternal jabber of the women, or the squalling of the children and babies, besides having ample room to receive the natives who always crowded to see me, and who soon filled an Orang Kaya's house till it was impossible to move and often difficult to breath. The head-house at Jagui was new, clean, and being spacious and lofty I was soon comfortably housed. There were 12 heads in the building taken I fancy, in the Chinese insurrection; there is another pangga somewhere with 9 heads.

Jagui is another of the Sauh villages, and is the largest and wealthiest, paying revenue in 1873 on 107 families or lawangs which at $3 ...... ...... ...... $321

Jagui has also a vested interest in the bird's nest caves of the Sauh tribe, of which however it declines to avail itself as the caves are too far distant to be properly worked.
The tribe is under Orang Kaya Koti, who is the successor of Orang Kaya Kabing who still lives, but is old and shaly. These chiefs were glad to see a European in their village, and explained why the fallen tree had not been removed in the Si Tupperong stream. The fact is these Dyaks have no boats, and had to borrow one from the Malays, who would not believe at first that there was a “tuan” at Prasun.

Orang Kaya Kabing told me I should have no trouble with the Sikongs who were not half so bad as they were represented to be, he himself had been there three or four times, and had always been well received. The Si Baddat and Sikong Dyaks had been at war arising out of a Si Baddat going to Sikong and carrying off a man’s wife, and on her restitution being demanded it was refused, whereupon Sikong took two heads from Si Baddat who retaliated by taking one from Sikong, but, peace had now been patched up between these tribes. It was while this fighting was going on that some Sarawak Dyaks, (not Krokongs as told me at Prasun but Aups) were in the Si Baddat country after gittah. The Sarawak Dyaks went to Sikong having been previously warned by the Si Baddats not to return by the way they went, the Sikongs likewise cautioned them, and they therefore returned by Tabiah. It was the people of the lower tom pok of Sikong under Macomboy, who warned the Aup Dyaks, and told them that 30 Sikongs were out after the Si Baddats under one Kira, as it was from his tom pok that the woman had been carried off. Kabing was most anxious to accompany me to Sikong, saying he would assist and protect me &c., having no wish however to bring this old man into trouble should it occur, I was obliged to decline his offer.

The view from the summit of Jagui is very grand, there is nothing in the Sarawak territory I have seen to equal it. The whole of Sarawak Proper lies spread as a map at one’s feet, and mountain after mountain can be clearly and distinctly traced with the naked eye into the far horizon. The whole sea coast is visible from the Sadong river to Tanjong Datu; to the west is Lundu and the Sadong country; to the south Seraung, Si Bungo, Gumbang, Tringus, and in the far distance the mountains in the Dutch territory of Sangow, while to the west are the mountains in the district between the western and southern branches of the Sarawak river, and the distant mountains of Sadong complete the picture and fill in the background of this panorama. To any one wishing to learn what is really the extent of Sarawak Proper, the summit of Jagui presents facilities of studying its limits and geography, such as could hardly be afforded by the study of all the maps and books we possess. I can compare the view from Jagui to no other in Upper Sarawak for extent and diversity of scenery, for not only does it embrace the coast line and the Sarawak river which add the charm of water to the landscape, but the hills in the vicinity seem piled up and again scattered about in the most erratic and irregular manner. In my opinion it is greatly superior to the view over the Sadong country so glowingly described by Wallace in his Malay Archipelago Vol. I. pages 112-13.

The Jagui farming lands border on the Dutch possessions in the Sambas territory, Tebero and Selacco Dyaks farming in the immediate vicinity. Disputes occasionally arise between the Sarawak and Sambas Dyaks regarding their respective boundaries, and the right of farming land; one dispute of this nature is now pending. The Government custom has been to define the boundaries by the water-shed, the Sambas Dyaks following the flow of water in their direction, our Dyaks that to this side. This appears at the first glance a very simple and satisfactory arrangement, but, the dispute now pending between the Jagui and Tebero Dyaks will require some fixed territorial limits before the question can be considered as satisfactorily settled. The Tebero Dyaks or rather the Sultan of Sambas whose subjects they are, claims revenue from the Jaguis on the ground that they farm land on the Sambas side of the water-shed. This is not denied by the Jaguis, who however stoutly maintain that the land in dispute has been in possession of their tribe from time immemorial. The land, say they, is perhaps the best they have and is eagerly coveted by the Teberos, and it was very easy for Mr. G—(the Government officer charged with the revenue survey at the time) to give away their land without compensation and without their consent, and this thought they had never accepted the water-shed as the boundary between the respective territories. The Jaguis complain that Government has confined them to the Sarawak side, while their land has been taken from them without any equivalent, the Teberos being great gainers and they heavy losers, all and everything.
being to the advantage of the Dutch Dyaks, and they add (which is probably untrue), that most if not all the land on the Sarawak side worth anything has already been taken up by the Singhis and other tribes. The real point at issue appears to be that the Jagui Dyaks do not wish to part with good land which they have farmed for generations, nor do they see why they being subjects of the Rajah of Sarawak should pay revenue to the Sultan of Sambas. On the other hand the Sultan claims what he considers but his lawful revenue, given him through an arrangement made by the Sarawak Government itself.

Being pressed for time, I determined to leave Jagui the next day; but, the Orang Kaya and head men wished me to stay another night in the village or as they expressed it demanded the custom "minta adat", so that I could not refuse, and they then promised to give me a feast "makan sejuk dingin." I spent the evening in the pangga talking with the chiefs. They agree in all that the Peninjau Dyaks say as to the origin of the tribe. One Ayang was the original settler at Sikong, but, where he came from they cannot say. Stamod was his descendant and went first to Gumbang where he lived some years. One half of his followers went to Peninjau and the other to Si Mobah, the Saubs descend from the Si Mobah branch. The Sentah, Semporo, Stang and Sigu Dyaks came also from Sikong with Stamod but separated at Gumbang. A portion of the Tringus tribe are according to the Jaguis from Goun, the remainder also from Sikong.

The next morning I walked round the village with the Orang Kaya, the houses have nearly all been lately re-built, and the village consequently presented a clean and fresh appearance. The Jaguis are well off in pigs and fowls, fruit-trees were abundant, and I was informed that the rice crop had been fully up to the average. The water which supplies the upper tempok is a great distance from the village, the hill having to be descended some 300 steps before the panchar is arrived at; it necessitates a long descent and ascent for the unfortunate women and girls, who, as in all Dyak villages are the carriers of wood and water. The supply of water too at the panchar is not great and I fancy in dry weather would soon run short. I felt for these unfortunate Dyak women and girls as they toiled up the steep ascent from the panchar, groaning under the weight of the lengths of bamboo filled with water which they were carrying to the village, and I was not surprised to learn that the Dyak women are short-lived and the Jaguis particularly so. Many of the women I am told run away, and seek husbands amongst the Malays, Chinese and Boyans in the neighbourhood. A case of the kind came under my notice while I was at Jagui, one of the relations of the Orang Kaya had run off with a Boyan from Tegora, and though brought back had again eloped. The Jagui Dyaks burn their dead, and have two penins one at the head tempok and one at Simatang.

The Saub village of Aup being in the neighbourhood of Jagui, I started this morning to visit it. The path a mere jungle truss had nothing novel about it, the same dreary, monotonous journey through forest and jungle necessitating the ascending and descending the Luluk, Tutab, and Motan hills with part of Scalup. I estimate the distance at about two hour's walk from Jagui.

Aup is the last of the Saub villages, and if I am not mistaken is situated on Gunong Scalup. It is small, abominably dirty, and the houses are in a dilapidated, racketty condition.

In 1873 Aup paid revenue on 3 lawangs which at $3 ... $24.

The head house with 3 heads looked so insecure and uninviting that I refused to enter it, and halted in the house of Orang Kaya Biu who was from home as were most of the inhabitants. Pigs and fowls were apparently scarce, and I had even difficulty in procuring cocoa-nuts. I had hoped to find guides in this village to lead me to Gunong Si Tulang where houses had been formerly found, hence the name, but, after passing Posin mountain, I gave up the attempt as it was late. I noticed that the ground had been worked by Chinese for gold. I returned to Jagui by another track, and emerged on our path of yesterday not far from the pangkulan.

In the evening our party mustered at the Orang Kaya's house, where I found assembled the whole of the head-men, while the building itself was crammed with Dyaks. After the head-men had as they call it "minta adat" from me which consisted in my giving them a couple of bottles of gin and the like number of packets of Chinese tobacco, and a dozen yards of white drill cloth, the feast commenced. After the gin had been mixed with water it was poured into a basin, and with the tobacco which had been divided
into small portions passed round, beginning with the elders and ending with the boys. A fowl was then brought in and handed to the Orang Kaya, who waved it over and around my head, while he made a short speech in which he wished the Rajah, the Datu, myself, the Dyaks, the country, and in fact everybody connected with us, luck and prosperity. After this three of the elders clothed in long white cabayas or robes commenced dancing, a slow stately almost comical measure, the arms extended, and the feet keeping time to the slow strains of the music, the toes being turned inwards and outwards without ceasing. A little arrack of the No palm was then poured into a cup, and every one present was touched with a drop or two of it. A small portion of boiled fowl was then given to every one, the object of all this being to bring luck on the recipients, as whoever had been touched with the arrack or had partaken of the boiled fowl was supposed to be secured from sickness. The Orang Kaya assured me that without the distribution of the boiled fowl, it would have been impossible for him to have allowed the gongs to be beaten, even killing three pigs, he added, would not have sufficed without this rite. All this time the gongs were beaten freely and furiously, the din was tremendous, and the heat stifling. Boiled rice and something which looked like stewed fish, but, emitted a powerful odour were then produced, and the elders sat down to eat while I adjourned to the head-house. I returned later in the evening only to find the dancing and gong beating continuing furiously. The former was but an imitation of the Malay dance, and I was glad when I retired towards the small hours to my mat in the panga, feeling after what I had gone through as if the top of my head was coming off. The place where I was seated had been covered with fine mats, while the bamboo walls of the building were decorated with cloths of different colours, amongst which I recognized some of the white cloth I had given the Orang Kaya.

Early in the morning of the 6th August I went through the village with the Orang Kaya, who, took me to the extreme point of the hill from whence there was a fine view of the Brunei, Krah, and Si mountains. He explained to me the matter in dispute between the Jaguis and Teberos, asking me to assist him in Sarawak in getting the land question settled. We then went to his house where he produced a small basin of water in which we washed our hands together, while he pronounced some sort of prayer or incantation which was afterwards explained to me to mean that he wished me good luck on my journey, while I on my part promised to re-visit his village when an opportunity offered. I was much pleased with this man and his tribe who were hospitality itself. Some of the Dyaks were physically fine fellows and many of them great dandies in dress.

I now turned my steps to the landing-place at Sungie Tuppong, and some two or three hours poling with a Dyak crew down this stream to its junction with the Sarawak river, and about as long an ascent of the main stream brought us to Pangkalan Kro-kong where I had left my boat. Our journey had been greatly delayed by heavy rain which drenched us to the skin, and also by the utter ignorance of the Jagui crew of anything connected with boats or boating in any shape. These Dyaks live so far inland that they have become veritable hill-men, differing in this respect from the Kro-kongs who are fair boatmen.

We continued our course up the Sarawak river, our progress slow from the shallowness of the water which was clear as crystal. We passed Sungie Serkin and Lobok Pilin and shortly afterwards Rheum Panjang. On the right bank was formerly the old Chinese road from Bau to Gumbang, and thence to Sambas; it was along this road that the miserable Celestials were followed by the Sarebas and Sukran Dyaks when they fled the Sarawak territory after destroying the capital. We halted for the night a little above Sungie Tuba.
CHAPTER IV.


At daylight next morning we continued poling our way up the Sarawak river, but from the shallowness of the water we found this hard work, we therefore halted for a short time at Karangan Kaladi. It was at this spot that the Chinese insurgents in 1857, when flying before the Sakarran and Sarebas Dyaks, were so fearfully cut up, and to this day the Malay refuses to bring up his boat here for the night, fearing he says the ghosts which are reported to haunt the place. The slaughter of these unfortunate Chinese must have been terrific, for the river at the time was swollen by rain, and there being no bridge, rotans were thrown across the stream and secured to trees on both banks. Over this, men, women and children swung themselves as they best could, while Malays and Dyaks, hanging on the rear, dashed in whenever they saw a chance, slaughtering all indiscriminately.

An hour's poling, and we passed Sungai Pedowu on the left, and Sungai Kasong a little further up on our right hand, and two hours' poling above this and we arrived at Pangkalan Sibulu (bamboo) at the junction of two streams,—the Sibulu which flows from the northward, and the main stream of the Sarawak river which comes in from the westward from Tringgs. Here the Gumbang Dyaks land, who call the place Pankalan Gumbang.

Through ignorance my Malay guide now led me into a series of difficulties. Not having visited Gumbang for many years, he was not aware that some Chinese had settled a little further up the main stream, on the right hand, and that the Dyaks instead of using the old landing-place had connected their village with the Pangkalan made by the Chinese, abandoning the former road. These Chinese are contractors for the Borneo Co. who have just commenced opening ground at Gading, a short distance inland from Sibulu. Gading is but an hour's walk from Tegora, where the Borneo Co. have a large establishment, and the Dyaks therefore in connecting their village with Sibulu virtually united it with Gading and Tegora.

Landing at Pangkalan Gumbang, where I found two Chinese had erected huts, and were cultivating gardens and trading with Dyaks, I commenced my march for Gumbang, having first dismissed my boat and crew, as henceforward my journey was to be carried out on foot. For an hour or two we were wandering over the face of the country trying to find Gumbang. The road was completely overgrown and we had the greatest difficulty in keeping the trail, I can call it nothing else. The batangs were rotten, and almost entirely lost in long, thick grass,—the bridges over the streams were crossed in danger, few being to be depended on. We had often to cross and re-cross the Sibulu stream by descending and ascending the banks and wading through the water, as the bridges had entirely disappeared. We now came to Gunong Api, on which hill the village is built, and I was glad to see some gardens of sugar-cane, kiladi, krebang, &c., while in the flat country through which we had passed the Sago palm appeared pretty abundant, and the whole hill seemed one vast grove of fruit-trees. Tired, dirty and hungry, we at length reached the village, but, only to find it almost deserted, most of the inhabitants, including the Orang Kaya, being absent on their farming grounds. There was literally no one to send for my kit and stores, which had been left at a Chinaman's
but at the Punagalan, for after despatching the stray men and boys who were in the
village to seek the Orang Kaya, Gumbang remained in possession of women only.
Our arrival being perfectly unexpected no one was to blame, and there was nothing
for it but to wait patiently till the Orang Kaya returned, and collected sufficient Dyaks to
act as porters for my luggage. This did not happen till dark, by which time rain had set
in in torrents, rendering it utterly impossible for people to move. There was therefore no
alternative but to wait till daylight, and get through the night as I best could without
food or drink. The Dyaks did all they could to alleviate our condition, which amounted
to little, and it was not pleasant to learn that had we proceeded to the new landing place,
and from thence ascended to Gumbang, we should have experienced no difficulty in pro-
curing assistance, as the tribe were farming ground on that side of the mountain. After
swallowing some boiled rice and drinking freely of coconut water with a dash of the
\textquotedblleft catur\textquotedblright; in it, I threw myself on my mat for my night's rest. \textquotedblleft Qui dort dine,\textquotedblright; says the
French proverb, in my case it proved itself remarkably true, and thanks to being thoroughly
tired out, I slept so soundly that the sun was well up in the heavens before I awoke on the
following morning.

The Dyaks were late in returning with my kit, the excuse being the state of the road,
in the meantime I had bathed and looked around me. The village of Gumbang is situa-
ted on the summit of Gunong Api, a hill about 1,000 feet high, and

The village and
Dyaks of Gum-

Sambas territory. The flow of water is in both directions; the rivulets rise in clefts of the mountain and run their respective courses between the houses in
opposite streams. I can find no satisfactory explanation for the name Gunong Api.
The Dyaks say they called it thus, as their ancestors in ages past were two Dyaks,

The village of Gumbang has been rebuilt and moved three times. It was first burnt
down by the Chinese insurgents and reconstructed by the Dyaks. In 1858 Mr. G. visited
the village, and finding it built on the Sambas side ordered all the houses to be removed
within Sarawak limits, fixing the boundary by the water-shed, as he did afterwards with
the Jaguis Dyaks. This led to nearly the whole village moving, Mr. G. telling the Dyaks
that those who remained on the old site would have to pay revenue to Sarawak and
Sambas too. After some years it struck the Gumbangs that it was a pity to abandon the
old site, and they again removed their houses, but this step was followed by the Sultan of
Sambas claiming revenue. The question was then fully gone into by the Dutch and
Sarawak officials, when the tribe were allowed to retain their present position, but, I
cannot learn that any decision, was arrived at as to what was the proper boundary between
the respective territories.

Gumbang paid revenue in 1873 on 63 families or lawangs, which at $3 — $189.
It paid also 300 bird's nests weighing 4.14 catties ... at $2.75 $ 13.50.

$202.50

The tribe is under Orang Kaya Murung and a Pengara named Cinua, these head-
men do not appear the best of friends. There are two head-houses, but no skulls. The
Chinese insurgents in burning down the village, destroyed 200 of these curios, and the
tribe has never had a chance of forming a new collection. Gumbang is prettily situated,
but the houses require repair, and the village might be cleaner. The people are inferior
to the Jaguis in material prosperity, brass wire being abundant, but cloth scarce, nor do
these Dyaks come up to the Jaguis in physical appearance, still I cannot consider the Gumb-
angs a poor tribe. The rice crop had been bad, and the Dyaks were already talking of
scarcity of grain. There is one peniieu to the tribe, who acts as sexton. The dress of the
Gumbang women and in fact of all the tribes I was now about to visit differs considerably
from those already described. I shall however defer my description of their personal attire
till I reach Tringgus, the women of which tribe will suffice, with occasional additions and
modifications, for a type as regards dress for the rest of the Land Dyak tribes.
Gumbang was the village where the Chinese made their last stand in the insurrection of 1857, after having been harassed night and day by Malays and Sea Dyaks the whole distance from Sarawak. Orang Kaya Murung had played a great part in all this, and I was very anxious to hear his account of these events. The following is his story, the narration being marred by his being continually interrupted and contradicted by the Pengara, and owing to the two quarrelling and arguing in a crowded head house, I may perhaps be not so clear and succinct in my account as I ought.

When the Chinese had taken Sarawak they sent 50 men to Sibulu from Bau. They ordered the Orang Kaya to appear before them at Sibulu, where he found them surrounded by armed men. He was examined as to the intentions of himself and his tribe, and solemnly asked four times whether as the Chinese had now taken the capital and killed the Rajah and Datu, he would elect to follow the Malays and white men, or the Chinese. Fearing death he replied four times that he was glad the Rajah and Datu were dead, he being heart and soul Chinese. On this he was well treated, and regaled with pork, fowls, and arrack. The Chinese now erected a kind of fort at Sibulu at a place called Maneng, but no sooner did the Orang Kaya hear that the Chinese had been driven out of Sarawak, than he laid siege to the fort, and after three days carried it, killing 43 of its defenders, seven of whom fell to his own hand, the rest escaping to Bau. After this the whole Chinese population appeared flying for their lives. Their head men came to him and offered $100 for a passage over the hill through the village to Sidin on the Sambas side. He refused, and threw a barricade across the road over Gunong Api, which he held against the Chinese for more than an hour, his garrison being composed of Malays, and Gumbang, Serambo, Tringus, Sipanjang and Si Baddat Dyaks. Finding the little powder they possessed wet, and further resistance useless, the Dyaks abandoned the barricade and retired towards the village, only to find that the Chinese had out flanked the barricade and set fire to the Gumbang village. This flank movement had been carried out through the treachery of the present Orang Kaya of Serambo, Pa Ahten, who assisted the insurgents by constructing a sort of bamboo bridge over some huge boulders, and pointing out to the Chinese this way of escape. But for this assistance not a soul would have escaped, as the Sarawak Malays and Sea Dyaks were pressing the insurgents hard in the rear. The younger brother of the Orang Kaya of Sipanjang was with the Gumbangs through the whole of this affair, and greatly distinguished himself. Pa Ahten of Serambo was removed from the Orang Kaya-ship of his tribe by Sir James Brooke and was not reinstated for many years afterwards. Few of the Dyaks were killed, the women and children having all been sent into the jungle.

By this time the Orang Kaya and Pengara had chosen to enter into a violent discussion, during which both became so excited and noisy that I was bound to intervene. The ground of complaint appeared to emanate from the Orang Kaya, who loudly stated, evidently meant to reach my ear, that his tribe paid him little or none of the respect and deference due him as chief of the tribe, and that the ringleader was the Pengara. In collecting the birds' nests, for instance, the first gathering went to the people, the second to the Government, 200 nests of which were his perquisite, of these he had as yet only received 100 nests. The Dyaks also, according to custom, were bound to work five days for him in the year on his farm, this they refused to do, and led on by the Pengara they disobeyed his orders, and cared little for him or his authority. The Pengara, in an excited but sarcastic tone of voice replied, that Murung knew how to manage his people if he liked, but that instead of looking after the tribe he preferred running about the country, and when the Dyaks wished to work for him he grew angry and abused them, saying he could carry on his own farm without their help. This statement the Orang Kaya boisterously denied, and after mutually contradicting one another at the top of their voices, I sternly ordered them to desist, and as it was now late I sent them both off to bed, where they retired peaceably enough and the next morning seemed as good friends as ever. I am afraid Murung had imbued a little too much arrack, he has acquired this weakness from long association with Chinese and others, and it occasionally leads him astray.
As Murung accompanied me to Sikong, and was my companion over the greater portion of my journey, I shall here take the opportunity of introducing a short sketch of this Dyak chief. Murung has been 22 years chief of his tribe. He is a short, lithe, active little fellow, and in his younger days must have been a dangerous enemy among his countrymen. He has associated a good deal with the Chinese, and acquired a very tolerable command of the Kay dialect of their language, in fact he speaks it so well that dressed as a Chinese he was able to accompany a party of Celestials to the town of Sambas. The Orang Kaya has been a great traveller, there is hardly a Land Dyak tribe in the Sarawak, Sambas, or Sangouw territories that he has not visited or is well acquainted with. He distinguished himself as already mentioned, in the Chinese insurrection, and in the former inter-tribal wars of his race did good service for his tribe, and personally added many interesting relics to the village collection of smoked and dried skulls of enemies. Murung is a fussy, speculative, pushing kind of man, not without a good deal of cunning, and in many respects a thorough humbug. The former qualities have led him to join in working a parrot for gold with some Kay Chinese, of which fact he is never tired of bragging, the only ending of which can be in the transferring any dollars or profit that may be his due into the hands of the Chinese, who are sure to swindle him. His cunning leads him to pretend to his countrymen that he can write Chinese, and the way in which he practises on their credulity in this respect is often ludicrous in the extreme. This Orang Kaya and his performances will be introduced from time to time in the course of my narrative, suffice it to say that his besetting sin was love of drink. Still, with the single exception of the night in his own village he never forgot himself, and on this occasion I fancy he was noisy and boisterous, as he felt it imperative to show off his position before me to the assembled Dyaks. Murung never quarelled with any one during his stay with me even when under the influence of something stronger than water, seemed welcome at every village, where all appeared to know him, was devoted in his attentions to the fair sex, and if cajoling and coaxing on the one hand, and bullying on the other did not succeed in obtaining what was wanted, there was his paper and pencil ever ready to intimidate the unfortunate culprit. This chief was of great use to me during my trip, and with all his faults I like the man, he is intelligent, trusty, active and willing, and makes a good guide to any one wishing to make a tour among the Land Dyaks of Upper Sarawak.

The village of Sidin in Sambas territory lies to the westward of Gumbang, and according to the Dyaks is but a short day's walk for a native from this village. I gather from Dutch accounts that the district of Sidin is intersected by the Kiri river, and according to the same authority forms with its Dyaks an appendage to the rule of Pangeran Suma di Laga of Sambas, who it is said offered this district in mortgage to Sir James Brooke for a loan of $2,000. The Sidin Dyaks are I believe settled on a mountain called Kumbé.*

The following is the only account I could obtain of the origin of the Gumbang tribe of Dyaks. They descend from Gusik and Gurik, a man and woman who had always lived on Gunong Api, and as already related the man descended from fire. This couple had children, and from them were descended eight Orang Kayas, Rajah Bieo, Gorick, S'Biro, Pijuk, Brisis, Sungurang, Gimbang, and Magap. Magap lived on Gunong Penuan, a small hill at the foot of Gunong Api, between it and Gunong Garling. After this the Sikongs appeared on the scene under one Manjui, but this was before Stanod came to Sarawak.

I started on the morning of the 9th August for Tringus, and after descending the hill for a short distance, passing through a perfect grove of fruit trees, struck out a new line of march, which caused us to cross the Sibulu stream twice, and brought us to a gold parrot worked by the Orang Kaya of Gumbang and some Chinese. These Chinese expected a good return for their industry; the gold here being of superior quality, as much as 10 taels had already been turned out. We now waded up the N'garoet stream, which flows into the Sarawak river, crossed the Sibulu again, and crossing and re-crossing the

Sarawak, here a mere mountain torrent called the Peddé, wandered over a hilly country, which brought us to a mountain called Temudak, which we ascended and descended and finally emerged at Pangkalan Tringus on the Si Rimu stream, which rises in S’Bri mountain and falls into the Sarawak river. We now came to the foot of Gunong Tamping, a short ascent of which brought us to the village of Tringus, or as the Dyaks would call it Si Ringgus.

The village is very prettily placed, having the Si Bungo range at its rear; on its right a conical shaped hill called S’Bru, or as the Malays say Si Bulu, while on its left is Gunong S’Bri. Messrs. Grant, Chalmers, and O. St. John are the only Europeans besides myself who have visited this village, which formerly stood at Poran at the foot of the hill, but has been long moved to its present site. The tribe is under Orang Kaya Ki Mauw, a quiet and respectable individual, and like most of these sort of characters remarkably slow. There are two tompoks, Poran and Tringus, and there are two other villages, Matan which was to be my next halting place, with 12 lawangs, and Sinyar with 8 lawangs.

Tringus paid revenue in 1873 on 60 families or lawangs which at $3 ... $180

This year these Dyaks paid their revenue half in rice and half in money, the paddy crop had been good, but rats had caused heavy loss.

As usual I went to the pangga, where I was waited on by the Orang Kaya and head men, who spoke a good deal about the danger and difficulty of the road hence to Matan. I therefore suggested that men should be sent on at once to put the same in repair, so that I might not be delayed, but, as heavy rain set in during the afternoon nothing was done. I feared therefore, that I should be delayed in this village, the more so as two of my party had succumbed to fever, and had it not been for my Malay head-man I might have been my own cook and servant, to add to my troubles I felt far from well myself.

The morning of the 10th August found me as far from any chance of proceeding on my march as the night before, heavy rain was falling, and I could induce no Dyaks to proceed and clear the road to Matan till the afternoon, when the weather moderated. The village of Tringus differs little from the other Land Dyak villages visited by me, being the same class of ill constructed, slovenly, and shaky buildings. The Pangga is small and dirty, with 12 skulls adding a gloom to its interior; this building was not round, as were the other head houses I had hitherto occupied, but, its shape was irregular, with as usual a fire-place in the centre of the edifice. The houses are all separate, but, run so close together that they touch, the connection from the platform in front of the houses, which are all distinct, is by means of Bamboo batangs or bridges, though the platforms often approach one another so closely that no bridges are required. The Dyaks themselves seem well off, and had no complaints to make, besides paddy they plant sago for home consumption only. I noticed the No’ palm in abundance, nor was the pisang tree wanting. Like all the tribes hitherto visited by me, the Tringus burn their dead, but, having no peninus, the members of the deceased Dyak’s family must act as sexton when necessity calls.

I shall take the opportunity of introducing here the names of the various parts of a Dyak house, though these may vary a little with the various tribes. Names of the different parts of a Land Dyak house.

The platform in front of a house is called the “tanju;” the verandah “awach;” the sloping roof, which can be raised or lowered from the end of the house roof, or is perhaps a continuation of it, is the “kumban” (window). On entering a house, the door (“tiban”) of which is generally made of bilian or some other hard wood, we come across a passage between the fire places called the “ladang”, while the fire place itself is called “apuk.” There are often two fire places right and left. The shelves above, used for storing household goods, wood &c., are called
"piyu" or "pyu;" the room itself is the "arun;" the raised seat at the end of the room, used as a sitting divan and sleeping place for strangers, is the "jaugan" at Tringus, and "bakowse" at Gumbang. I have written that there are sometimes two fire places, it happened to be so in the house I was describing, in other houses I found only one fire-place to the left of the door, the "piyu" being on the right.

I now come to describe the dress of the women of this tribe, and in describing them to the waist; below this is worn a short jammu or waistcloth, generally, of a dark dirty blue colour, with frequently a red border or edging. On great occasions and even in general wear, silver coins are often fixed to the end of the edging. The rambi of thin narrow split bamboo is worn in four or five coils round the waist, and is stained red and not black as with the other tribes. This is allowed to hang loosely over the loins and mixed with it are very fine brass chains called "sabit," which are worn in coils to a thickness of three or four inches. The ankles are ornamented with brass rings, which are also worn above the knee, between the wrist and elbow, and above the latter nearly to the armpit. Bracelets of the kima shell, which when long worn resemble ivory without its yellow tinge, are in constant use, sometimes as many as four of these bracelets (besides the brass ones,) are worn on each arm, say two below and two above the elbow. The neck is graced with thick coils of red or black beads. Unlike the other Dyak tribes I had visited, the women of which went bare-headed, these Dyaks and the Gumbangs wore a peculiar and fantastic head covering made of beads, strung perpendicularly on a circular wire frame, about eight inches high, made to fit the head at its base, but, tapering upwards to the top (which is open) to about one half the circumference of its base. When worn by the priestesses or bilian as they are called, these head dresses are closed at the top, when they are often surmounted with a tuft of feathers or hair. The beads are always of the same colour, viz., red, yellow, black and white. These curious head coverings are called "burang" by the Gumbang and Tringus tribes, though I believe they are also known as "segubak" and "sipia" by other Dyaks, they are worn by the women of every tribe from Gumbang to the Sadong, the Land Dyaks of which district also make use of them. The Singhis, Serambos and Saulhs are the only tribes without the burang, and these are again the only tribes who wear the seladan. Among the Dyaks I am now about to visit, a cloth skull cap fitting close to the head, made of blue cloth, with a little red trimming, is much affected by the women.

I elicited little in the pangga when the Dyaks collected at night regarding the origin of the Tringus Dyaks. I am told that the Tringus tribe descend from the Gumbang, that is to say one half are from Gumbang, and the remainder from the Staat river, where they had settled in Stamod's time. They separated from Gumbang at Gunong Peniawan or Penuan.

The head-men tell me there are four paths up the Sinjjang mountain to Sikong village,—one from Palaman Funduan on the Sekyam river, used by the Si Baddat Dyaks, one from Si Puttang, and one from Tawang and another from Si Panjang.

It was at the village of Tringus that a Malay Haji named Nain was murdered by these Dyaks. This man came to the Orang Kaya and demanded revenue in the name of the Queen, saying, that the Raj of Sarawak was played out and the white men who had formerly held sway in the country, had been replaced by servants of the Rajah Queen, who had sent him on this errand. The Orang Kaya having doubts in his mind as to the truth of the Haji's story, replied that he did not refuse to pay his revenue, but, it being the middle of the year he was short of paddy, and would consult the Datu in Sarawak. In the meantime the Haji claimed $2 per head from the village, threatening if he was not paid he would attach the property of the Dyaks. Some $20 were thus collected, which after a dispute was returned. The Haji now left the village ostensibly for Pangkalau Sibulo, saying he was going to Sarawak to complain, whither the Orang Kaya was to follow him.
next day. He (the Haji) was followed by three Tringus Dyaks, Tapoi, Pa Kunyis, and Pa Bumjul, but instead of taking the road to Sarawak struck off for Sidin in the Dutch territory — this was the last that was heard of him. It seems he was attacked and killed by the Dyaks who followed him, who, when they were arrested on suspicion, Tapoi confessed that he was present when the Haji met his end, but, said he did not actually commit the murder. The other Dyaks threw the blame on Tapoi, who escaped justice by committing suicide in prison. The Haji it appears was cut down by the Dyaks in the jungle, and the body concealed by felling trees over it, the remains were afterwards found in this position. At the trial which was held at Kuching in August 1871, the two Dyaks were found guilty and executed, and the Orang Kaya fined 2 piculs of gongs for not reporting the murder. The Dyaks tell me that Haji Nain, who had been living some time in the Tringus village had been intriguing with the wives of the Dyaks who followed him. He had criminal intercourse with the wife of Tapoi, but, did not succeed with the others. I mention this case of Haji Nain's, as it illustrates the method of proceeding adopted by the Malays in their acts of oppression and swindling among the unfortunate Dyaks.

The Dyaks of the western branch of the Sarawak river manufacture attaps or leaf coverings for houses, not only for their own use, but also for sale, when in demand. This applies particularly to the Serambos, who dispose of large quantities to the Chinese. The Serambos make their attaps of the leaves of the rerang, sago and nipa palms, as do also the Bomboks, but on a much smaller scale. The Singhi, Jagui, Grogo, Gumbang, Krokong and Tringus use the sago palm.

We commenced our march from Tringus to Matan on a wet and damp morning, in fact deferred our departure till the sun had risen and dispelled the mist which enveloped everything. Our road ran along the S'Bri mountain, and we had the Si Bungo range 3,000 feet high on our left.

About half an hour's walking and we came to the Sarawak river, here called Pedde or Si Pedde, a mere brawling mountain stream, with its waters pouring over a water-fall some 30 or 40 feet high. It rises in Guuong Seraung and creeps out between it and Si Bungo. The Dyaks tell me the Sarawak river has three sources — the Pedde which rises in Si Bungo, the Peang which rises in S'Bri, and another source also called Pedde rising in Seraung.

The march grew very fatiguing, about half way. It ran almost perpendicularly up the face of the mountain, two places, Kallel Bobut and Kallal Niol especially, enjoyed a very bad reputation even among the Dyaks. They were simply pieces of wood fastened like ladders up the face of the mountain, and a false step might have been destruction. Altogether I experienced a great deal of difficulty in getting over the ground during this portion of my journey, and I was very glad when we emerged on a clearing in the jungle, on a small hill, in the centre of which stood the village of Tringus Matan, consisting only of a long Dyak house of 12 romins or doors all under one roof, with a large verandah in front common to all.

The situation of this little village is very picturesque, standing as it does on a clearing in the midst of a forest of old jungle, and surrounded by the Si Bungo range 3,000 feet in height on one side, and by the S'Bri and Seraung mountains (the latter 2,650 feet high) on the other. Matan has only been built two years, and there are no fruit-trees. The village was formerly erected on a small hill to the southward called Tendu or Tundu, the jungle has been felled for farms and there is every prospect of the present site being a permanent one. The people seemed in good health, and had no complaints to bring before my notice, here for the first time I noticed wen or goitre, of which there were two or three cases.

At 7 a.m. on the morning of the 12th August I started for Si Baddat in Ned:-Ind: territory, my party consisting of my Abang, boy, and cooly and nine Tringus Dyaks.
The Orang Kaya of Tringus was to have accompanied me, but pleaded ill health at the last moment. This man had never ceased his efforts to dissuade me from proceeding, repeatedly urging the difficult nature of the country to be traversed, and feeling he was freeing himself I imagine, from the responsibility which might attach to him if he followed me.

Skirting Mungo Kruah, from a point of which we had a fine view of Gunong S'Bri and Si Tango, on the latter of which the Trebong Dyaks have extensive clearings, and the former of which, though covered with old jungle is not planted, the soil being poor and sterile (kerangas), we opened further on a landscape which embraced the Si Tumbo and Murung mountains, the latter appearing to be part of the former. Descending Kruah we skirted Mungo Si Tuban, a low hill with a pointed top, descending to the foot of which we crossed the Nyap stream, which rises in Seraung and falls into the Powan, a tributary of the Sambas river.

The water now flowing entirely to the westward and draining towards Sambas, I inferred I had crossed the Sarawak frontier, though according to Dutch authorities I was still well within Sarawak limits. According to these authorities the Sambas boundaries are from Cape Datu along the chain of mountains to which they give the name of the Krimbang range, (and to which they say the Goebang, Rajah, Djangui and Koemei peaks belong) to Gunong Bajang Micet.†

We now found ourselves on Mungo Murman, and hereabouts fell in with the Babu, a small mountain stream which rises in Seraung and falls into the Powan. Struggling over some level ground at the foot of Seraung, round which mountain our track led us, we came on a mountain torrent, running in a strong broad stream, which the Dyaks informed me was Powan, one of the main sources of the Sambas river. According to them the Powan rises in Seraung and separates in two chabangs or branches, which rejoin, forming the river, which falls into the sea at Panamaugkat. The Powan is known by this name from its source till it reaches Gunong Senju, where it is called the Senju. Branching off here in two streams, one of which runs through a trusan or passage (passable for bouts of two koyans burden), five hours’ pulling through which brings one from the Senju into what is called the Sambas branch. The Senju and Sambas branches having continued their respective courses westerly, unite at a place called Sim pang Si Batu, and from hence the river continues its course again to the sea under its original name of Powan.

The Dutch say the Sambas river rises in the Pandan mountains on the borders of Landak and flows first through the Laro district. Near Batoo-Oedjong (sic) the river unites itself with a tributary (the Powan I suppose) which rises more to the eastward on the frontier of Landak, and in some maps is called Sim pang Sambas, after which it runs through the Ledo district where it is joined by a small stream of the same name, in the neighbourhood of which is Loeman. The Sambas river having received the waters of the Sangouw and two small streams, joins, near Soekalalang, the Kiri river, which flows to it from Gunong Rajah on the borders of Sarawak. Thus far the general direction of

* Veth. Borneo’s Wester-Afseling, Vol. 1, Chap. IV. Page 89.
† Goebang is Gumbang. Rajah is Gunong Rajah or Merajah, inhabited I believe by the Selacco Dyaks. Djangui is Jagui, and Koemei is evidently Kumbé or Sidin between Gumbang and Neut. Bajang Micet is Bajang Neut west of Gunong Sinjang.

Temminck quotes a Government decree of the year 1846 which fixes the boundary of Sambas in this direction; “From the Pangi mountain, the high country of Tanjung Datu over the summits of the mountains Djangui (? Jagui) and Gabang (? Gumbang) to the mountain Bajang called also Krimbang Baratjeh, and Panjeh, and Sanjang (Sinjang).” Bajang called Bajang Neut, and Sinjang, are distinct mountains; Krimbang in Dutch Maps is the name given to the whole range of mountains. Temminck appears to have confused the names in his Geography. See Temminck, Coup D’Oeil General sur les Possessions Neerlandaises, l’Ile Archipelagique, Vol. ii. Page 151.
on the steep slope of Gurnong Si Tummo. Hitherto our road had been over hills of moderate altitude, the traces lying over an abandoned Dyak track with rotten bridges and batangs, and long grass. We had now to settle down to surmount one of the highest mountains I had yet ascended. We first passed through old jungle where the path was steep, and from the broken nature of the ground even dangerous. One place in particular, regarding the Tringus Dyaks, had warned me before starting and called Suban Gundo, certainly tried my activity and climbing powers to the utmost. We climbed the sheer face of the mountain by our hands and knees, holding on by the stones, roots of trees, and branches of shrubs and saplings, the pleasure of all this being heightened by the knowledge that a backward fall would hurl one over a semi-precipice down the face of the mountain. Some three hours of this kind of work in a torrent of rain, and we halted for half an hour for a hurried meal, when I took the opportunity of changing my clothes, which rain, mud and wear had so acted on that I had nearly no covering left. We had not succeeded in reaching the summit of the mountain, and at this point my Malay Abang and boy began to show signs of distress, one half the Dyaks had out-marched us, and the remainder would have followed had I not restrained them. As for myself I still held out, but the monotony of the march was very tiring, and the leeches were a sad pest. We now came to some fallen guttae trees belonging to the Tringus Dyaks, who work these jungles as far as Suban Gundo, they belong however to the Si Baddats, who explore the other portion. After about half an hour's climbing we came to a place called Kekkat Sebirin, and beyond this Gom Buus, the climbing of both these places was fearful work, and the Orang Kaya of Tringus had predicted that I should not surmount them, but we did, and were now so to say on the summit of Si Tummo, though there was a further climb to a spot called Kukut Tetang. We were walking on the summit of the mountain, on a ridge, the sides sloping down almost perpendicularly on either hand, with a track about five feet wide to travel over—the mountain might almost be said to have no top. I can only compare the summit to a book placed on its front edge, slightly opened, while I walked over that portion of the volume where one reads the title. The back of the book represents our path, and on either hand were almost sheer precipices. This was particularly the case at Kukut Tetang, where for perhaps 20 or 30 feet the road was not four feet wide—with on either side an abrupt descent. Here, I began a gradual descent along a narrow trace facing the side of the mountain, where I had the greatest difficulty in keeping my footing. The Malays were far in the rear, and the Dyaks had been sent on to prepare the Si Baddats for my advent, and my sole companion was Orang Kaya Murung of Gumbang. Together we ascended Aten Stima, which was so steep that no sooner were we on the summit than we had again to descend. Next followed Aten Spora, which was ascended and descended in the same way, and we now travelled over what

the Dyaks called level ground, but proved nothing more than an abandoned path with rotten batangs, bamboo bridges, &c., buried in grass, amongst which, as it was now growing dark, I managed to bruise my person very considerably. We now reached the foot of Gunong Pugi or Puggi. So far, the Orang Kaya had helped me and did what he could to smooth the difficulties, but it now became so dark that I refused point blank to proceed any further, although assured by my companion that the village was close to us. Out of this dilemma, we were brought by Dyaks appearing with torches, who carried us in triumph to the head-house, whilst others proceeded to collect the rest of our party. I now found myself at the village of Si Baddat, on a spur of Gunong Kedda called Jara.

I was glad to find the shelter in the pangga from the heavy rain now falling, and arrived at this building however was small, and we were most inconveniently crowded, my party of thirteen having to find accommodation in addition to the former occupants. In the absence of the Orang Kaya at his farm, I was hospitably received by an old, half-witted Dyak named Gasa, who had formerly held the Orang Kaya ship, but, had resigned his functions in favor of the present holder of the appointment, Susup. In return for tobacco I had no trouble in procuring fowls and rice, and after a hurried meal the whole party was soon asleep, leaving Murung still talking to the ex-Orang Kaya Gasa, in whom he had found an old friend. At midnight I was woke up by a series of most diabolical yells, which brought me to my feet with a start, my first impression being that the two Orang Kayas had been quarrelling, and Murung was ill-treating his friend. It turned out that these two chiefs, instead of going to bed, sat up drinking arrack and talking over former times and events, this was followed by singing songs according to custom, one against the other, illustrative of Dyak love and war. These songs and the drink had so excited the little intellect left in Gasa, that he expressed his appreciation of his friend and his happiness in general by continued yelling, and our united efforts could not cause him to desist, notwithstanding that Murung did all he could to soothe and pacify his friend. We now communicated with Gasa's wife, who sent her little daughter "to bring papa home", but, papa preferred yelling on the steps of the pangga, and finally the wife herself appeared and added the cackle and jabber of her tongue to the general din and confusion. Losing my temper I pushed Murung and his friend head over heels out of the pangga, when the latter fell on the veranda of the village houses, and the last I heard of this old fool was a noisy and angry altercation blended with the singing of songs in the Orang Kaya's house.

The following are the names of the Dyak tribes visited, with the positions of their villages:

Serambo, Peninjuah and Bombok on Gunong Moān.
Singhi on Gunong Tingga.
Grogo on Sungel Suba.
Suba near the Sarawak river (left bank).
Krokong on Gunong Prasun.
Jagui on Gunong Jagui.
Aup on Gunong Scalup.
Gumbang on Gunong Api.
Tringus on Gunong Tamping.
CHAPTER V.


13th August.—I was not sorry to learn that circumstances would compel my staying at Si Baddat all day. I had first to await the arrival of the Orang Kaya, I had also to send a messenger in advance to inform the Sikongs of my intended visit, and moreover there were stores &c. at Tringus which the chief of that tribe had promised to forward and which had to be waited for. Personally I suffered comparatively little from the fatigue of our march of yesterday, but my feet and legs were in a sad state from leech-bites and wounds, so that I was glad of rest. The Abang, who was very foot-sore, inveighed heartily against such a long tramp, maintaining we ought to have made a lance in the jungle and divided the journey into two marches. My Malay boy had been attacked by fever so far back as Tringus; he broke down under the work of yesterday, and was now completely prostrate. I therefore decided upon sending him back to Sarawak via Pangkalan Ampat, as in his present condition he was perfectly useless. This Malay tried to persuade the Abang to use his influence to deter me from proceeding to Sikong, saying we had been repeatedly cautioned in Sarawak not to visit these Dyaks, who, bore a bad reputation and would probably make away with us. On hearing this I was only too glad to get rid of my timid follower, though at the same time I regretted parting with him, as it reduced my Malays to only two men. The Malay cooly who attended me was also foot-sore, and as was the case also with myself, suffered from strained sinews of the leg, (the result of hill climbing) attended with some pain and swelling in the groin.

The Tringus Dyaks who had followed me with my kit thought nothing of the journey, and returned to their village this morning as fresh as when they started. Some of their companions put in an appearance at about 2 p. m., having thus accomplished the distance from Matan in some five hours under our time. I may here observe that the Dyak tribes visited by me from Tringus to Sumban, were all incomparably superior to the other tribes, on the Western and Southern branches of the Sarawak and the Samarahan rivers in carrying heavy burdens over a mountainous country, and at their feasts were harder, drinkers. Not that the Dyaks are drunkards, on the contrary they are very abstemious, and it is only at their feasts that they exceed. Where the Dyaks have been much brought in contract with Chinese and others, as is the case on the Western branch, they have developed a taste for arrack, but, except at their festivals one rarely if ever sees them overcome. The Dyaks between Tringus and Sumban occupy a very mountainous country, and their hills are higher and join one another, forming in fact ranges, affording a striking contrast with the isolated hills with level ground between, such as is generally met with in parts of Sarawak Proper where also the hills are lower. The effects of this exhibit themselves in the character of the people physically and perhaps morally.

During the day the Orang Kaya arrived and gave me a hearty welcome, with promises of every assistance. Although his wife (of whom he appeared very fond) was seriously ill, this chief determined to accompany me to Sikong, saying he would never forgive himself if any mischief befell me while I was in his country. The Orang Kaya, who was hospitality itself, was distinguished by a modest, respectful manner, but while taking an interest in his people and all that concerned them, seemed perfectly aware of his
position as chief of the tribe and knew how to maintain it. It was decided to send on a messenger to Panduan, a Sikong village on the Sekyam river, to announce my advent; from Panduan notice of my intended visit would be sent to Sikong, whether I was to proceed next day being assured of a cordial reception.

I had now time to inspect the village which is erected on a spur of Gunong Kedé, called Jara. The village which is divided into two tompoks is surrounded with fruit trees, with the Sago, No, and Rerang palms (from the leaves of the latter the Dyaks manufacture attaps), while Krebangs, vegetables and Jagong are planted in small quantities. The houses are in much the same condition as those of other Land Dyak tribes, they are constructed different from those of Singhi and Seraunbo. Each house is separate and has a platform of its own connected by bamboos with that of its neighbours; they are steep, have no verandah, while the door and window is formed by propping up the lower part of the roof with sticks. There are two head-houses with an aggregate of 20 skulls, these buildings are constructed with higher roofs, not round, but irregular in shape, small and dirty. The tribe of Si Baddat is under the Orang Kayaship of Susup, who succeeded Gusa, who though still alive is too old and infirm to interfere in affairs. There is also a lesser chief named Merin, a son of Gusa, who enjoys the title of Orang Kaya Tamangang. I was told that Gusa's father was a Trebang Dyak, his mother a Si Baddat. He himself as well as his wife were born in the village here, though Susup's father was from Tabiah and his mother from Sikong. The Si Baddat Dyaks do not appear to be in want, having plenty of flint muskets, gongs, and Dyak valuables in all the head-men's houses. Physically they are inferior to most of our tribes, but these Dyaks are good boat-builders and boatmen. They like the other tribes burn their dead, though the corpses of the poorer members of the community are thrown away in the jungle. The women are not good-looking, I may write in fact that they are hideous, they dress similarly to the Tringus and Gumbangs, but do not seem to wear the bead head-dress (burang) so frequently as these Dyaks. Both kinds of burang are worn, the open one in daily use, the closed one on feast-days and then only I fancy by the priestesses. At Si Baddat I met the son of Abang Pandak, pembakal or agent of the Sultan of Sangouw; this young man was here from Bali Karangan collecting the revenue. I was unable to find out the exact number of these Dyaks. The Orang Kaya assured me he paid revenue to Sangouw on 20 lawangs, though the actual number is 30, the rate being 2 Sangouw passes of paddy, equal to 4 passes Sarawak. Abang Pandak, whom I met at Si Panjang, fixes the number of lawangs paying revenue at 38 while the Dyaks will only pay on 20. The revenue amongst these tribes appear to be paid in a very loose and irregular way, the Malays having neither the energy to regulate or the means of enforcing their demands. The Si Baddats have been a much larger tribe and according to their accounts once numbered as many as 100 lawangs, but, like the Gumbangs and many of our Land Dyaks they suffered fearfully in 1853 from small-pox.

In former times Si Baddat, Sikong, Si Panjang, Suroh and Goon all paid revenue to Sarawak. These Dyaks considered they belonged to Sarawak, as from time immemorial they had been subservient to Bruni, and to this day frequent Pangkalan Ampat for trading purposes. In olden times however the revenue must have been very irregularly paid, but, this applies to all the Land Dyak tribes. Be this as it may, all the above tribes assert that they were subjects of Bruni, and paid revenue to that state as our old accounts if they could be found would prove. In 1858, Mr. G., the revenue officer, adopting the course he afterwards followed at Gunbang and Jagui, decided that as these tribes were situated on the Sangouw side of the water-shed, they should be abandoned and no longer reckoned as subjects of the Rajah of Sarawak. The Orang Kaya of Si Baddat as well as the head-men of the district I was now in, resolutely reject Mr. G.'s argument, and maintain that the water-shed had nothing to do with their boundary, which they said was miles beyond the water-shed. Mr. G., continued these Dyaks, never visited the villages in question, (he erected a lanco on one of the hills behind Si Baddat,) never called the headmen together, or heard what they had to plead in their own defence. Nor was Sangouw anxious to adopt them,
for it was not till nearly six years afterwards that they were asked to pay revenue. Some
tribes to this day, notably Sikong, refuse to pay their tax, and those that do so, do so very
irregularly and indifferently. All the tribes I have quoted above trade with Pangkalan
Ampat, where they procure everything infinitely cheaper than they can from Pontianak, the
depot for goods from whence being at Si Panjang or rather Suroh. Owing however to the
great distance of these places from Pontianak, the price of such goods as Dyaks delight
in, is considerably higher there than at Pangkalan Ampat, salt especially being dearer on
the Sangouw side than ours. The Orang Kaya compared the price of salt at Si Pan-
jang, with that ruling at Pangkalan Ampat, and asked me to draw my own conclusions.
For 1 gautang of salt at Suroh or Si Panjang they exchange 6 gautangs of rice, while at
Pangkalan Ampat 1 gangtang of rice would purchase a gautang of salt, and everything
else was in proportion. With my limited knowledge of the country, the people and the
question in dispute, it would perhaps be rash and arrogant on my part to venture any
opinion on the merits of the case. But, I may say that it seems strange to abandon a
portion of territory to which apparently no claim had been set up, and our title to which
had never been disputed. Had these tribes continued under our rule we should have held
a commanding position on the Sekyam river, with two landing-places, one at Si Panjang
and another at Suroh. The district abounds in mineral wealth, both cinnabar and an-
timony having been reported to me by the natives, and diamonds and gold exist in almost
every river I met with. It would have been easy for Sarawak to have held these Dyaks
in hand, for as the Orang Kaya of Sikong replied to me when I asked him if he would pay
revenue to Sarawak, “I must pay if the Rajah demands tribute, for I obtain all my sup-
plies from Pangkalan Ampat, and if this was closed to me I should perish.” Had this
district remained under Sarawak, most of the trade of Sangouw and even that from dis-
tricts further distant, would have found its way to Sarawak through Suroh, Si Panjang
and Pangkalan Ampat. At certain seasons of the year, Bali Karangan which is but two days
pull down the Sekyam from Suroh, is crowded with Chinese and Malays working gold,
these might all have drawn their supplies from Sarawak. Again, the revenue paid by
these tribes and lost to us, must have been considerable, for the Land Dyak tax costs
little in collecting, and would fully have covered the expense of administration. In con-
clusion, I must add that I make these remarks with the greatest diffidence, I am in no posi-
tion to judge the policy which dictated the repudiation of these Dyaks, all I know is that
the people regret it heartily.

The Sarah a-
amongst the Dyaks
in the Sangouw
Territory.

I must now discuss at some length an abominable system of oppression which the
Malays have introduced amongst these Dyaks for purposes of extortion
and spoliation, though they strive to hide it under the specious name
of revenue. I refer to the Sarah, which was once as much in force
amongst the Land Dyaks in Sarawak territory, as it now is across the
frontier. The abolition of the practice or custom of Sarah, was one of
the first steps taken by Sir James Brooke when he became Rajah, and no act of this great
man ever did more to ameliorate the condition of the Land Dyaks, and deliver them
from the state of bondage into which they had been reduced by the Malays, than did this
freeing them from an arbitrary and pernicious impost, and establishing a fixed revenue
with which Government was contented to rest satisfied. I cannot do better than abstract
a short account of the Sarah, and its effects on the Dyaks when Sir James assumed the
reins of government, using his own words. “The Dyaks paid a small revenue of rice,
“but this deficiency of revenue was made up by sending a quantity of goods—chiefly
“salt, Dyak cloths, and iron—and demanding a price for them six or eight times more
“than their value. When the Patingi had received all he thought proper to extort,
“claiming mats, fowls, fruit, and every other necessary at pleasure, making likewise the
“Dyaks work for him, for merely a nominal remuneration, he was followed by his relatives
“who claimed the right of arbitrary trade. Gradually it was extended as the privilege
“of every respectable person to “Sarah” the Dyaks. These numerous and uninvited
“guests came and went at pleasure, lived in free quarters, made their requisitions, and
“then forced the Dyaks to carry away for them the very property of which they had been
“robbed.”

The above picture may be sketched as nearly the condition of the Dyaks at the hands of the Malays at the present day in the villages I visited. There exists however this difference between the two pictures, that whereas the Sarawak Malays could always crush opposition by collecting a bala of Sea Dyaks, and letting loose these savages on any tribe that resisted their extortionate demands, the Sangouw Malays, restrained by the Dutch authorities, and by the inaccessibility of the country, cannot resort to such measures. The Dyaks therefore in these districts do not suffer as did their brethren in former times in Sarawak territory, though the burden seems heavy to bear. The Dyaks made their complaints to me apparently so truthfully and fairly, that I am inclined to consider their grievances under instead of over-rated. The Sarah for instance was in force at Si Baddat; with the claim for assail or tax came a jammu or woman's waist cloth to each house, for which 6 gantangs of rice were demanded, iron 1½ feet in length, 3 inches wide, 6 gantangs, while again a suku (25 cents of a rupee) left with each lawang led to a claim of 5 gantangs of rice. No sooner has one impost of this kind been paid than another arrives, if not indetical in nature, equally oppressive, and this on repeatedly through the year. The Orang Kaya resists, and refuses payment, but what can he do? He fears quarrelling with his rulers, and he is eventually compelled to accede to these iniquitous demands. The Sikong tribe trusting to the inaccessibility of their country refuse payment, and appear to defy both Dutch and Malay authority. In justice to the Dutch it must be said that the Dyaks laid no complaint against their officials, it was the Malays who oppressed them, and the Dutch probably did not even know how the people were treated. The Dutch controller visited Sikong or Si Panjang once or twice in the year for a day or two, he was then accompanied by a large following of Malay chiefs, when the Orang Kayas only were allowed to approach him and then only in the presence of the Malays. The Dyaks were therefore afraid to state their grievances, and if they did, they met with no redress, for the controller appeared more or less at the mercy of his Abangs and chiefs, and was led by their opinions and advice.

At night the pangga was crowded with Dyaks, there was no feasting, but I was treated to gong-beating, which according to these people was the equivalent of music. Amidst the noise which prevailed I found it difficult to carry on a conversation with the Orang Kaya, but I elicited that Mr. Everett and myself were the only Europeans who had visited the village. This chief expressed himself freely on the politics of his tribe and country, principally on the questions above mentioned, and professed himself an admirer of Sarawak, the capital of which he had often visited for trading purposes.

I learnt from this chief the names of the tribes between Sikong and Sangouw. Below Sikong was Si Panjang, and an hours pull down the Sekyam was Sureh, the tribe of which tribe had migrated from Si Panjang. Six hours below Sureh were the Poyu or S'Impio Dyaks, four hours thence the Manocos, further down the Suntas, below them again the Sirankans, who were followed by the Powas Dyaks who were above Bali Karangan, which was only 2 days pulling from Sureh. Descending the Sekyam from Bali Karangan are the Munjid Dyaks who are followed by the Pappan tribe, they again by the Garis, while below them are the Bedui people, after which comes Sangouw, which takes 3 days in a prahu from Bali Karangan, and Siutang is perhaps 3 days further down.

The Orang Kaya in discussing the people and country showed a good deal of intelligence. In his younger days he had visited many of the tribes not only in his immediate vicinity, but others far distant. He confirmed what I had heard in Sarawak, that poison and its secret and deadly properties were not unknown, and were made use of by Malays and Dyaks in these countries. We were discussing Annun the chief of the Sibongs and his supposed evil propensities, regarding all of which I expressed my disbelief and rated them as fabrications. The Orang Kaya replied that some Landak Dyaks once sold him what they said was poison. It was a powder white in colour, and he laid it by for nearly a year not knowing what to do with it. Having a violent quarrel with a Dyak enemy who had
threatened to kill him, he mixed some of the powder in his enemy's chalk which he used with his siri, "and do you know, saun," said this solemn savage to me, "he was taken ill, and in four days he was dead." It is but fair to add that the Orang Kaya at once threw away the poison, it was not Dyak adat he said to kill an enemy in this manner, besides having a wife and children he dreaded keeping it in his possession. This story was told so naturally and coolly—with such a grave and earnest countenance that I do not hesitate to believe it.

We now entered on another phase of Dyak life. I was assured by the Orang Kaya that when he visited the Meribun and Tincang or Jincang Dyaks he found them to be cannibals. These Dyaks live on the Batang Munki-yang, near Muntong and Muntu, not far from the head-waters of the Sadong river, near Senankan Kjian. The Sekyam is descended as far as Tanjong Prin, whence you ascend Sungi Meribun where these monsters are to be met with. When in their village, the Orang Kaya himself saw them eating a body. The custom is to take only the heads of enemies, but, when an individual of the tribe dies, the body is sold and even women and children partake of the flesh. The man in question was not old, and his corpse was exchanged for a tajow, the Dyaks seeming to relish most the soles of the feet, and palms of the hands. These Dyaks who are credited with making and using poisons, treated him well while he was in their village, they are great cowards and ten of these Dyaks will run from one of another tribe. The Malay Abang confirming this story, said that when he was collecting revenue at Muntong and Muntu, which belong to Sarawak, the party he was with were always on their guard against the Meribun and Tincang-Dyaks, and at night erected fences studded with ranjow's as a protection against these brutes. Malays and others who frequented these Dyak villages were well received, and their presence was in fact sought after. Draham my Malay coolly said he had seen with his own eyes palms of hands and soles of feet over the fire-place when he was in one of their villages. I have made some enquiries into the truth of the above statement, and I am assured by the Resident of Sadong that they are untrue. "Whatever may have been the propensities of these Dyaks," says he, "there is no foundation in the report that they now indulge in this inhuman practice." Abang Pandak, pembakal of the Sultan of Sangouw, told me when I met him in Sarawak, that the story was a fabrication, but his denial carried no conviction, as it appeared made from motives of contradiction, and in defence of the Raj under which he served, he confessed to having heard the stories, but had never visited the Dyaks in question. I have since learnt from Mr. Crocker the Resident of Sarawak, that when he was on a journey from the head-waters of the Sadong to Silanteh, he put up one night at a Dyak house. Entering into conversation with the inmates, he discovered an old Malau Dyak from the Kapus district. This man, called Jamon, who had led a roving life, told him that the Mualangs of Jincang, who inhabit the head-waters of the Kapus river, in the vicinity of the Sekyam are or were cannibals. Jamon went on a head-hunting expedition against these Jincangs and killed four of them, losing two of his friends. The Jincangs ate his friends, leaving only their entrails. These Dyaks have not only given up this practice, but are so ashamed of it, that the mere mention of the former custom is a grave offence. *

* "In the district of Sangau, extending several days in every direction, there are three tribes of Dyaks numbering 500 lawangs and probably 3,000 souls. Two of these tribes are several days in the interior on the banks of the Skiam. One of these, the Jangkang, is addicted to the horrible practice of cannibalism. Except this and a single tribe on the Eastern coast we have not heard of any other portion of the people who eat human flesh. That the practice prevails to no inconsiderable extent among this tribe there is no longer in our minds the shadow of a doubt. One man with whom we con- versed had seen them making their meal on the human frame. They themselves confess it with boasting and give as a reason for the horrid custom that it makes them courageous. How could we be brave, said one man, if we had never tasted human flesh. They do not eat indiscriminately all parts of the body, but with a most horrid kind of Epicureism, feast with the greatest relish upon the tongue, brain, and muscles of the leg. The men of this tribe file down their front teeth to a point like the teeth of a saw. This, while it may fit for the indulgence of their favorite propensity, adds not a little to the ferocious appearance of these man-eaters. The practice of cutting off heads is also their confession and boast. They seem to consider it their greatest glory. An old man of great muscular strength drew his sword and with an exulting smile declared that with it he had decapitated twelve men.
On the morning of the 14th August I was on my way to Punduan. Passing through the village of Si Baddat we emerged on one of the southern slopes of Kedé, and from here I obtained a magnificent view of a number of mountains stretching away to the westward and southward. Gunong Sinjiang was in front of me, and then west and south the Krun, Jojong, Prang, Marung, Munja, Minjang, and S'Baba mountains, while far to the westward was Neut or Bajang Neut.

Last year during the north-east monsoon, an immense land-slip took place on Gunong Prang or Perang, burying fifty Dyaks of the Tawang tribe in the debris. Even at the great distance at which I stood, I could distinctly perceive that the whole face of the mountain had disappeared. It seems there were two rolls, the first about 1 a.m., and the last at 5 a.m., the first being perhaps less violent than the second. At Punduan the ground shook, and regularly quaked with the reverberation of the crash of the falling earth. The stream of the Sekyam was encumbered with trees, and the fish died out. The river which had hitherto been deep, with large boulders scattered over its bed, having pools between them, now became so shallow that the boulders were no longer visible, and the whole stream is full of a fine black sand, mixed with white particles, which covers everything. Through this landslip antimony ore in large quantities was exposed on the mountain, and according to the Dyaks is nearly pure, free from limestone, and of fine quality. Report says the ore lies in seams, and before it could be worked an immense overhanging mass of earth and trees would have to be removed. Sepi, a Sarambo Dyak who is living here is said to have visited Prang, and seen the ore, which he says is a good as any in Upper Sarawak. This Dyak should know what good ore is, as he was born in the antimony districts, has long worked for the Borneo Co. at Busu, and has frequented their workings for years. The Sekyam river is navigable for boats of one koyan burden as far as Prang.

An hour’s walk from the village brought us to the Batun stream, which rises in Kedé and falls into the Bannun which latter has its source in Si Tummo, falling into the Sekyam. We next came to the Bannun, crossing which two or three times, we finally waded up its bed to a considerable distance, and then halted just above a tanjong or point, round which the Bannun effects its junction with the Sekyam. The road now followed the left bank of the Sekyam, here broad but shallow, its bank and bed covered with fine sand, amongst some of the particles of which I thought I could trace antimony. Crossing the river, our path for a short time ran through scrub jungle, emerging from which we found ourselves at the Sikong village of Punduan.

Punduan, a palaman* or temporary village of the Sikong tribe, consists of 12 lawangs and is under Orang Kaya Appir. The houses are small and dirty, and the inhabitants wretched beings who suffer as do some of the Tringus, Si Baddats, Si Panjangs and Goons, from goitre, korap (ring-worm) and from a disease of the legs called “pucong” by the Malays, and “supach” by the Dyaks, and which appears to be a form of leprosy. According to the Orang Kaya here, Punduan paid revenue to Sangouw on 12 lawangs, the rate being 1½ Sarawak passus. This is at variance with what I was told by Abang Pandak, who said the village was taxed at 1 gantang of iron equal to 1 real per lawang. Tobacco is planted by the Sikongs, in fact more or less throughout the district. It is grown amongst the stumps of the bamboos, after the land has been cleared and burnt for paddy farms, in this situation it is said to flourish. Domestic bees are kept by the Sikongs and Si

* When we expressed our abhorrence of the practice and our hope that in future they would live in peace with each other, another old man said, “but if we have a debt we must discharge it.” Thus when one head is cut off it creates a debt which, in the opinion of the parties concerned, must not be suffered to remain uncancelled; but the cancelling creates a fresh demand for blood.—Journal of a tour on the Kapuas in 1840.—Journal of the Indian Archipelago, vol. 1 New Series, No. 1, page, 104-05.

* A “palaman” is a temporary village or settlement which sometimes as in the present instance becomes permanent. Tebat at Serin, Knap at Sunthah, and Baru at Bukar, are cases in point, as they were originally only temporary hamlets, but are now regular villages though paying revenue with the tribe.
Panjangs, but, not by the Si Baddat or Goons, and the Sikongs and Goons build no boats are poor boatmen, contrasting badly in this respect with the Si Panjangs and Saroos.

The Dutch author Veth says that the Sekyam river rises in Bajang Micot,* (called Neut by the Dyaks). On the other hand, the Sikongs told me it rose in Gunong Jojong, flows to the eastward of Prang, and bending round washes the northern foot of Sinjang.

At Punduan I was met by Banggo, the younger brother of the Orang Kaya of Si Panjang, who, had been deputed to invite me to visit this tribe. From Si Baddat I had sent to the Orang Kaya asking him to despatch a boat to Punduan to convey me on my return from Sikong to Si Panjang, as I contemplated proceeding thence to Goon, en route to Tabiah. Banggo reported a boat in readiness, but, on my accepting the Orang Kaya’s invitation, the crew at once returned to collect the tribe, and prepare a feast, while Banggo accompanied me to Sikong. At night the house where I was staying was filled with Dyaks, who eventually grew very noisy, and beat gongs through the whole night, making sleep impossible. I talked with the headmen whose chief grievance was the Sarah. Sikong appears to be visited once in the year by a Dutch official, who seems unpopular, and the complaint against whom appears to be that he kept the people at a distance, communicating only with them through the Orang Kayas, in the presence of the Malay Abangs, who with their followers numbered from 200 to 300 souls. Yet, after all the Dutch were not so much blamed as the Malays, to whom the Dyaks attribute all their troubles. Annum the Orang Kaya of Sikong was spoken of by his own people as an unscrupulous man, who was evidently much feared. He was accused among other crimes of appropriating the goods of any stranger who might be staying in his village. His power was kept somewhat in check by the other Orang Kayas, and I was assured of being well received, and heartily welcomed by Annum and the Sikongs, who would be delighted to meet a Sarawak European for the first time in their village.

It was late on the morning of the 15th August when we started from Punduan. My followers consisted of my two Malays, the Orang Kayas of Punduan, Si Baddat, and Gumbang, Banggo of Si Panjang, and a few Sikong Dyaks to carry the kit. The march was a most fatiguing one, and tried my walking powers to their very utmost. The path (if such even it can be called) was carried along the sloping sides of a number of small hills, entailing occasional scrambling, and clinging to shrubs and roots of trees, causing a severe strain on the legs. We were delayed by disputes, and petty wrangling amongst the chiefs as to which was the best, or the nearest road &c., there appearing to be a great difference of opinion on this point. On approaching Sikong we had to clamber over the fallen timber in a jungle clearing, which was ready for burning off; emerging from this we had no difficulty in reaching the village, situated not on the summit, but on one of the lower slopes of Gunong Sinjang. The road from Punduan had been so bad, that I resolved not to return by it, and Banggo undertook to bring a boat up the Sekyam to a pangkalan near the foot of Sinjang, to convey me to Si Panjang on my return from Sikong. How this Dyak disappointed me and caused me to lose a day, I shall relate further on.

Following the advice given me, I went to the house of the late Orang Kaya, Mangko Bumi, and became the guest of his widow. There are two other Orang Kayas, Pa Budan and Pa Jigi, who were both absent. Annum is the chief Orang Kaya, his house was pamali on the occasion of my visit, yet although he sent a message to welcome me, I had heard enough of his character and antecedents, to have decided me into declining his hospitality even had it been proffered. The Sikong tribe is under three chiefs, 1st Annum, with the title of Agus Radin Tamangang—and then Orang Kayas Pa Jigi and Pa Budan. There was formerly another chief now dead, whose house I occupied, and who enjoyed the title of Tamangang prefixed


According to the Dutch authority above, Micot or Neut is on the borders of Sambas, between Sarawak and Landak, thus bringing the Sarawak boundary as far as Neut which is to the south-west of Sinjang.
to his name Mangko Bumi. Sikong may be said to be divided into three so-called parties. Annun represents Landak, his ancestors being supposed to have come from that country. The late Mangko Bumi represented Sambas for the same reason. Orang Kayu Pa Jigi's ancestors having come from Tabial, he is looked on as the representative of Sarawak. The village is built on a shoulder of the Sinjang mountain, about one third of the way up, and is as dirty as any Land Dyak village; filth and refuse are profusely scattered over the place, pigs abound under all the houses, which as at Si Baddat are all separate. If a round, that cheese were cut through the centre into four equal parts, and the rounded end of one pared down so as to permit of its standing upright on its own base, this would exactly represent the shape of one of those houses. The whole front and back of the roof come to the ground of the tanju before, and to the floor at the back. The buildings are connected with one another to the different platforms or tanjus by bamboos, the tanjus themselves being also constructed of large bamboos, split in two with the rounded surface uppermost, and being thrown only loosely against one another are dangerous for a European to walk over when wet, being slippery in the extreme. The interior of the houses I found fairly furnished, and judging from a Land Dyak standard, I should certainly not consider the Sikongs a poor tribe. The houses stand in a perfect forest of fruit-trees, some of great age. The formation of the hill I should say was similar to that of Sarambo; as you approach the houses, large stones and huge boulders of porphyry are met with just as on that mountain. I was told of hot springs not far from the village, but had no time to visit them. According to the people, Sikong numbers 141 lawangs, divided into 3 tomposks, but Abang Pandak the Sangouw revenue collector told me Sikong was formerly taxed or estimated at 180 lawangs, which did not include the poorer families, who might be reckoned at another 40, bringing up the aggregate to 220 lawangs. He added, that Sikong had paid revenue on two occasions, and this many years ago, the first payment was only 400 passus of rice, and the following year this dwindled down to 200 passus. Like all the tribes in this district, these Dyaks are physically a weak and wretched race; the women are said to be good looking, but, loose in morals, those I met with had nothing to distinguish them in personal attractions from other Dyak women. They dress like the women of the other tribes I have described commencing at Thingus, but seem to prefer wearing more white beads mixed with black in their necklaces, Thingus showing a strong partiality for red and black. The Sikongs and tribes I have been now describing, have a custom which they share with the Gumbangs, and only with that tribe on the western branch of the Sarawak river, in constructing small houses in the jungle, in which they keep their most cherished valuables. This is done as a precaution against fire, and I noticed that these houses were only fastened by a rough wooden bolt. The Sikongs burn their dead of the better class, after two days mourning, and flags, banners &c., are placed over the “tinungan” or place where corpses are burnt or buried; those lower in the social scale are buried, the poorer classes again are placed on a covered stage, while the lowest are rolled in a mat and placed on the ground in the jungle. I recollect once meeting a Dyak funeral procession on Sarambo. The sexton or “penimuc” carried the corpse (wrapped in what appeared a mat) on his back, bearing a flaming bamboo torch in his hand, and following him came a number of women clothed in white, with dishevelled hair shrieking and crying. How far these latter accompany the corpse I cannot say, but, I am led to understand only to a certain distance from the village, and they are not present at the last rites, which are performed by the sexton alone. When a funeral takes place, the village or tomposk is “pamali,” and as it is considered unlucky to meet the procession, the Dyaks generally confine themselves to their houses while it passes. The body I learn is burnt or buried as soon as possible after death, and over the spot of cremation or burial a basket is placed, containing rice and siri-pinang for the ghost of the deceased. The above remarks apply to the Sarawak Dyaks, the custom may be otherwise across the frontier, though I imagine there can be but little difference amongst the various tribes. My attention was called while in the Sikong village, to the fact that these Dyaks had little or no old jungle suitable for paddy planting, and their farms were therefore made on scrub and bamboo land, resulting in poor corps. Both Goon and Sikong were planting on land belonging to the Si Panjang tribe. Some of the Land Dyak tribes have more land than they require for their own use, and can therefore afford
to leave their clearings fallow for even eight and nine years. Others are not so fortunate and farm the same ground once in five, six or seven years, and I have heard of even a less interval. This is a serious question as regards the Land Dyaks, for it is impossible for such a system to last should the population (especially Chinese population) ever increase.

I must now return to my reception at Sikong. Shortly after my arrival, Agus (a title) Annun waited on me. I found this man to be by far the finest Dyak Kaya of Sikong. Annun, Orang I had yet met, and my Sarawak readers will perhaps be surprised to hear that this chief is as tall if not taller than Inchi Sawal and nearly as stout. Annun is a well made man with a decided Chinese cast of countenance. He wore a Chinese cap with a stiff black silk band, with a red crown. His chin was ornamented with a tuft, à la Chinois, the eyebrows black, and the hair of his head which was grey was cut short. Annun wore a neck-lace of large black and blue beads, very old and highly valued by the Milanos and Kyans. This Dyak was dressed in a jacket of Saribas-cloth, wore a bark clavat, and carried on his side a plain tombok. His eyes gleamed with a cunning leer, and he almost closed them when speaking, the face however was full of character, and I could well believe the reputation he bears of being a thoroughly unscrupulous, determined man. The native says that Annun is 70 years of age, he told me he could recollect the shower of ashes falling from Tomboro when he was a lad. As this destructive eruption occurred in 1813, it follows that if Annun was ten years old at that time, he must now be of the age the natives say he is. He is still hearty, hale and strong, and capable of holding his own with the other Dyaks mentally and physically.

I was well received by this chief, who expressed regret that owing to the sickness of his wife and children his house was “pamali.” I explained that I was simply passing from Triugus bound to Tabiah, but having halted at Si Baddat, I could not do less than visit Sikong, this tribe and Sarawak having always been good friends—a statement by the bye which was not correct, as it was at one time contemplated by the Sarawak Government to burn him out. Annun said I was the first Sarawak European he had met, and promised me a great feast if I would remain a day or two in the country so that he might collect the people and make his arrangements, but this was out of the question. When Annun had had a little arrack to drink he became very loquacious, and retailed his grievances with much warmth and energy; they amounted however to what I had heard before, and as usual were directed more against the Malays than the Dutch officials, though the former appear to be kept in order when the latter are present. Annun flattered me and Sarawak, but notwithstanding all his compliments, I would place little reliance on him or his word, I consider him a dangerous man, who would be false and treacherous if it suited his purpose. Under the influence of drink he grew quarrelsome and noisy, and on one of his headmen making some remark in the course of the conversation, he struck him severely across the face with the back of his hand with great violence, while at the same time he poured out a torrent of abuse. The unfortunate culprit made no reply, but, merely saluting, rose, and retired into the back ground. The Dyaks who were present, were evidently afraid of Annun and dared hardly open their lips in his presence. The only individual who was taken into favour was Murung of Gumbang, yet I noticed that the more Annun grew under the influence of drink, the less inclined Murung was to contradict his brother chief, upon whom he imposed in the most ludicrous manner by producing his paper and pencil, and making as he informed the company careful notes of all that was said. When I sat down to dinner Annun left the house, and the Orang Kaya of Punduan who dared not speak and kept well out of the way while his chief was present, now informed me that though Annun was a bully &c., there were Dyaks at Sikong who were not afraid of him. I raised a laugh by saying that at all events he was not one. The Dyaks report Annun rich in old jars, beads, gongs, &c., which he had inherited from his father, they say he does not hesitate to use poison, and by this means made away with his two younger brothers, who are not his only victims. Abang Pandak told me that Annun’s father was physically inferior to his son, though his grandfather was fully his equal. Annun’s immediate ancestors were as follows. Agus Katun a Malay of rank went to Sikong, where
he had criminal intercourse with the wife of Agus Trepang a Dyak chief; she bore him two children, Dirun and Mangung. Dirun married Agus Pukang, father of Annum, and in consideration of his descent the Dutch conferred the title of Radin Tamangang on Annum. When Annum returned later in the evening, I asked him whether he paid revenue to Sangouw, he replied, No, why should he when he got all he wanted from Pangkalan Ampat. I told him our Dyaks paid revenue, upon which the Orang Kaya said, that in Sarawak the Dyaks knew what they had to pay, which paid, they were not open to further claims, if Sikoing paid once it would have to pay always, and there would be no end to exactions in the shape of Sarah. Would Annum pay to Sarawak? Certainly, he could not help himself, if his supplies thence were cut off, his tribe would be ruined. Annum wanted to know what the Rajah would do, if he Annum being under Sarawak, refused to pay his revenue. I replied would ask for it once—send for it once, and then most assuredly burn him out. This answer I learnt rather surprised him, though I was told afterwards that Annum had quoted to the Dyaks the cases of Pa Remban on Singhi, and Rentap on Sadok as proofs that the Sarawak Government was not to be trifled with, or deterred from attacking enemies even if they lived on the summits of high mountains. When Annum bade me good night, which he did in a state of liquor, I asked him point blank whether he would pay revenue or not, Puuduan did and why not Sikoing. The old savage replied in a hoarse, angry voice, “I am Rajah myself,” and then left the building.

On awaking the next morning, my first move was to find Banggo of Si Panjang and impress on him the necessity of starting at once for the landing-place where I was to meet the prahu. I now learnt that we should have to descend the Sekyam for some distance on a bamboo raft, before we reached the pangkalan in question. All my efforts to induce Banggo to precede me with a few Sikoing Dyaks and construct this raft proved futile. His assurances and promises were profuse, but, came to nothing, and it ended in our starting together from the village. Murung of Gumbang, generally so useful, did nothing, and was a sad specimen of a Land Dyak suffering under the effects of strong drink and late hours. Just when we were ready for starting, Annum came to wish me good-bye. This man tried to induce me to buy two small diamonds, but, telling him I had not come down to this sort of thing, I recommended him to try the Chinese. It appears that Annum had procured these diamonds from the Lara Dyaks, having exchanged for them some human teeth, hair, a jar, and a fine Kamping sword. The teeth and hair belonged to the tribe, and were taken out of a head-house. From the fact of their being part of the “fixings” on the skull of a celebrated enemy of former years they were highly valued. The sword was borrowed and then sold by this honest chief. I had personally an opportunity of witnessing how Annum carried on matters. Having expressed a wish to become the possessor of a Dyak shield and spear, Annum induced a Dyak to bring me what I wanted. Where this fool got the things I don’t know, but, he produced a short spear and sword, which Annum at once took charge of, and after some bargaining and wrangling finally sold me. On paying down the money on the mat the Orang Kaya quietly put the coins into his tambok, entirely ignoring the Dyak who had brought the weapons, and who must have been deliberately robbed.

At about 8 a.m., I left the village, Annum at first promising to accompany me down the hill, in the capacity of guide. Instead of doing this, he remained behind with Murung; whom he had induced to stay and join him in drinking a parting cup. The consequence was that Murung joined our party the worse for drink. It was no use being angry, Murung threw the whole blame on Annum, who had led him on &c. &c., and the curious and fantastic costume which the Gumbang Dyak had chosen to assume made it impossible to regard him with anything but feelings of intense amusement. Stuck well back on Murung’s head was a wide-awake hat, an old shooting jacket was thrown loosely over his shoulders, with the sleeves hanging down, while he had managed to stow away his chawat into a pair of European trousers. Over all this he carried an open umbrella, which was hoisted everywhere!—up-hill and down-hill, through jungle and over swamps, in sunshine or rain, wherever he went Murung hoisted his umbrella. To resume however, we descended the mountain by a different path from yesterday, and came on some large boulders
of porphyry, which were marked with strange hieroglyphics and rude figures. The Dyaks, who accompanied me say they are of great age, and so far as I can understand are mixed up with the early history of the tribe. I am sorry I made no sketches of these figures, but, want of writing materials at the moment, and my time being extremely limited, I was unable to make any tracings. At the base of the mountain we came on the Annan stream, down which we waded for about an hour, when we emerged on the river Sekyam here broad but shallow, with its bed strewn with boulders.

We now constructed two rafts, on the smaller of which the Orang Kaya of Punduan and three of his friends embarked. The raft which was to carry our party was larger, but, as it afterwards turned out, was too large for the navigation. Six persons and their belongings trusted themselves to this crank and rickety structure. The Orang Kaya of Si Baddat held a bamboo pole in the bow and Bangro another at the stern, the remainder of the party sitting or standing in the centre. The two above named Dyaks formed our crew, and well they carried out their duties, more experienced or more skilful pilots never handled the bamboo poles, and they steered our bundle of sticks down the Sekyam and its rapids in wonderful style. We had no sooner started than I felt we were over-weighted, and so it proved. After shooting one of the small rapids with which the Sekyam abounds, we had to stop and repair our raft, and this occurred repeatedly. In the meantime we sank so low in the stream, that the bamboos were covered several inches with water, and we only saved our things from being thoroughly wetted by erecting a small platform in the centre on which we piled our kit. I looked out anxiously for the boat which was to have come up river to meet us, but, it never appeared, and we learnt afterwards that it had awaited our arrival, and finding we did not come, the crew had concluded that we had returned overland to Punduan. Descending the river we passed Gunong Marung, and caught a distant glimpse of Penrisen with its square top, and further on we passed the entrance of the Siem stream. The whole Sekyam river was one series of rapids, one succeeding the other in quick succession, in fact every tanjong or point had its rapid. These must formerly have been very steep, but, as already stated, the river, consequent upon the landslip at Gunong Prang, has filled up considerably.

We were the whole afternoon poling our way down stream, floating over or through the rapids, having repeatedly to stop and re-arrange and bind together our bamboo craft, which was at last so shattered and broken, by contact with stones and boulders, that to this day it is a mystery to me how we managed to cling to it. The skill of these Dyaks which alone saved us from a complete collapse, was beautiful to witness. The strain on the muscles of these poor fellows, as now they poled us over a rapid, now pushed us with their utmost strength from some huge boulder against which the current was forcing us apparently to utter destruction, was great in the extreme. With a turn of the bamboo pole they would send us through a pool of boiling, seething water, past a rock here, over a stone there, and then balancing the long bamboos across their chests, they would pause for an instant as the frail trembling craft, quivering in every joint, glided swiftly over the rapid into the smooth, fast flowing stream beyond. Night now began to set in with heavy rain. We were yet some distance from our destination, the rapids were becoming higher, and the boulders and rocks which confined the current larger, while the darkness and rain made poling more and more difficult and even dangerous. The Orang Kaya of Si Baddat now took advantage of a momentary stoppage to ask me whether I would risk shooting the last four rapids which lay between us and Punduan in the rain and dark, or halt where we were for the night, and do the best we could in the jungle till day-light. There was no time for debate or discussion, so turning to the Abang who was behind me I asked, "Shall we halt here for the night or risk the rapids?" "It is no use staying here tuan," was his reply; "we have neither food, drink, fire, or parangs with us, what could we do in the jungle on such a night as this?" "Try it, Orang Kaya," I said to the Dyak, and in another moment away floated the bamboo raft down the waters of the Sekyam now swollen by the heavy rain. From that moment, till we shot the now shattered and broken collection of bamboos under the bank of the landing-place at Punduan,
not a word was spoken by a soul on the raft, except as we shot each rapid I would ask the Dyak in front "rheum numero satu?" to which he would mutter in reply "numero satu, tuan," and so on till we had safely descended the whole four. Had we upset, I was the only one of the whole party who could not swim, though I am inclined to think that swimming would have been of little avail in the broken water, and amongst the rocks and boulders with which we were surrounded, and which the darkness and rain would have prevented our discerning or avoiding. We soon made our way to the village of Pundun, which we reached sulky, dirty, wet, and hungry, our progress being a mere crawl over a Dyak track, rendered more fatiguing and irksome by the black night which now entirely enveloped us. We soon had a large fire lighted, and Dyaks despatched to fetch our kit which had been left on the river bank under a kajang. I was not long in finding my pillow, but not until I had noticed how prostrate our two Dyak boatmen were. Susup of Si Baddat, a supple, wiry, active man, sat up and enjoyed a meal before he went to rest. Banggo of Si Panjang, a strong, stout, thick-set Dyak covered with korap, had no sooner entered the village than he said to me "Tuan, I am very tired, I am going to sleep," and I heard that in less than ten minutes he was sleeping like a dead man.

The river was so swollen next morning that it was impossible for the boat from Si Panjang to ascend the stream against the current, and I found myself a prisoner for the day in this miserable hamlet. I was very tired and low spirited, and at one time my leg pained me so much that I feared I was about to suffer the torments of untut. It was not till late in the afternoon that the water had sufficiently subsided to permit the Orang Kaya of Si Baddat to cross the river to return to his village. I had struck up a great friendship for Susup, who treated me as if I had been his son or brother. He would have accompanied me to Si Panjang, but was anxious about his wife, whom he left ill at home. However he promised to meet me at Goon to wish me good bye, a promise he faithfully kept. I tried to induce him to visit Sarawak, where I might show him some return for his kindness to me, but nothing has come of it.

The prahu having arrived at the landing-place, I bade Pundun farewell on the morning of the 18th August, and descended the Sekyam, the river being a series of long, shallow rapids. We stopped eventually at Gunong Baju, at the foot of which on the left bank of the river, is the village of Si Panjang. There is another mountain further down stream called Badup or Baduk which is also worked by these Dyaks. Ascending the steepish bank of the river, I entered the village, which I found stockaded with a fencing of bamboos studded with ranjows, and the ground covered with sudas, so that we had to exercise the greatest care in walking about the precincts of the place. All these precautions had been taken against an expected attack by the Sidin Dyaks. I was received on my arrival by the Orang Kaya, one Taggar, who conducted me to his house, where he wished me to take up his quarters, but, I preferred a pangga. I found the village well situated, perhaps cleaner than most Land Dyak villages, and having the advantage of a good bathing-place on the Sekyam river. Si Panjang has paid revenue on 14 lawangs to Sangouw for the last six years, being rated at four Sarawak passus per family. Fruit-trees seem abundant here, and the people appear well off, though there are many korap-covered Dyaks about the village, both the Orang Kaya and his brother are covered with korap from head to foot, and throughout the district I saw a good deal of goitre. The women here wore brass wire over and mixed with their rotten rambis. I believe this is the custom among the Dyaks.

* In August 1875, Susup, Orang Kaya of Si Baddat, sent a party of 12 of his Dyaks to wait on me at Tegora, praying my aid and assistance in the shape of a supply of gunpowder to enable him to resist the Si Panjangs, with whom his tribe had gone to war. I was sorry to refuse these Dyaks their request, but gave them some arrack and tobacco. I heard that the result of this petty war ended in both Si Baddat and Si Panjang each losing a head, when a peace was patched up. It was also said that Banggo was killed, but this I think is incorrect. In October 1876, The Orang Kaya of Si Baddat himself came to Tegora to return my visit. I had left the Sarawak service when this chief came to my former station, but he was received by Mr. Everett of the Borneo Co. who had also made his acquaintance in his native village. Mr. Everett tried to induce Susup to proceed to Kuching to see the Government Officials, but, the chief obstinately refused saying he had come to see Mr. Everett and myself, whom he knew, and was not going to run after strangers.
women in all the tribes in these parts. The Si Panjangs wear chains of black and red beads (I saw a few of blue colour) round the neck like the Gumbang and Tringguus women, differing herein from the Sikongs and Si Baddats who affect black and white beads. The bilian or female doctors or prophetesses wear a strange cover to the burang or bead head covering. It is of wood, circular, made to fit the top of the burang, and prettily ornamented (inlaid) with tin. A short stick covered with the feathers of the euchalang or horn-bill is stuck in the centre and gives the whole a very curious effect. I have seen this covering to the head-piece in no other tribe. The Orang Kaya had the same story to tell me of the Malays and the Sarah. He was blessed with two wives, and got on very well with them both; he amused me by speaking of the freshet in the Sekyam river as “ayer passang.” With reference to the Government under which he served, this Orang Kaya was not opposed to Dutch rule, on the contrary he complained that he had not enough of it. According to him the great fault of the Dutch system in these districts was, that the Government officer was not stationed among them. Another grievance was that the officer (contrôleur), who had these Dyaks in hand was constantly being changed. Hence it arose that they were nearly always under a stranger, and it was repeatedly urged on me by the Orang Kaya, that were a Dutch official permanently stationed at Bali Karangan, who had spent some time amongst the Dyaks and knew their manners and customs, he himself would become responsible for his tribe, and many others in the neighbourhood. The Dutch rule was fair and straightforward compared to the oppression of the Malays, and if the Malays were not checked the Dyaks would probably resist them. With a Dutch officer at Bali Karangan, and the Malays restrained, the country would be at peace, as it was some of the tribes are still on the war-path, and part of the work cut out for the contrôleur when he again visits the district was to fix the lines between the Si Puttongs and Tawangs, the former having lost 2 and the latter 10 heads. According to the Orang Kaya, last year he not interfered the Goon Dyaks would have killed Abang Pandak; guns were pointed, and swords drawn, when his influence prevailed, and the Dyak wrath was sobered down. It must be clearly understood that all the remarks made by me on the position of the Dyaks under Dutch rule, are from Dyak sources, and must therefore be taken quantum valeat, there may probably be another side to the picture.

The village of Suroh, of 12 lawangs, paying 2 passus per family annually as revenue, is situated a short distance further down the Sekyam river, and the tribe is an offshoot from Si Panjang. Both these tribes say the Dyaks ages ago were settled in Sarawak territory, and their settlement was at Ledah Tannah. They left Sarawak owing to the oppression of the Malays, who were jealous of their skill as workers of iron (to this day the Si Panjangs maintain their ancient fame and their swords are much sought after throughout the district), and finally drove them out of the country. When the Si Panjangs left Ledah Tannah, they retired to Staat, thence to Sentah Simbo, and when they again moved it was to Batu Garum, near Sempor. Prahu Boya near Pangkalan Ampat was their next settlement, which they exchanged for Simmu between Sennah and Tabiah, from whence they moved to their present site. These Dyaks appear to have no idea how long it is since they migrated from Ledah Tannah. According to them it was some ten years after they ceased to belong to Sarawak, that Sangouw claimed them, and they were ordered to pay revenue.

At this village I made the acquaintance of Abang Pandak, the Sangouw revenue collector. This Malay lived formerly in Sarawak, and is married to a daughter of Abang Hassan of Piding. I found him a respectable kind of man, and he called on me when he visited Kuching. I learnt a good deal about the Dyaks from this chief, who had a poor opinion of them. Annun of Sikong said was taking advantage of the good nature of the Government; when the Abang demanded revenue he was met with excuses and subterfuges, at the same time the Orang Kaya sent a different story to Sangouw, and it thus became a farce. For his own part he was sick of the work, and wished to resign, but, the Sultan had persuaded him to continue his duties. He complained bitterly of the Dyaks, who had sometimes threatened to kill him, but, he had told them it was no use making away with
him, as he was not collecting his own revenue, and if they felt themselves aggrieved it was to the Sultan they must look, as he was only doing his duty. I understood the Abang to say that all the tribes pay revenue except Tawang, Tikum and Si Puttong, though from other sources I learnt that Si Puttong pays to Sambas, and Tikum is said to be a tribe of 12 and Tawang of 100 lawangs, the former pays revenue on the above number, while the latter only on 80 lawangs, perhaps the Abang meant that these tribes did not pay to Sangouw, but, to Sambas. It is not easy to arrive at a proper estimate of the number of lawangs, or amount of revenue paid by the tribes in these districts, the whole matter appearing to be in great confusion.

I attended a feast given in my honour by the Orang Kaya, the proceedings commenced in the afternoon, and were carried on far into the night. On approaching the house I was amused to see a coloured handkerchief having printed on it, the Standard Royal of England, flying as banner on a long pole. I was informed that this was a present from Sir James Brooke, and was preserved by the tribe with the greatest care. The proceedings at this Dyak feast were carried on as usual, my feet were brushed with a fowl by an old man, who, as well as the Orang Kaya, wished me luck &c., according to the general Dyak fashion. The fowl was then killed and some blood smeared over my feet, as well as those of the principal people, to whom the same good luck was wished.

The tanju or tanyu (platform in front of the house), was now cleared and dancing began, in which men, women and children joined. The dancing here was different from that at Jagui, where the men wore a loose sarong round the waist, Malay fashion. Here the men wore a sort of crinoline, or as I might perhaps call it, a rotan frame round the waist, coming down to the ankles over which was suspended a sarong, and small hawk-bells were fastened to the wrists and ankles of the performers. The women danced round the men, who occupied the centre of the platform, the dancing of the former consisting in extending both arms, turning the toes out and in, and thus travelling round the stage. The Dyak men were more ambitious, and threw themselves into contortions, bending the body from side to side, and backwards and forwards, while from to time a new performer, joining the throng, proclaimed his advent by a loud, howling shout. The moon had now risen, and was lighting with her pale and silvery beams, as wild and weird a scene as it was ever my fortune to witness. Torches had been stuck up here and there about the stage, and their flickering rays flashing over the dancers gave a supernatural colouring to the whole performance. The gaudy dresses of the Dyak women and children, with their short blue petticoats bordered with white, red, or black, their white shell bracelets, their brass rings on arms and legs, the masses of coloured beads round their necks, and their fantastic head dresses, all looked wonderfully striking and picturesque, as ever and anon, the rays from the blazing wood struck and illuminated the persons of the wearers, as they moved in slow but graceful measure round the male performers in their centre. The Dyak men dancing in their rich and gay coloured sarongs and jackets, bending and twisting their bodies now forwards, now backwards, keeping time to the music of the gongs, and occasionally giving utterance to an almost diabolical yell, added not a little to the effect all this created. The scene was heightened by the dense dark background of foliage of surrounding fruit-trees and palms, through which streamed the clear soft gleams of moonlight, contending with the fiery crimson flashes from the burning torches, in lighting up this extraordinary spectacle in its brightest and most vivid colours. Now and then some of the women and children, tired of dancing, would pause to rest at the corners of the verandah, where they would sing a quaint Dyak song, blending their choruses with the loud crashing of the gongs, the firing of guns and crackers, the shouts of the men who were drinking in the verandas of the house, and the applause of the spectators. I was sometimes confused and bewildered, although perfectly delighted, as reclining on my mat in front of the Orang Kaya's house, I gazed on all this, and it was very late before I wished the chief good night to retire to my pillow in the head-house. The feast however was kept up till far into the small hours, and seemed to have been a perfect success to all concerned.

The morning of the 10th August saw me starting for the village of Goon, my departure having been delayed by the Orang Kaya, who in consulting the birds of omen heard
a bird chirp on the wrong side of us, and we had to wait till matters proved more propitious. We poled up the Sekyam in a sampan till we entered a stream which fell into the main river on the left bank, called the Po, which rises in Si Baju. Ascending the Po for a short distance, we abandoned our sampan and waded up stream till we reached the foot of Si Baju, which we climbed to its summit, and then descended to its base, on the northern side. I find it no easy task to describe my departure and tramp from one Dyak village to another, nor do incidents sufficient occur on the march to enliven the description. The story is ever the same, a series of struggles all day over a bad road, through swamps, up and down hills, and across batangs and bamboo bridges, leads the traveller from one dirty village in the morning, to an equally dirty collection of huts in the evening. The road from the base of Si Baju to Goon was no exception to the above rule, it had long been abandoned, was overgrown, the batangs and bamboo of the bridges were all more or less rotten, and we had to exercise the greatest caution in crossing them, which we did one by one, not daring to trust the side-rails for support. The whole march was a series of pit-falls and traps, eminently calculated to shake the nerves of a stronger and more determined traveller than myself. We were aided in our struggles over this road by some Goon Dyaks, who had come to meet me and act as guides to their village. We now come to the Segittim river, and continued our course along its bank over the same kind of track; and occasionally crossing the stream by cranky bamboo bridges, one of which was of remarkable length, we at length arrived at Junag, a temporary village of the Goons, consisting of 6 lawangs situated between the bases of Gunongs Tawi and Kadê, the Orang Kayas being Tamangung Jalap assisted by a Pengara. The Segittim river rises in the Sepit mountain, runs round Tawi and behind Si Baju and falls into the Sekyam below Suroh. Sepit, Si Baju and Penrissen form the water-shed between the Sarawak river, and the Segittim and Sekyam rivers.

Leaving Junag we continued our way along the left bank of the Segittim, and after perhaps four hours steady travelling from Si Panjang we reached the village of Goon Getta, situated on a small hill called Suroh on the left bank of the Segittim. Goon Getta is a village of 12 lawangs under Orang Kaya Rajah Macco. There is one head-house, in a most filthy and disgracefully dilapidated condition, so much so that it was hardly safe to enter it. There were but two heads in this building, the village being a new one. The people here were poor, miserable, sickly and diseased, and the village itself in a most wretched state of ruin and decay. I had flattered myself with the hope that my wanderings amongst the Land Dyaks had inured me to strange sights of disease and suffering, but the appearance of the Orang Kaya of this village was too much for me. Covered from head to foot with korp in its worst form, his whole countenance a mass of small open running sores produced by small-pox, and his neck swollen to a hideous size by goitre, this man presented the appearance of a veritable messenger of evil, and after shaking him by the hand and paying him the usual Dyak compliments, I retreated to the privacy of the pangga. The Goon tribe have another palaman called Neubud at the base of Gunong Tawi, which I did not visit, this hamlet is small, boasting only 5 lawangs but under no Orang Kaya. Goon Tambawang on Gunong Tuboi or Si Boi is another village of 15 lawangs, 2 tomposk, and one head-house said to be full of skulls. This latter village may be looked on as the head quarters of the Goon tribe, and I much regret not having had time to visit it. According to the figures above quoted, Goon would aggregate 38 lawangs, but, I am told they pay revenue on 45 lawangs, so that I am afraid my figures are not quite correct. Goon has paid revenue for the last 8 years to Sangouw, 2 Sarawak passus annually per family.

We had some show of feasting on a small scale, with gong beating and dancing till a late hour. I was told by the head men here that the Si Puttongs, Tikum, Tawang and Tingone Dyaks differ greatly in their language from the other Land Dyak tribes.
I add here a list of some of the Land Dyak tribes, with the names of the mountains they inhabit.

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CHAPTER VI.


Notwithstanding my leg being very stiff and painful and the Dyaks using every means to induce me to stay over another day in their village, I left Goon in the morning of the 20th August, my departure being again delayed by the face of having to wait for a favourable bird. We descended to the Segittim followed its left bank, crossed to the right, and then for an hour or so continued wading up stream, repeatedly crossing backwards and forwards till we came to the foot of Gunong Sepit. The ascent of this mountain was fearfully fatiguing and my leg suffered so much that I was almost dead lame. Descending the mountain down its northward slope we came on the river Barung which rises in Sepit and falls into the Sarawak below Pangkalan Ampat.

As the watershed seems to form the boundary, the line between Sarawak and Sangouw in this direction must be over Sepit. The Dutch author Veth says that to the north Sangouw borders Sarawak and Sadong, and while the line of separation with the former is over the Panarisseti, (? Penrissen), Serimoet, Samarong (? Si Murung) and Koeroem mountains, with the latter it is over Gunong Rewoes. This last mountain is situated in a westwardly line with the Senjang (? Sinjang) and the Bentoeng hills, which last just as more northwards the Soenjan (? Sinjang) are on the borders of Sangouw and Landak.” I much fear that the Dutch author has here confused the Senjang and Soenjang hills, as he calls them with Gunong Sijang.

We continued our march along the course of the Barung over a Dyak track, and then slowly commenced the ascent of Gunong Munnung some 2,501 feet in height, on which is built the village of Tabiah, according to the Dyaks Tebia or Pidla. I consider we were some four hours travelling hither from Goon and I was now again amongst Sarawak people.

Tabiah is a village of 2 tompos Kekas and Kedding. I stayed in the former. The tribe is under Orang Kaya Sinnen.

Across the boundary line back to the Sarawak territory.

The village and Dyaks of Tabiah. It paid revenue in 1873 on 50 lawangs which at $3 = $150.

The Tabiaks were formerly a great fighting tribe, and possess a fine collection of heads of enemies.

Among these was the skull of the father or grandfather of Murung of Gumbang. From its inaccessible position on Gunong Munnung, Tabiah was never taken, in former times there was no path up the mountain. The village is in a very dilapidated state, the Dyaks are poor, and their condition low, the houses are many of them in ruins. The women I am told are many of them barren, and judging from their personal appearance it does not surprise me, I was disappointed with Tabiah which I had been led to expect was a flourishing settlement, whereas I found it quite the contrary. I spent the day in the Orang Kaya's house which was neither clean or comfortable, the chief pangga with 30 skulls was a ruin and quite uninhabitable. Later in the day I found a small head-house, which being new was clean, and here I took up my quarters for the night. At Tabiah I met the Government revenue officer Gendoet a newly fledged Haji from Mecca who has the Dyaks of this district under his charge. The inflamed state of my leg and the over-bearing manners of this Malay towards the Dyaks, disinclined me from collecting information, and hence to Staang where I parted from this Malay, I interested myself very little with the
people amongst whom I might happen to be. The Tabiah Dyaks burn all their dead, they eat deer's flesh and keep domestic bees. The Goons and the Tabiah Dyaks follow the Sikongs and other tribes in that district in having small houses in the jungle for preserving their valuables. There was a feast at night at the Orang Kaya's, some drinking took place, and the noise and excitement was very great and kept up till a late hour. The yells and howls of these Dyaks were at times dreadful, and they bored me a good deal with their good natured attentions, more so in fact than any tribe I had been with.

I found myself next morning ascending Gunong Munung on my journey to Sumban. The road which was good, but excessively steep led to the summit over bamboo bridges, and batangs, bamboos &c., laid laterally along the sides of the mountain. On descending the mountain towards its north-western slope we had many difficulties to contend with in the nature of the country. We came to the Sumban stream and then to the foot of Gunong Seraung, or to what appeared a spur of this mountain, but, called Puggi by the Dyaks. Here the Tabiahs had farming lands, while further to my right the Sumbans were farming on Seraung. We now came to an undulating valley between Sernaung and Munung. After this our road for an hour or two lay across Dyak fellings through which my followers had to cut a path, and we again came on the Sumban stream. The rest of the journey was through Dyak fellings and an hour of this work brought me to the village of Sumban. At this stage I suffered greatly with pain in my leg, and I was perhaps four or five hours in accomplishing what might have otherwise have taken three hours to get over. We enjoyed a fine view of the southern slope of Si Bungo en route.

Sumban or Bimban is a village of 40 lawangs paying as revenue in 1873 at $2. $120. It is under Orang Kaya Mangko Bumi Jigga and one Pengara—Sijouw. It is erected on a spur of Gunong Seraung called Suajan, boasts one toppok and two head houses with 9 skulls. There was formerly another of these buildings but it was burnt down two years ago.

The village has never been visited by a Government officer since Mr. Grant was here 16 years ago. The condition of these Dyaks is very satisfactory, they seem contented and happy. The rice crop had been good, padi I was told was planted in fair quantity, as well as Krebangs, &c., for their own use, but, no sago and I found domestic bees kept in hives under the houses. Cocoa-nut trees were scarce, but, this palm of a small kind called redang by the Malays appeared pretty abundant as well as the usual fruit trees. The houses are clean and well kept, and are built under one roof with a broad platform or tanju in front. I heard here however, the same complaint as at Tabiah viz: that many of the women were barren.

The next morning I was on my way to Si Bungo. Just after leaving the village the track led us parallel with the southern face of the range of the same name, which we kept in view nearly all day. We traversed a series of small hills—Panyang, Ungung, Kombi, Ton &c., till we came to the Sumban river, with a small but broad waterfall called Ton, with a deep pool and pebbly bed at its foot, altogether a very pretty spot, which might perhaps be called grand in the north-east monsoon, when the fall would be swollen by the rains.

The Dyaks tell me the Sumban has three Sources, the Mar which rises in Si Bungo, the Puan which also rises in the same mountain and the Ton which has its source in Kombi. The Sumban falls into the Sarawak river below Pangkalan Ampat above Si Bungo.

We now crossed the Sumban river, the road being wonderfully good, the soil dry and firm, of sand-stone formation. We crossed and waded up two or three small streams, till we again came to the Sumban, along the right bank of which lay our path. Crossing the river near a spot where it is joined by the Mar, our march continued over an undulating line of country, through low jungle, emerging from which we came to a place called Jannam by the Dyaks. Here it became necessary to cross the Sumban again, now
in Bungo. un-...$159. On Not Bungo and a course boulders, a Toad-experienced Gisay river, pointed the Kaya river, diamonds, brought saying traversed Pangkalan but, in on 1873 water villagers bought by holding on to roots of trees, shrubs &c., but, the whole of this part of the journey involved a great deal of climbing, clambering, wading and crawling, which in more than one place taxed my powers to the utmost. The path following the Sumban river, was traced along the face of small hills, sloped down to the water in some places in a sheer descent of 80 or 40 feet to the turbid stream below, which, being full of large boulders, would probably have caused the death of any one who might have the misfortune to fall among them from above. Occasionally the path would be round the projecting point of some rock and we found ourselves standing over the river with a perpendicular fall of 20 or 30 feet below us. In this way we continued our progress, following the course of the Sumban, and having once more crossed the boulders which encumber the river bed, and make this stream impassable for boats or even sampans we arrived at Pangkalan Ruppi, just after skirting the base of Gunong Tumbang or Panggo. The road traversed must be dangerous in the extreme in the north-east monsoon, in fact nothing would induce me to attempt it. Pangkalan Ruppi on the right bank of the river is the landing-place of the Sumban Dyaks, and at this point the stream is deep and free from obstructions. Here we entered a pran and dropping down stream found ourselves after a few minutes poling in the Sarawak river, descending which for a short distance, we brought up on the right bank at the Dyak village of Si Bungo. I may conclude by saying that the Malays according to Dyak report have never worked the Sumban river for diamonds, though I cannot learn why they should not be met with there as readily as they appear to be found in other streams in the immediate vicinity.

The village of the Si Bungo or Bunguch Dyaks is built on both banks of the Sarawak river, the majority of the houses being on the right bank, on a neck of land caused by the junction at this point of a small stream the Modang with the main river. The houses of these Dyaks are clean, with broad verandahs in good order, and there is an air of prosperity about the place which augurs well for the future. The dwellings are constructed similar to those of Sumban a long roof covering a number of houses. The men are well clothed many wearing Chinese trousers and bajus, but, as regards their skin and faces as dirty and ugly as any other Dyaks I had visited. The dress of the women is like that in the other Dyak tribes, the bead head dress is not so commonly worn as with some of the other tribes, certainly not so often as with the Tringgus. Si Bungo is a village of 53 lawangs, and four Tompoks, Tanjong, Rumbak, Riden and across the river Budji. The Orang Kaya is Steer Rajah Gisay and under him a Pengara Pattip. There are three head-houses with 8 skulls. Paying on 53 lawangs the revenue of the Si Bungo tribe as they furnish no bird's nests amounted in 1873 at $3 per lawang to..........................$159.

Having settled myself in the pangga at Tanjong, I was visited by the Orang Kaya, but, not until I had repeatedly enquired and sent for him. The Si Bungo Dyaks are notorious for their indifference to the wants of travellers, and for the little hospitality they extend to any one. On a previous occasion when passing up river, I halted at this village for supplies, but, although accompanied by a Government peons, I could procure nothing the villagers refusing to part with either fowls or rice. Not being able to find the Orang Kaya and being pressed for time, I told the peons to seize fowls and rice &c., which soon brought the owners to a bargain, and I believe this arbitrary act did a little temporary good. The employees of the Borneo Company, who have occasionally prospected the district for minerals have more than once reported to me the want of assistance they have always experienced at Si Bungo either in men or supplies although liberal terms were offered.
My predecessor at Paku had the same complaint against these Dyaks. As the upper river tribes are seldom visited by a European Government official they are not so attentive to the wants of travellers as they might be, and as they are rarely called upon, and then fairly paid they might be taught that it is for their own interest to be civil and obliging, this applies particularly to the Si Bungos. From the Orang Kaya I learnt that the rice crop this year had been good, but generally speaking the Si Bungos are badly off in this respect, as they do not pay proper attention to their paddy cultivation, nor are they so industrious as they might be. They plant the usual Dyak vegetables, and a good deal of Sirî, besides a few sago palms with fruit trees in abundance, while bees are domesticated about their dwellings. These Dyaks are good boat-builders and their praus and sampans are much sought after and command high prices. There is a Chinese in the village who has settled here some eight years, and who, married to a Dyak girl carries on a petty trade with the natives. A feast was given at night, but to mark my annoyance at the want of hospitality shown me, as well as being tired and foot-sore, I made but a short stay at the Orang Kaya's house where it was held.

Next morning found us poling our way up the Sarawak river in small sampans, being compelled from the shallowness of the water at this season of the year to make use of the smallest of boats. We soon passed the mouth of the Sungan, and the Randa and Panggu hills all on our right, then opening Gunong Kowan which we passed close on our left came to the Duban hill, which we kept in sight for some time, till the river winding and turning brought us close to its base. Leaving Duban on our left we caught a view of Gunong Sikus on our right, and then came to Sungei Murang on our left. At the mouth of this stream is the landing-place of the Brâng Dyaks. We now saw Gunong Angau and passed on our left another small stream called the Nibong. Another half hour's poling brought us to Rheum Ledong, many accidents occur at this rapid every year with native boats, and lives have frequently been lost in ascending and descending it.

Just above Rheum Ledong is Pangkalan Ampat at the junction of the Tabiah and Sennah streams, which uniting forms the commencement of the Sarawak river. The Sennah river which flows from the southward has three sources, the Sicundun which rises in Serin, the Sodos in Gunong Sodos, and the Penrissen in Gunong Penrissen. The Tabiah river joins from the westward and has two sources, the Barang which rises in Gunong Sepit and the Pi-in which rises in Gunong Penrissen.

I now found myself at Pangkalan Ampat, which place as I have already stated is the trading station for the Dyaks in these parts as far as the Sekyan district in Sangouw to the southward and the head of the Sadong river to the eastward. Pangkalan Ampat called thus from the four tribes by whom I believe it was originally established, viz., Sikong, Si Baddat, Goon. and Si Panjang is still visited by these tribes, as well as the Saroh, Sennah, Tabiah, Si Puttong, Tawang, Tikum and Tineone Dyaks. There are eight Chinese dealers established here, who, I am told not only drive a brisk trade in iron, cloth, tobacco, &c. with the Dyaks for jungle produce, &c., but, also smuggle a good deal of opium hence across the frontier into Sangouw territory, the principal agent in this latter business being one Kim Pong. The settlement is very prettily situated on the left bank of the stream, and might perhaps be made more important than it is, if a little more attention were paid to its interests. It was from here that I started in 1870 to walk from the headwaters of the Sarawak river to those of the Sadong, following the line of march taken by Wallace the traveller who gives a very interesting account of this trip; my own account will be found in the appendix to this chapter. Pangkalan Ampat is about 2 hours poling in a small sampan from Si Bungo, while Si Bungo itself is some 5 hours poling from Sentah.

Simbo, the distance to Ledah Tannah from Pankalan Ampat may be taken at 60 miles, while Ledah Tannah being about 13 miles from Kuching it follows, that the settlement I am describing is some 73 miles from the capital. Tringgus across country is perhaps 16 miles from Pankalan Ampat, but, there is not even a Dyak track between the two places. The Malay Pembakal here told me that he has walked from Pankalan Ampat to Sennah thence to Sodos Tambawang, and down the Sodos mountain to S' Impio on the Sekyam river in one day. I quote these distances to show what a central position Pankalan Ampat enjoys for the Dyaks in these districts, but for the Land Dyaks in the aggregate in the Residency of Sarawak, no position can be superior to Ledah Tannah. I took up my quarters while at Pankalan Ampat in the house of the Pembakal who is in charge here. The building was almost a ruin, the roof in holes, and the knajangs out at the sides. As regards cleanliness Haji Jimjak's house contrasted very unfavorably with many Dyak houses in which it had been my fortune to stay, it was extremely dirty, and the premises in general were very ill kept.

Next morning I poled my course up the Sennah stream to the village and Dyaks of the same name. No small sampan being procurable it must have been three or four hours before I reached the village, the situation of which on both banks of the river with the backs of the houses facing the water is very pretty. The Orang Kaya and people being aware of my intention of visiting them, had made extensive arrangements for my arrival and I found the whole place ornamented with plaintain leaves, and branches of trees and every thing prepared for a great feast at night. I went straight to the head-house on the left bank where I was visited by the Orang Kaya and chiefs, who expressed themselves delighted at seeing me, and went so far as to say that they wished they could see more of the white men in their district. In point of physique the Sennah tribe is vastly superior to any of the Dyaks I had visited. The men possess more stamina, are well built, healthy and strong, more clothed than the generality of their countrymen, while in manners and address they are open and independent, being devoid of the shyness and timidity which characterizes this people. Some of the women were really good-looking, with clean healthy skins and cheerful smiling faces. The Sennah tribe is in a most prosperous condition, (though it suffered severely during the cholera visitation in 1857) being well off in tawaks-tawaks, channangs, jars &c., and boasting a splendid peal of gongs. Vegetables are freely planted and a good deal of sago grown. Beehives are also kept under the houses, but, the paddy crop I was informed had not been good. I find nothing particular to note in the dress or customs of this tribe. The dead are burned and the women wear a black rambi and some that of a brown colour. Formerly a rambi of cane stained yellow was in fashion, but, this is discontinued, while the red is not much in favour. The houses are similar to those of Si Bungo and Sunban, but larger and constructed of wooden planks with a broad well kept tanju in front. The Sennahs build no boats and are useless as boatmen. The tribe is under Orang Kaya Barei a young men who has held his present position about 2 years, under him is Pengara named Beso. I am afraid the Orang Kaya's influence with his people is limited, as I was told by the Malay Pembakal that many disputes and becharas, were brought to him to adjudicate. This is far from satisfactory, as it leaves the control of the tribe too much in the hands of a Malay. The tribe is divided into three tompoks Sodos, Sungan, and Sennah, and paid revenue in 1873 on 114 lawangs which at $3—$342 and no bird's nests are worked.

A great feast was given in my honour. On my arrival a pig had been killed, and when I joined the festive gathering at night, an old man approached me with some of its blood in a cup. He then made me a speech the purport of which I was informed meant good luck, happiness and prosperity to me and my followers. I was then asked to take a piece of bamboo, dip it in the cup covering it with blood, and with the bamboo in hand wishing the tribe the same compliment. This I did and I had then to throw the stick as far as I could into the jungle. The distance thrown by me with the bamboo, appeared to give general satisfaction, and we then settled down to the business of the evening. The feast differed little if at all from other Dyak feasts, but, here only as at Si Panjang did the
women dance, and it was only at this village that the sword dance was introduced which was but an imitation of that of the Malays. There was the usual amount of drinking, but no excess; being tired and foot sore I did not stay late, mirth, music, and noise were carried on till nearly daylight.

I spent the whole of next day in this village and collected the following information regarding the origin of this people. The Sennahs were originally settled at Sikong and they left that country under a leader or chief called Trau. Trau fled from Sikong having committed the crime of matricide, the particulars of which are too indecent to mention, suffice to say that after cutting down his mother with a parang, he laid open her stomach and found it full of the seeds of every description of fruits. Collecting these Trau fled toward Sambus with his followers, whence taking prau he arrived at the mouth of the Sarawak river (Sungei Buah). Hence he continued his ascent of the river, and settled at Butu Kara, near Mungo Angus just above Sungei Siol. Here Trau planted the seeds found in his mother's belly, and the old groves of fruit-trees which are even now in existence on the spot bear witness say the Dyaks to the truth of this story. The next place where the Sennahs settled was at Butu Kawa near Si Gobang, they then ascended the southern branch of the Sarawak river to a place called Lubuk Tinuwan, on the left bank below Sempro. Trau again moved his followers up stream, and finding the water too shallow for his praus, abandoned them at a place called Batu Jung, about two reaches above the present landing-place of the Brang tribe, and just above this is a stone called Batu Kamudi. Both these names say the Sennah Dyaks were originally given to their places by Trau, the former being the place where his praus proved useless, and the latter being given to the rudder of Trau's prau which remained so long in existence here, that it finally turned into stone. Having now no prau, Trau and his followers walked overland to Muara Kundung a small stream between Muara Sennah and Sennah, where they remained sometime, moving from thence to their present location.

I cannot close my account of this tribe of Dyaks, without relating a very curious story connected with a member of this tribe. One Manging a Sennah Dyak in ages past went to Java as a passenger in the prau of a friend. On his arrival at the country of Rajah Pyte of Solo it was rumoured about that Manging was a rich man and very clever. On hearing this the Rajah sent for Manging and giving him a thick rotan cane, perfectly smooth, and evenly cut and finished at both ends, asked him if he could tell at which end had grown the boughs and at which the roots. Taking the cane Manging measured it exactly in half, and balancing it precisely in the middle, pointed out to the Rajah that one half was heavier than the other, and this he said was the end which had been the lower part and consequently where the roots had grown. The Rajah was much pleased at this decision, and tried Manging once more with some eggs. Manging was to say which egg would produce a cock and which a hen chicken at hatching. The Dyaks say that Manging weighed the eggs, be this as it may, Manging fixed upon two eggs and telling the Rajah to mark them as he indicated, put them under a hen. On these eggs being hatched it was found that Manging had indicated correctly, for each egg produced what he had said it would. This last result satisfied the Rajah and impressed him so highly with Manging's talent and shrewdness, that he bestowed on him his daughter in marriage, and on the Rajah's death Manging himself succeeded to the sovereignty. When Manging quitted his native country, he left behind him a wife and child, and when the child whose name was Jawi had reached man's estate, he asked his mother where was his father. The mother replied that his father had left Sennah for Java and never returned. "If this be so," said Jawi, "I must go and seek him" and he at once proceeded to Java, to commence the search for his missing father. On arriving at Solo, he enquired whether Manging of Sarawak was known there, and then learnt that Manging was married to the daughter of Rajah Pyte. He now proceeded disguised as a poor man to his father's house, and succeeded in entering so far on the premises as to meet his father's wife, who not knowing who he was asked how he dared to enter a great man's house in such a guise. She was in a violent passion, and before he could
explain, abused him soundly, and by aid of the servants attacked him with sticks and cudgels, beating and wounding him so severely that he ran away, returning however he cooked his frugal meal of ferns and leaves directly under his father's windows. Jawi when a child had had the misfortune to fall on the lanteris of the verandah of the house, cutting open his forehead, and inflicting a wound, which left a scar for life. While Jawi was cooking, his father observed him and called out "Who are you cooking down there? Jawi replied that he was from Simbo in Sarawak, (the Sennah tribe were at Simbo near Pangkalan Ampat in those days) and was the son of one Manging of that country. Up to this time neither father or son had recognized one another. Jawi was aware that his father lived in the house, but, did not know him personally, on addressing his father he turned his face upwards to the house, when his father noticing the scar on his forehead asked him how he came to receive such a wound, and received for reply that as a child Jawi had fallen down on the verandah, the father then recognized and acknowledged him as his son. Manging was very angry when he heard how his son had been treated and seizing his kris would have stabbed his wife, who evading him, ran away. On her asking forgiveness, and saying she did not know who Jawi was, Manging forgave her but expressed his intention of returning to Sarawak with his son. On learning this his wife implored him to remain, while Jawi was to return loaded with presents. The upshot of the matter was that Manging who when he left Sarawak was only known as a good carver of Dyak ornaments, but who during his sojourn in Solo had learnt to read and write and had become an accomplished man decided to remain with his wife, while Jawi returned to Sennah, rich with money and valuable presents. Amongst the latter was a gold ornament which is still in the possession of the tribe, and is worn by the present Orang Kaya who showed me this curious relic, which takes the form of a gold necklet, and is made of small links run together very much like the links of watch-chains made in Europe in imitation of snakes. The ends of the ornament are larger than the body and are narrower at the base than at the top, which may be a little more than ½ an inch in length. Some beads of great age have been strung together at the back of the necklet, which is strengthened by a piece of brass wire, evidently a modern addition. The beads are said to be extremely valuable, the gold work must have been made (if the necklet came from Java) before the country was converted to Islamism, as I have no recollection of seeing anything like it in present use in Java, and it has all the appearance of being of Hindu manufacture. The present Orang Kaya is thirteenth in descent from Manging whose house turned into stone the Dyaks assert still stands in Solo.

The Sennah Dyaks have a tradition that the whole country was formerly under water except Gunongs Peurissen and Bawang in Sambas. There are two points to the former mountain Besuah and Peurissen. Not so many years ago say the Dyaks, some natives of one of the neighbouring islands visited Sarawak and made enquiries for Pulo Mesuah or Besuah, which was in some way mixed up with their traditions of their ancestors. They were greatly disappointed to hear that it was a mountain miles in the interior.
APPENDIX B.

On the 13th of March 1871 I started from Pangkalan Ampat at half-past 7 a.m. to reach the head waters of the Sadong river. Heavy rain having fallen the previous evening, I had great difficulty in poling my sampan up the Semnab stream. I reached the village at 10 a.m. and left it at half-past 1 p.m. our march being over a Dyak track on the left bank of the river which we crossed, and then continued our course over a level country till we reached the foot of Gunong Sodos.

Travelling now became difficult and fatiguing, the path being carried along the face of the mountain was scarcely more than a foot wide, where this failed batangs, bamboo, poles, &c. had been substituted, over which we had to crawl as we best could and to add to our troubles rain fell. At one point of our journey I had to clamber round a huge boulder which projected over a precipice, the perpendicular face of the mountain being above. The poles and bamboo placed here by the Dyaks to facilitate passing this point were either dangerous being rotten, or had been carried away, and there was nothing for it but to hold on by hands and feet to the roots and boughs of the surrounding vegetation, at one time I was hanging only by my hands right over the precipice. The road continued up the side of the mountain and was very steep, in fact a perpetual climb over and across a series of precipices, but at half-past 3 p.m. we reached the first summit and halted at the Dyak village of Sodos.

This is the village where Wallace halted for the night in 1855, it must have been larger in his time, most of the inhabitants left the place some 8 years ago for Si Munti, the reason given being sickness. None of the villagers remembered Wallace, they seemed pleased to see me, and led me to understand I was the first white man they had seen. The village was not remarkable for cleanliness, fruit trees were however abundant, and the Dyaks seemed satisfied and contented, showing none of the servility and shyness so apparent amongst the other tribes on the Sarawak river. Leaving Sodos, the path continued over a series of precipices and lateral gullies, till we came to paddye fields, when we suddenly opened a splendid view of Gunong Murubong clothed to its summit with heavy jungle. We now ascended Gunong Si Munti passing a pretty water-fall about 100 feet high, the nature of the road being as precipitous as before. At 4 p.m. we came to the Si Munti village of the Semnab Dyaks on the mountain of the same name.

The view from the Orang Kaya's house where I took up my quarters was magnificent. Facing the village was the Murubong mountain perhaps 2000 to 3000 feet high, while the Sibai hill lay in the rear. The Dyak houses were remarkably clean, the people appearing to form a happy, contented, cheerful, well-to-do community, and thoroughly enjoyed seeing me amongst them. Few if any of these Dyaks had I think seen a white man, though some should have remembered Wallace and Hay both of whom years ago passed through this village. The people here were so civil and obliging that I could not refuse them when they asked me to strip to the waist, and roll up my trousers to the knees to show I was a veritable white man. This little amusement I afforded them after eating my frugal dinner on the verandah in front of the house, with the whole village community collected around me, gazing with extraordinary curiosity and most serious attention at the way in which an "orang puti" swallowed his food, and all this without the slightest rudeness, noise or unpolliteness. As usual the Dyaks wanted arrack, but, there being none to give, there was no mirth or music. I could understand little or nothing of what these Dyaks said, and being very tired I was not long in finding my mat and throwing this on the verandah, with my blanket around me I was soon asleep, but not until I had thoroughly enjoyed the scene. I was at an elevation of some 2000 feet, the climate fresh and bracing, the moon shining bright and lighting up the mountains which surrounded us, threw the heavy jungle which clothed them into the most fantastic shadows while some of the clearings were perfectly illuminated by her golden streaks. The Dyaks had all retired and not a sound was heard to disturb the stillness of the night, or dispel the serenity of the scene.

The next morning at 8 a.m. I was again on the move, and commenced the ascent of Gunong Si Munti, the track being good and free from obstacles. We next came to the Kyan river which we waded across, and then ascended the Menyerri mountain. This was hard work, the road as usual being round the face of the mountain and merely a series of precipices. At 9 a.m., we reached the summit. Hitherto the road had been very uninteresting, but, the view which now burst on my gaze, fully repaid me for all the trouble and fatigue I had undergone. I stood as it were on the edge of the mountain range which separates the Sadong from the Sarawak district, and overlooked the country spread out before me, which was one mass of hills, valleys and revines, varying in size and altitude, thrown together and heaped and piled up one with another in the most erratic and chaotic manner. To the southward was Gunong Seboran, (at the foot of one of the slopes of which was the village of Menyerri)
and immediately in front of us of Gunong Senankan, the whole fore-ground being filled up by the hills and valles described above, which entirely massed the landscape into one dense, dark green sea of jungle. The mist covering this scene was wafted to at fro by the morning breeze, and thus afforded occasional glimpses of what lay beneath, and as the summits of the hills emerged from the cloud of mist, they presented all the appearance of small islands in a milky sea. This continued till the sun rose, dispelled the mist and gilded the whole panorama of hill, ravine, and valley with its golden and roseate hues. Wallace in his Malay Archipelago Vol. 1. Pages 111-15 describes this scene as "a system of hills and valleys reproducing in miniature all the features of a great mountain region" and whose "features were exactly those of the Himalayas in miniature, as described by Dr. Hooker and other travellers."

Our descent from Menyerri was short, but steep, we again reached the Kyan river up which we waded and at ½ past 10 a.m., reached the village of Menyerri a palaman or temporary hamlet of the Sennah Dyaks. Here as at Si Munti the people clustered round to see the white man, one or two of the elders recollected Wallace "the tall man with the long beard" as they called him. In his account of his trip Wallace speaks of having seen Penrissen mountain from this village. On enquiry I found that the village had been moved in this visit, having formerly been erected on the summit of the mountain, sickness three years ago having necessitated the change. I started at 1 p.m., for Senankan, over the usual Dyak path, till we again reached the Kyan river which was spanned by a long bamboo bridge. Instead of crossing this, our whole party preferred plunging into the cool, limpid stream with its pebbly bottom, and thus refreshed for the heat was intense pursued the tenor of our march, this time over paddy fields laid out on low rounded hills. The Kyan stream which meanders over the whole country, was crossed, recrossed, ascended and descended repeatedly, then after traversing belts of jungle and extensive paddy fields we found ourselves again on the Kyan wading down which for some distance we came at 3 p.m., to the Sadong village of Senankan.

This village which consists of some 40 doors, is on the right bank of the Kyan stream, a main tributary of the Sadong river. I took up my quarters in a cool and roomy headhouse with 3 skulls hanging over me. The Orang Kaya at once put in an appearance, and later the house was crowded with Dyaks who came in to pay their respects, all civil, quiet, and obliging. They spoke of Wallace who had stayed in the same building and said few Europeans had visited them. The people here were more civilized than those of Sodos and Menyerri, and I was not asked to strip, but, having tasted my chrorodyne and pronounced it good, I was at once assailed by "all the sick of the parish," who seemed to think my medicine the cure for all diseases. In the evening I was invited to a feast at the house of one of the headmen, vessels full of rice and sugar cane were placed on the floor, and then the performance if such it could be called commenced. It consisted simply of beating gongs, chantang, &c., I stayed some time when the Orang Kaya presented me with the rice and sugar cane which were greedily seized by my Malay followers.

At 7 a.m., the next morning I left the village, a few minutes walk brought me to Muroh Tuyong having crossed the Kyan stream repeatedly. We had now a good view of Gunong Si Bubung in front of us, with Sitik to the right, and Menpajah in our rear. The road was good, through low scrub jungle, opening here and there to show small paddy clearings. Further on we came to some fine paddy farms, and the country in general presented a more cultivated appearance. We had a distant view of the Beccah range on our left, with Gunong Untendoh in our front, smaller hills being scattered over the landscape. At about half past 9 a.m., we came to the village of Sigow, and entered a Malay house with a wiew to obtaining some refreshment, but, that offered being so indifferent we pushed on to the Chinese quarter and halted at the house of one Ah Kay the possessor of a substantial wooden building, with some pretension to comfort. As many as 10 Chinese are engaged here in gold mining, and perhaps double this number of Malays. The former congregated at once to meet me and complained bitterly of some Landak Dyaks who had just killed a Chinaman at Padding and his friends and relatives were naturally much excited at what had occurred, I promised to report the matter in the proper quarter. Gold here I am told is worth $23 to $24 per bongkal. One Chinaman showed me with some pride a certificate signed by Bishop McDougal which stated that one Ah Kay was a Christian and a communicant.

After being regaled with tea and cakes and promised a more substantial repast if I would extend my stay which was out of the question, I started at half past 10 a.m., for the Dyak village of Si Jipak on the Kyan river where I was to take prau for Tumma Soenang which was to be my resting place for the night. Two Dyak headmen started with us, but through some misunderstanding we got separated and myself and one Malay had to find the track as best we could. We came at last to a small Dyak settlement where we hoped to procure a guide, but, the men were away at their farms and we could make nothing of the instructions given us by the few women and children who were left in charge. The sun at this stage was fearfully hot, and I found my powers of endurance severely taxed, as we pushed on through an undulated country, with no shade except such as was afforded by low bushes, and as we were continually crossing extensive paddy fields even this was occasionally denied us. We at length fell in with a party of Dyaks headed by my pong, who had set out to look for _
loaded with cocoa-nuts and pisangs, thus refreshed I was not long in reaching our destination, and at 2 p.m., arrived at Si Jjiak having been on my feet since 7 a.m. A good bath in the river and some solid refreshment and I was ready to inspect the village which constructed in the Land Dyak fashion, consisted of 18 doors; the head-house was without skulls, and one-half the village was under Fama of one of the chiefs being ill. The Dyaks here were inferior to the Senankans and the women not so good looking.

At half-past 3 p.m. we entered a small sampan and poled our little craft down the Kyan, finding the water very shallow, though deeper than between Pangkalan Ampat and Sennah, while there were no rapids to obstruct our progress. The river bed and banks abounded with pebbles of the brightest of hues, this was observed by Wallace, but, I noticed the same circumstance at the head-waters of many of the Sarawak streams, in some places on the Sadong the river bank is one mass of these pebbles, held together by the mere mould of the bank. At 5 p.m. reached Tumma Soengan, where I was to spend the night, as usual I made for the pangga which contained 14 skulls, 8 of which clustered over my head as I reclined on my mat. The village was one of 14 doors, tolerably clean, but, the Dyaks were decidedly inferior to those of Senankan.

Early (half-past 7 a.m.) next day continued my way down stream, changing our course after a short time we entered the Soengan whose well wooded banks afforded an agreeable shade, through which we caught occasional glimpses of paddy fields and as the river opened we saw Gunong Si Peddang in the distance, and further on Si Beauang. At 9 a.m. our boating came to an end, and I now started to walk to Sennah over a line of country which had never been visited by an European and which to the present day remains a "terra-incognita" to anyone with a white skin. After an hour's steady walking we came to the foot of Gunong Si Peddang, our path having been through abandoned paddy fields, and low jungle. We now ascended and crossed some spurs of the mountain obtaining magnificent views over the Sadong country. Travelling along this portion of the road tried my activity and climbing powers very severely, and this continued till we reached the summit. The descent on the otherside was comparatively easy and at half-past 10 a.m. I was glad to halt at the small hamlet of Taritig, the position of which at the base of Si Peddang was perfectly lovely. I had but time to bathe here for a short hour to bathe and snatch a hurried meal, still I noticed that the place was scrupulously clean, while pigs and fowls were abundant, and the general appearance of the place denoted prosperity. Most of the inhabitants were absent, those who were present looked with tokens of surprise and astonishment at the arrival of a white man. Hence to Si Riang through which small collection of houses we rapidly passed was but a few minutes walk, this hamlet looked dirty, and contrasted unfavourably with Si Peddang. We now found the road simply a series of batangs and bamboos, which changed later to small stones placed one in front of the other like stepping stones. In this way we ascended Gunong Bombaru, the ascent of which mountain consisted of clambering over the boulders which strewed the bed of a mountain torrent. On the summit of Bombaru we halted for a few minutes at the village of the same name. The descent of the mountain was very gradual through jungle, and lower down through paddy fields which from time to time enabled me to obtain picturesque views of distant mountains. Then came batang bamboo bridges, abandoned paths, jungle tracks and all the usual curses of a Dyak road, till at the last I found myself on a hill from which I obtained one of the finest views I had yet met with. To the southward was a mountain some 2000 to 2500 feet in height, having all the appearance of having had the whole of its northern slope scooped out in a huge slice, the base of this mountain rested in a magnificent valley. Here and there were Dyak clearings, which relieved the dark green of the heavy jungle, while numerous mountain streams diversified the landscape. This is Sibou, and it is worth a visit from Sarawak, to see the scenery in the neighbourhood of this spot. I reached Sennah at 5 p.m., having been on my feet since 9 a.m., taking prau at once I started for Pangkalan Ampat which I reached at 6 p.m., having thoroughly enjoyed my trip.
CHAPTER VII.


The village and Dyaks of Serin. Traditions of the Serin Dyaks. Source of the Samarahan river. The idol or jimat of Siju at Serin. The village and Dyaks of Brang.

When I left Sennah which I did on the morning of the 26th August, little rain had fallen and we made slow progress as we poled our way down stream, the river being almost dry. We halted for the night at the Si Bungo village. Pushed on next morning, and with more water under our small prau, rain having evidently fallen, found no difficulty in paddling onwards. On our right hand we opened Gunong Mowa, and lower down on our left the extreme southern end of the Si Bungo range, the western end of which I had turned earlier in my travels when in the neighbourhood of Tringus. The river banks were covered with shrubs and bushes to the water’s edge, and below and between these cropped out limestone rocks. We now came to Karangan Danno, and on our left Gunong Rumbang, which like all the hills here is simply a huge limestone rock, with all its crags, and points clothed with jungle to its very apex. Further down stream we came to Gunong Kayo which we passed on our left, and at the foot of this mountain shot a rapid of the same name. Below this is Gunong Mowa which rises to a height of over 1000 feet, almost perpendicular from the water’s edge, and the extreme end of which is of sugar loaf shape and bears the name of Gumbang. The next hill was Sibayet which we kept in sight for some time with the turnings of the river, and then came to Gunong Rumbang, and at its base is Karangan Mijerin where we found a party of Malays working the river bed for diamonds.

I may here take the opportunity of introducing a few remarks on diamond working as carried on by the natives in these districts. When diamonds are worked in the solid earth, or in the bed of the river, a shaft is sunk about 4 feet for a karangan or bed of pebbles, which, when struck is generally about 3 feet in thickness. This is called Imbo, and is what is seen exposed in the banks of streams, it is useless, and is therefore thrown aside. Below the Imbo is another karangan called Pejal, from 9 feet to 12 feet in thickness and in this the diamonds are found. The Pejal is very hard being made up of a conglomerate of small pebbles and is worked with a crowbar, it is carefully placed aside, washed in circular wooden trays, and the diamonds separated from the pebbles. Under the Pejal a stratum of boulders or large stones is met with, to which is given the name of Ampan. With this the shaft is abandoned, as no diamonds are found in or below it, but, only mud and sand with perhaps a little gold. The size of the shaft varies according to the number of persons working, one man will sink a shaft one fathom square, while a party of four will not be satisfied under anything less than 4 to 5 fathoms. The shaft is driven down perpendicular and should water be met with, the diggers work in the water and drive for the Pejal. One way of working adopted both in the river and on “terra firma” is to sink a shaft till the Pejal is met with, and then drive another at right angles following the course of the Pejal. This is dug out and brought to the perpendicular shaft where it is hauled up to the surface in baskets. In 1873 a diamond of an irregular octahedron shape weighing 76 carats was brought to Sarawak and purchased for $200,000. This stone had been found in the valley of the Sekyam river in the Sangow district, but when sent to Europe not more than £1,300
could be obtained for it. The diamond was white in colour, the corners being slightly tinged with yellow, so large a stone is rarely seen so white.

As I continued my course down stream, I passed the Triu mountain on our right, which is another huge block of limestone rising straight up from the water's edge, its base which forms the river bank being a solid wall of stone perhaps 30 feet high. Above this is Karangan Angus where I am told diamonds were formerly worked with great success. We now caught a view of Gunong Sudan, and we then came to our destination Paukgalan Sempro the landing-place of the Dyaks of the same name.

Half an hour's walk over a good path, and we arrived at the village of Sempro, called Beparuch by the Dyaks. We had en route seen the Wah, Pisah, and Supit hills in the distance, and our walk had been very pleasant. The houses of the Sempro village are erected on the bank of a small stream called Nap or Unnap which rises in Gunong Asak and falls into the Sarawak river above Rheum Besar. The pangga in which I stayed was the largest and cleanest I had yet occupied and was in thorough repair. On my arrival there was not a single male inhabitant in the place, all being at their farms. The Sempro tribe is under Orang Kaya Sungat and Pengara Suin. There are four tomposks, Grung, Boyan, Krew, and Sempro. The head house I was in had 16 skulls, including a very old one, which was highly valued, but I could not learn for what reason, except that it was the head of a great enemy of former days. The pangga at Krew contained 15 skulls. The revenue paid by the Sempro tribe in 1873 was estimated on 80 lawangs which at $3 per lawang $240=00. They also paid 600 birds nests weighing 11 catties at $3 50= " 38=50. $278. 50.

The birds nests are found in Gunongs Aggo, Kinjan, Batu Lichin, Pato and Rumbang. My opinion of the Orang Kaya who came later in the day to see me, is that he is either very cunning or a great fool, or perhaps a mixture of the two, I found him capable of playing either character. The paddy crop this year has not been good, and the Malay pembukal who is in charge here, gave the people a bad character, of all the tribes in this district he said the Sempros are the worst. They work with no energy or regularity and have a bad habit of building small temporary erections all over the place, some not even a stones throw from the village. Fruit trees abounded; but the people are poor and dirty, the houses all erected on bilian posts are filthy, many of the women are barren, and the general appearance of the village and Dyaks far from satisfactory. In justice to the Sempros it must be recollected that the tribe suffered fearfully from small pox in 1851. A good deal of Siri is planted, as also sago and vegetables for their own consumption, domestic bees are kept and the Sempros are also boat-builders. The dead of all classes are buried, there being two peninsula who receive a fee of 2 tampyangs for a rich and one for a poor man. The women here dress the same as others, except that I believe the burung is not worn, and the rimbo consists of a mixture of both blackand red rotting. I obtained some pretty specimens of carving amongst these Dyaks. A feast was arranged here which commenced late at night, and the yells of the people combined with the beating of gongs kept me awake till daylight.

The character of the scenery as I continued my course next morning down the river remained unchanged. Over-hanging trees, with their branches occasionally meeting over head, rocky hills which we opened to right and left of us, all combined to present a series of pretty landscapes. Gunong Sudan the first hill passed rose perpendicular from the waters edge; we left it on our right. We now saw Sibayet keeping it in view for some time and then came to Gigit which seemed to be only a point of Sudan. Sibayet now rose straight in our front, but, the river bending we passed it on our left and now came to the mouth of the Nap, Unnap, or K' Nap as it is indifferently called. Below this we opened a fine view of Gunong Grunas, and then came to Rheum Palaju, and then Gunong Sah. We now shot Rheum Besar, and directly after came to Rheum Panjang over half of which we pushed our pran and then
entered the Segu stream that falls into the Sarawak river on the right bank. The Segu stream up which we now poled our way is about 4 fathoms broad, shallow, and its bed covered with boulders and stones. Our progress was slow, but, as the boughs of the trees united over our heads, we suffered nothing from the heat of the sun. We soon reached a small water-fall 10 feet to 13 feet high which created a rapid right across the river. This rapid bore the name of Batu Panto, and here we had to take everything out of the boat, carry it over the rock, and boulders to the river above, and then drag, lift, and carry the boat to the deep water over the fall. It was a long and tedious business and entailed a good deal of yelling and shouting. After half an hour’s poling above this rapid, during which we caught a glimpse of Gunong Beccan, we came to a small stream called Si Pappan, and near this is a clearing which marks the spot where the village of Segu formerly stood. Here are groves of fruit trees, and the Dyaks are planting paddy on both banks of the stream; a little further up and we came to the landing-place of the present village.

The village of Sigu called Bonuk by the Dyaks, stands on the right bank of the stream of the same name which has its rise in Gunong Kombé. The Sah hill towers up to the rear of the houses, and further distant is another limestone hill—Beccan. The head house where I stayed during my visit to these Dyaks was differently constructed from any pangga, I had yet occupied being remarkably lofty and steep. The building being new was clean and comfortable, and only inferior to Sempro in size and accommodation, and had 13 skulls suspended from the roof. The houses are of the Land Dyak type and call for no comment except that they are small and far from clean. There is a good road I am told between Sempro and Sigu, the distance being an hour’s walk, as my leg still troubled me I had elected to come round by river. Sigu is divided into three tompoks, Kedong, Sigu and Yakriah. It is under Orang Kaya Siong a civil obliging man, and one Pengara Singing. The tribe paid revenue in 1873 of 70 lawangs or families at $3.

| $210.00  |
| $25.50   |
| $235.50  |

There were few Dyaks in the village when I arrived. This tribe farms land at a great distance from their head quarters, last year they were at Si Mungou near Kuap; the Orang Kaya informed me that the paddy crop this year had been remarkably good. The Sigas Dyaks plan a fair amount of Sago for their own use, as well as vegetables. Siri is planted very extensively, in fact it may be said that this is the Siri country, for it is from Si Bungo, Sempro, Stang, Simpok, Sigu, Serin and Brang that Sarawak is almost entirely supplied with this vegetable. The Sigus are no boat builders, but buy their praus from other Dyaks, nor do they carve either in wood or bamboo. No domestic bees are kept, and no small houses constructed in the jungle for valuables and paddy. The dead of the better class are burnt, but, the poor are simply rolled in a mat and put on the ground in the jungle. The same complaint was made me here as at Sempro regarding the barrenness of the women, in whose dress I found nothing to distinguish them from other female Dyaks, except that they follow the Sempros as regards the conical head-dress of beads. The Sigus have I am informed constant disputes with the Sempros regarding land, but, seem to get on very well with their other neighbours the Stangs.

On the morning of the 29th of August, I was on my way to Stang over a good level road, free from batangs and the other impediments to travelling in this country. We left Beccan on our left, and the Mian and Mumat Hills were visible in the distance. We halted for a short time at a Dyak place of offering, which we found surrounded with clumps of the yellow bamboo, with the Piningat shrub, here called Presung, and the Sokedip flower. The Segu stream was crossed and re-crossed repeatedly during our march. Sago trees were planted on every marshy piece of land we came to, while on the higher ground were clusters of fruit-trees. The Si Pappan stream was next crossed, this falls into the Sigu. The road continued good till we reached Gunong Kombé on which stands the village of the Stang Dyaks. Here the track became very steep and precipitous, in fact a mere trail 2 feet or 3
feet in width up the side of the mountain, and this narrow path is all that separates the
traveller from a precipice hundreds of feet in depth. When at the summit of the ascent
we came to a pretty water-fall, narrow, but perhaps 400 or 500 feet in height, and a stone’s
throw from here, is the village of Stang or Setang. I calculate the whole distance from Sigu
to this place at from two to three hours march.

The head-house is in good order, large, cool, and comfortable, there is another at
Sikok. On inspecting the village I found it in a very respectable condi-
tion, the houses are large and well constructed and fairly clean. One
house here particularly struck me from its being so different from any Land
DYak house I had yet seen beyond one of the same class at Sigu. The building in
question approximated so much to those built by the Sibnyun (Sea) Dyaks that I shall give
a short account of it here. The house is some 90 feet in length with 8 doors, and stands
about 4 feet from the ground. There is a verandah in front 24 feet broad running the
whole length of the building and behind this is another verandah 15 feet in breadth. This
latter is covered by the roof which slopes down to within 3 or 4 feet of the tanju, and is
supported by a split bamboo wall. Behind the outer verandah is a passage 1$\frac{1}{2}$ feet in
breadth, running parallel the whole way with the verandah, terminating at each end in a
wooden door, and into this passage the 8 doors of the house all open. Between this pas-
sage (which is the thoroughfare through the house) and the inner verandah, firewood &c.
is stored, and light is admitted by the roof being made to rise and fall in the usual Land
Dyak manner. The roof slopes down at the rear of the building as low as it does in front,
while the side walls constructed of attaps come down as low as 4 feet from the ground.
The rooms are small and there is a door of communication between each of these, so that
there is no difficulty in passing from one room to another. The whole of the front verandah
is surrounded by a split bamboo fence 5 feet high, erected to keep out fowls and protect
the children from falling over. This (and one a little smaller at Sigu) is the best Land
Dyak house I have seen and it should be taken as a pattern by all our Land Dyak tribes.

Stang village under Orang Kaya Sinang is very prettily erected on Gunong Kombé;
Sikok which is in the neighbourhood is a topok. The tribe was once a large and flourishing
one, but, small-pox in 1851 and cholera in 1858 reduced the tribe from 70 to 35 lawangs,
Sikok coming down from 33 to 11 families. The Stang tribe paid revenue in 1873 on 35
lawangs which at $3 per lawang

\[
\text{\$105.00}
\]

A great deal of Siri is planted here, the Sikok plantations I hear are very extensive,
from Stang to Simpoko it is nothing but Siri, and thence to Brang it is the same. Sago is
largely planted and I am told is of good quality, the natives understand the method of
working the palm, but the grain is not exported as an article of trade, the reason given me
being that traders will not pay a sufficient high price in the village, which they cannot
afford to do, as from the difficulty of transport the expense is great to bring the grain to
market. With a little encouragement Semporo, Sigu, and Stang might be made flourishing
sago districts. Paddy is also largely planted by this tribe, and they had no complaint to
make of the crop. Although the men seemed strong and healthy, and I noticed no disease
except korap, I heard the same complaint of the barrenness of the women, those I met
with were plump and even comely, though I cannot add the word pretty. The women do
not wear the bead head-dress, it is only in use among the Priestesses or female doctors, and
the shell armlet is not worn so broad as with the other tribes. The Stang Dyaks burn all
their dead whether rich or poor, having no sexton, this office has to be performed by the
relations and friends of the deceased.

The Dyaks collected in the Orang Kaya’s house in the evening for a feast at which I
was to be present, and to which I contributed the usual presents. On my arrival I was
conducted by the Orang Kaya to my seat on some clean mats. The head men with their
wives and children then approached, and taking my right hand between both of theirs, drew
it towards them as if trying to draw off a glove, or as if they hoped to extract some es-
\[\text{\textit{ambil sijuk dingin}}\] is I believe the term the Dyaks apply to this custom,
which is very common among them, and exceedingly disagreeable and unpleasant. Small hawki-bills were next fastened on my wrists till I had as many as fifteen and more on each arm. The Orung Kaya then took a fowl and parading through the verandah, waved it over our heads and wishing us and his tribe in a kind of incantation, prosperity, plenty and good fortune, heaps of children, health, abundance of fruit, pigs, fowls and in fact everything that these poor people thought good and likely to confer pleasure; my Malay follower was then asked to do the same, which he did but in a shorter form. The fowl was then killed, and the blood collected in a small cup, and passed round among the elders to judge I fancy from the bubbles whether the omens were propitious or not. After some delay, I was informed that every thing was satisfactory. The whole party then sat down to eat, feeding on rice and other things from plates, basins, and leaves, the out-siders had all packets of rice wrapped in leaves given them. The dancing now commenced to the music of gongs, chanangs, toin-toms &c. &c. Some of the dances were performed with the bamboo frame under the Sarong, others without. The dancing itself was similar to what I had seen elsewhere, except that there was no loud yell at the commencement, but, each performer before he began took my hand between both of his in the manner I have already described. This was repeated many times during the term of his performance, and this ceremony was again repeated by the head men with their wives and children when I left the house for the night.

With the first streaks of dawn I was making my arrangements for a start for the Dyak village of Simpoke, and a little after 7 a.m. I was descending Gunong Kombe by another path from which I ascended it. The road was at first very steep, but, as we cleared the mountain we got on a level track, and made good progress. Sago trees were abundant, and Siri grown in great quantities in the jungle. This latter is trained up a small tree called Soga by the Malays and Knap by the Dyaks, the bark of which is used as soap as it lathers freely. We now ascended Gunong Si Pieng and the view from its summit embraced a very large tract of country. The Dyaks pointed out to me what they called Gunong Balow, the habitat of the Dyaks of the same name. The Bukar range of hills was on our right with Sidung at the foot of which is Mungo Babi standing out in clear relief. The Sadong hills were visible in the distance prominent among which was Gunong Silabi, to our rear was Sibu farmed by the Simpokes, in front a small hill with two points called Accot, and our left Gunong Seboran on which are settled the Sentah Dyaks. More to our rear in the same direction as Seboran was Gunong Bayas and between the former and Accot is a very small hill called Burung. In all the low country which forms the fore ground of this picture and which is farmed by the Stang Dyaks, the sago palm flourished, and I can see no reason why the cultivation of this palm appears to be indigenous to the country should not be greatly extended. The path descending Si Pieng was so over grown that it required the unceasing efforts of four or five Dyaks with their parangs to open a track. We halted after we had cleared the mountain at a palaman of the Simpok Dyaks called Prang and then commenced the ascent of Gunong Brungo. The track of this was steep and slightly precipitous, but being clear, and free from obstructions I had no trouble in reaching the village of Simpoke, and as usual went straight to the pangga, a forlorn, dirty, dilapidated building. I estimate the distance between Stang and Simpok at three hours steady walking.

The village of Simpok or Sapug as the Dyaks would say, is erected on the summit of Gunong Brungo. It boasts three tomposk Tebuch, Senna and Benian.

Simpoke is one of the worst conditioned villages which it has been my fortune to visit. The houses are small, dirty, ill kept, and in wretched repair, but some of the rooms of the houses which I entered are cleaner than one would imagine, still very inferior to other tribes, and there was little or no personal wealth to be seen in the apartments. Altogether the place has a miserable, poverty smitten appearance, while the inhabitants are physically about the worst I had yet encountered, the men as a rule being a mere mass of karp, the women ugly and many barren, and the Dyaks inform me that many of the children...
die at their birth, Some of the girls showed signs of good looks, but hard work, poor feeding, and intermarriage and early marriage, soon told their tale and rapidly convert them into ugly, dirty, diseased old hags, and this at an age when they are barely more than young women. The Simpokes Dyaks have no water on the mountain near the village, every drop of this necessary of life has therefore to be carried by the women and girls almost from the foot of Brungo. It is a sad sight to see the Dyak girls, some but 9 or 10 years of age, carrying water up the mountain in bamboo, their bodies bent nearly double, and groaning under the weight and burden. While on the subject of the village I may here mention that some of the Simpokes houses are constructed different from those of the Stangs &c., many of the houses are detached, and have no front verandahs, and are built higher from the ground. I am told by the Malay pembakal that the Simpokes plant a good deal of rice, but not enough for their own wants and they eke out an existence with sago, which palm they cultivate but not to the same extent as the Stangs. Siri is also grown, and I noticed sugar-cane and plantains. No bees are kept, and few pigs were to be seen, the Dyaks saying they did not thrive. These Dyaks are fair boat builders. The solitary head-house contained no heads, they were destroyed when the village was consumed by fire, five years ago. The people formerly lived at Siap on the bank of the Samarahan river, and they only removed to their present site (where they always had a settlement which they have now enlarged) about a year ago. The tradition regarding the origin of the Simpokes is that they are made up of emigrants from the Si Panjang Dyaks, and the Si Muntung people from the Samarahan district, the head-men being of Si Panjang extraction. In their customs these Dyaks follow the other tribes already described. In the evening a feast was arranged, but, it turned out a very indifferent affair. The dirt, disease, and poverty which every where met my gaze made me against mixing very much with the people, and I was glad to hasten my departure.

We were on the move early next morning for Serin and descended Brungo over a steep but, well kept road, and half an hour's travelling from the base of the hill brought us to Siap, the landing place of the Simpokes Dyaks and where their village formerly stood. The Dyaks tell me there is a good road pretty level between Simpokes and Serin, which can be traversed in about four hours. This is now so overgrown that the Dyaks who were carrying my kit preferred dropping down stream in a crank, old sampan to striking this trail across country. We now commenced poling down the head waters of the Samarahan river, there being no rapids, or rocks, or boulders to hinder our progress, the only obstacles were trunks and branches of fallen trees, and the shallowness of the water. The Simpokes Dyaks are no boatmen, and their efforts to propel our small boats were ludicrous in the extreme, and generally ended in two or three of them being toppled over together head foremost into the water. After an hour's poling we came to Pungkal Petti where the Dyaks bring down their revenue or petty, hence the name. And about three hours more poling brought us to the mouth of the Serin river, which we ascended and finding as free from obstacles as the Samarahan we had no difficulty in pushing our way up stream. The shallowness of the water delayed us considerably, and it was late in the afternoon when we brought up at Tebut, a Palaman of the Serin Dyaks on the right bank of the river.

I was very glad to find myself in a small, clean, comfortable head house without however any heads in it but in lieu thereof a fine peal of gongs. The pangga here is only a short distance from the landing-place, to which there is a well kept road, including a long bamboo bridge over a marshy piece of ground. I found the Dyaks here well built, strong looking fellows, korap however was very prevalent. One victim to this disease who was my neighbour in the head house was in a fearful state, being covered with this skin disease from head to foot, his poor fellow appeared to suffer great pain. The women here were much superior to the general run of Land Dyaks, being stout, hale and hearty. They dressed like the women of the other tribes except that the pointed head dress of heads was not seen, though I was told it was in use. Silver coins are freely worn round the edge of the jemu and round the waist, while silver chains round the neck were far from uncommon, these latter being
also affected by the men. The village said to be of 17 lawangs although only a Palaman is in good order, free from dirt and stench, fruit trees had been freely planted and the whole place had a thorough flourishing appearance, at the same time I heard that the inhabitants had not sufficient rice to carry them through till next harvest, in fact these Dyaks are so well off in birds nests that they do not pay sufficient attention to their paddy planting.

The next morning I was on my way up stream to Serin. A few minutes poling and we came to a small colony of Chinese who were here in the double capacity of gardeners and gold-workers. The settlement bears the name of Kūnd, and extends over both banks of the stream, though the houses are on the right bank. Formerly the population here was considerable, but, they have left for Kōm on the Sadou river, and the number now does not exceed twelve. The gold here is said to be inferior to that of Bōn. It was quite a pleasure to see the high state of cultivation the country had been brought into in this small settlement, the which struck me the more living as I had been so long in the jungle. The gardens were beautifully laid out, the landing-place was not a noted post or two struck in a sloping direction in the water as is the custom with Malays and Dyaks, but, a solid cutting into the bank sloping down to the water's edge with a properly kept and constructed path to the houses. The fruit-trees were highly cultivated, and the jungle in the neighbourhood cleared for many yards round. I halted here for a short time and could only utter to myself an earnest wish that the day might not be far distant when we had more Chinese settled in Sarawak territory. Just above the village of Kūnd is a rapid of the same name, formed of large stones and rocks, and here we had to remove ourselves and belongings out of the prau, to enable the boat to be dragged to the deep water above. Above the rapid the water deepened, and poling was easy; we caught a view of Gunong Drut and after about two hours and a half we landed on the right bank, whence an hours' walk through paddy clearings brought us to Gunong Gavu at the foot of which is the Serin village.

The Serin or Penyowah tribe is settled in five tompons: Krian, Prvah, Drut, Tebut and Serin. The Orang Kaya was one Ijar, who is dead and no chief will be appointed until the Rajah returns from Europe. The general opinion points to one Tappi, Ijar's younger brother as the successor to the Orang Kayaship. This man resides at Terbut, he appears to be popular, and I found him civil and respectable. There are two Pengarans one at Drut called Babek, and another at Serin called Garip.

The Serin tribe paid revenue in 1873 on 117 lawangs which at $3= $351.00
They paid also 500 birds nests 96½ catties sold at $39 309.60

$ 660.60

This tribe is one of the most flourishing of the Land Dyak tribes, they plant besides Paddy, Sago, Siri, Ginger, and vegetables of all kinds for their own use, the usual groves of fruit-trees are also observable, pigs and fowls are abundant and bees are kept under some of the houses. The Serins are wealthy from the sale of their birds nests, the working of some of the caves in which these are found they divide with their neighbours the Bukars with whom they are not on friendly terms. The caves of Gunong Pyang regarding which they quarrelled with the Bukars, was divided between the two tribes by order of Government in the following manner. The Bukars were to hold the caves for two years, and they were then to go permanently to the Serins; this year the two years of the Bukar tribe are ended and next year they go to the Serins. There is another dispute pending between the Serins and the Taup Dyaks regarding the caves of Gunong Myap. The Serins are boat builders and good boatmen, they are physically well built and strong, but they suffer very much from korap. Silver ornaments are much worn and the sheaths of many of their swords are silver mounted. Notwithstanding all this I hear their store of rice will be consumed before the new supply comes in, and they will have to fall back on sago, or what they can purchase. The men seem wanting in energy and the sooner an Orang Kaya is appointed the better. The Serin women are well favored, strong and healthy and there is no complaint of their being barren, one or two of the girls were
decidedly good looking. The attire of the women is similar to that of other tribes already described, they wear broad shell armlets, and the conical head dress is freely worn but, is not in such general use as among the Tringus and some other tribes. The rambl is made of black and red rotans mixed, but, even in every day wear, silver coins are worn by many round the edge of the petticoat, round the waist, and silver necklets round the neck. I walked through the village with some of the elders and found the houses of the ordinary Land Dyak type, clean inside and out except under the buildings. There are four head-houses belonging to the tribe with an aggregate of 50 skulls, the greatest number being in the Dru pangga.

I could extract little from these Dyaks as to their origin but they agree with the other tribes in saying that they came from Sikong. According to their story they are of the same stock as the Sennahs and separated from Tran at Batu Jung. Si Bungo, Sempiro, Goon, Staag, Tabiah, Segu, and Brang say these Dyaks are all of Tran's following. The head-men in this village told me, though I know not what truth to attach to their statement, that when the Land Dyaks first settled in Sarawak territory from Sikong, there were no Sea Dyaks in their proximity, and head hunting was unknown. It was not until after they had settled some time in various parts of the country, that the Sibuyan Sea Dyaks in attacking them, taught them the custom of head-taking, which they have never followed so persistently or with so much ardour as the Sea Dyaks, for the simple reason that it was not their original custom.

According to the Serins the Samarahan river has three sources, the Simpke and Serin streams called respectively Maong and Pryah by the Dyaks, and another called Sirah. All these streams rise in Gunong Gayu.

I have now to relate a curious story regarding an idol or jimat which is said to be in the possession of the Serin Dyaks. A Dyak at Terbut mentioned to me that there was a pangga in the head village where was preserved an idol or charm called by the name of Siju, adding I should try and see it, though I might probably not be successful, as no one was allowed to enter the building in question except those of the chiefs in whose custody the idol remains. On enquiring from Pengara Garip whether it was true that such a jimat was preserved in the head-house I was met with an indignant denial, and was told there was no such thing in existence. Finding the house in question however, I entered it without informing any one of my intention, but, no sooner was it known that I had done so, than such of the inhabitants who were in the village congregated in front of their houses, and the greatest excitement prevailed. I found nothing worthy of remark in the building, which was clean lofty and in thorough repair, and contained only gongs and some 18 or 20 skulls. If the idol is in this building it must have been (as in fact I was afterwards told it was) placed in the roof which is high and pointed. So jealous were the Serins of my obtaining any information about this idol of Siju, that when I proceeded to visit the neighbouring tribe of Brang, a Serin Dyak was sent to follow me, and on my making enquiries from the head-men in the Brang village, my Malay Abang distinctly heard the Serin Dyak caution the Brangs in the Land Dyak language against giving me any information, and thus my efforts to collect anything authentic regarding Siju from this people met with no success. The following is all I can learn regarding this curious Story. The idol is said to be of copper in the shape of a frog or as some will have it a man seated cross-legged about the size of a frog and the Dyaks know it under the name of Siju. The tradition handed down by the Serins is that in ages past, four brothers ancestors of the Serins went to Java to a place called Teluk Siap near Samarang, where Siju the eldest of the brothers having partaken too freely of the fish called bunutal (which is said to have the effect if not properly cooked of making the eater sick and drunk) died. The brothers buried the body in Java, and then took plan to return to their native country. The vessel however refused to move, "depend upon it said the youngest of the brothers this is Siju's spirit who is detaining us" On this they returned, disinterred the body and took it on board, when the vessel gave them no further trouble and they arrived safe at

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Serin. Here the youngest brother had a dream in which Siju appeared to him, and said that the tribe had better be collected, and a great feast given, when he would come to life again and be present. This was done and Siju attended the gathering. He told the people never to be afraid of their enemies, for as long as they venerated and respected his memory, so long would he be with the tribe, his spirit would lead them and their warriors and when they attacked he would always be in advance and lead them to victory. If they cared for and tended him, he would protect them and theirs from sickness and evil, and would be, in fact, the guardian spirit of the tribe. After this feast Siju died again, and from this time he always appears on the scene in the shape of a copper frog. Serin has never been conquered or the country taken by the Sea Dyaks as is the case with nearly all the other Land Dyak tribes. This good fortune is attributed to Siju's protection and assistance, and the Serins assert that when their country was invaded, the assailants always died before they could accomplished their purpose. The Serins were twice attacked by the Dyaks of Senankan Tumma from Sadong, and twice were these enemies repulsed losing over 400 men. Not being able to obtain possession of the idol by force, the Senankans stole it by stratagem, and wished to carry it off to their country, but before the thieves had accomplished half of their homeward journey, the majority were dead men. In fact whoever laid hands on the idol died. In despair therefore they threw it away in the jungle, having first broken off one of the legs. The idol formerly wore a berowan or necklet made of gold, this was stolen by the Senankans, but, say the Serins, when the thief reached his own country, he and the berowan were both turned into stone, and there they are to the present day. At Senakan Tumma the berowan is a charm for the tribe, and the man in stone is above ground under the verandah of the head-house. The idol Siju, having been deprived by the Senankans of one of his legs, could only limp with the greatest difficulty; he was therefore more than a month in the jungle, when he encountered a clump of yellow bamboo, touching which with his broken leg they all died. Finally he reached Serin, and crawled under the head-house, which was erected on the same site where now stands the building in which Siju is still preserved. At the time of Siju's arrival under the pangga, a Dyak was sharpening his parang on a stone, over which he occasionally poured water. As the water dripped down below through the lantus of the floor, the drops fell on a large leaf called trap by the Dyaks, making at the same time a loud and peculiar sound, not liking which the Dyak removed to another corner of the building, and resumed his occupation. The leaf, however, continued to follow him, and wherever he settled himself in the head-house there was the leaf below him. This continued till the man growing angry went under the pangga, and call out "Why is this leaf always following me?" when, on examination Siju was found concealed beneath it, who told the Dyak to take him up to the head-house, collect the people, and make a feast. Siju then appeared, and told the assembled Dyaks to tend and preserve him; if this was faithfully and carefully done he would continue his protection and defend them against their enemies. The Dyaks say that whenever they went on the war-path, a noise, as if of 1000 warriors arming and preparing for the strife, was heard in the head-house. Once in every four years a great feast is held at Serin in honour of Siju. This year the feast had been conducted on a large scale, and no less than 24 pigs were sacrificed. Unfortunately I arrived too late to be present, but I was told that on these occasions Siju, or the idol, is taken down from the roof of the pangga where it is kept, and divested of the bark of the pisang tree which covers the box in which the idol is preserved. The idol is then taken out of the box, and, at the place of worship, the white cloth, in which it is wrapped, is unrolled, a cup full of cocoa-nut water, mixed with the leaves of the sekadip and pingat plants, being placed at a little distance off. Siju, say the Dyaks, jumps into the cup and proceeds to bathe, being aided by the elders, who brush him with fowl's feathers, and, when his ablutions are finished, the water in which he has bathed is sprinkled over the heads of the assembled people. No one but the three head-men is permitted to see Siju in his bath, or in fact, see him at all, they alone may enter the pangga where Siju is preserved, and there kept in their charge. Krio, who lives at Krian, is the chief of these keepers, the two others, being younger, have less influence. I am myself inclined to think that the idol or frog, called Siju by the Serin Dyaks, is
but a figure of one of the Hindu gods, seated cross-legged with folded arms, such as are often met with in Java sculptured on ancient ruins, or are occasionally dug up in the form of copper, bronze, or stone idols. The jimah has probably been in the possession of the tribe from a remote period, and may in some way throw a light on the earlier history of this people. It would be most interesting to know exactly what this idol, charm, or relic really is, and I can only hope that those, who follow in my footsteps among the Land Dyaks, will be successful in elucidating the true history of Sijin, and dispelling the mystery with which it is now surrounded.

On the 3rd of August I left Serin for the village of Brang, my road skirting the foot of Gunong Gayu brought me to a small temporary settlement of the Brang Dyaks, called Si Tara. Here we commenced the ascent of Gunong Sahu which hill, though high, is easily mounted, as the road to the summit is good and up a gradual slope, differing in this respect from the other ascent to this village from the pangkalan at Muara Temurang on the Sarawak river. I estimate the distance to Brang from Serin at 2 hours walk or from 4 to 5 miles. and the road from Muara Temurang at about one hour walk or 3 miles, over a fearfully steep mountain track. I made a small pangga in Brang village my quarters so long as I remained among this people. The building was small, affording accommodation for only three or four persons, very dirty, uncomfortable and full of cockroaches. The Brang tribe is under Orang Kuka Ma Isc and a Pengara named Bi Sye.

It paid tax in 1873 on 55 lawangs at $3 ... ... ... $ 165.00
They paid also 7 cattles of nests sold at $3. ... ... ... $ 21.00

$ 187.00

The village, with one head house, consists of four tomposk, Giang, Brang, Bagak, and Bonga-pudu. It is erected on Gunong Sahu and there is nothing worthy of note in the construction of the houses which are comparatively clean, but small, badly built and in wretched condition. The Brang Dyaks are a poor and miserable tribe, wedged in between the Serins and Si Bungus. The men seem low spirited and despondent, and are physically inferior to almost all the Land Dyaks I have met with. The women bear but poor children, their constitutions being enfeebled by close inter-marriage and by the hardships attendant upon their wild and labourious existence. The Brang tribe seems to be fast dying out, and in their present condition will soon be extinct. The head men spoke gloomily of their prospects, the rice crop had been bad, and beyond the little sago which is planted the tribe has little to depend on. I saw no domestic bees kept in the village. Korap is very prevalent, and some cases of goitre came under my notice. These Dyaks, like the Serins and other tribes, burn their dead, the scale of charges here being 6 passus of rice for a rich man, 2 passus for ordinary individuals and boys, and 4 gantangs for a child.

In the time of Muda Hassim, before Sir James Brooke acquired the territory, this tribe was attacked, and the country taken by a bula composed of Baraw, Bukar, Sukaran and Sarebas Dyaks, under Alangs Mursat and Mumbang. This war party remained 7 days in the village, cut down the fruit trees and destroyed all the paddy crops, and finally burnt down the whole place. They followed the inhabitants to the summit of the mountain whither they had fled for refuge, and killed indiscriminately all whom they met with. Those of the Brangs who escaped fled to the Sennah and neighbouring tribes, who afforded them shelter and nothing more.

At night the Dyaks collected at a feast given in the Orang Kaya’s house, it was a poor affair, but in the present state of the tribe I could expect nothing more. I left Brang the next morning to return to Serin, following my former track. I halted for a short time at Serin, and then pushed on for Krian over a level road, very muddy and much overgrown. After two hours walk, during which we crossed the Serin stream, we arrived at tomposk Krian at the foot of Gunong Tiwar. The usual feast was arranged here in my honour, but, after the treatment I had experienced at the hands of these Dyaks, I declined to attend, and retired to my mat in the pangga. A deputation of girls waited on me to induce me to attend, but, I adhered to my original resolution, and the result of my absence was, I am glad to say, that the feast was a total failure.
CHAPTER VIII.


Early on the morning of the 5th September, I was on my way to Kumpang the first of the villages of the Bukar tribe. Our march was over a muddy track, butangs covered with grass, and then through old jungle. We caught a view of Gunong Bunangan, and soon came to the Siru stream which rises in the above mountain, and falls into the Samaranah. The next stream encountered was the Mas, and a little further on the Resung, both of which streams were waded across two or three times; we then emerged on a large Dyak clearing of felled jungle, where the Dyaks only awaited our crossing before firing it. Traversing this clearing was fearfully fatiguing work, and took us some two hours to accomplish, the heat being intense. Entering some old jungle we began the ascent of Gunong Nambi on which hill the Kumpangs have erected their village. Our troubles were not to end here, for on reaching the summit we found we had another Dyak clearing of felled jungle to cross, and we did not reach our destination till 5 p.m.

I have to thank the Serin head-men for being the cause of my undertaking one of the most wearying marches accomplished during this trip. As already stated the Serins were unable to hold a feast at the village owing to its being under "jamali," a death having just occurred. I was therefore invited to proceed to Tompok Drut to become the guest of Pengara Babek, and preside at a feast there. I found, after proceeding a short distance, that the tom poke in question was much further off than these Dyaks had led me to believe, and, as the road ran through limestone rocks, travelling was very slow. As I had to leave for Brang the next morning, I refused to proceed and returned to Serin. On my return to Serin from Brang, the headmen induced me to continue my march to Krian, hoping to persuade me to preside at a feast there, and assuring me that visiting this tom poke for the night would shorten my journey to Kumpang on the morrow. The fact was these headmen really cared little what become of me after I left Krian, so long as I was present at the feast, my presence at which would confer an honor on the tribe. In this I am glad to say I disappointed them, but, I felt very annoyed when I learnt at Kumpang that there was a good road from Serin to this village, which could be traversed in less than three hours.

I had now arrived at Kumpang, one of the villages of the Bukar tribe. There are three other villages, Jinan, Lanchang, and Mungo Babi. Barn, whose proportion of bird's nests paid as revenue in 1878 amounted to 1,070, may be counted as a village, but is really only a Palaman or temporary settlement. The Bukar Dyaks differ from all the other tribes hitherto visited by me, in one great feature in their customs, they bury all their dead. In common with the other tribes they consume no beef, and they have such a prejudice against venison that they will allow no deer to be cut up in their villages. These Dyaks have however cleared the jungle for food of nearly every other living thing, and enjoy pork and arrack as much as any of their brethren. Many of the men of the Bukar tribe have well and strongly developed beards and whiskers, differing, in this respect, from all the other Land Dyak tribes; they claim a descent from, Pegu, and the story or legend of their origin is as I shall relate, and attempt to explain this peculiarity. Physically I consider the Bukar tribe in many respects superior to the other Dyaks, and there seems more energy and self-reliance in the men. There are no boat-builders amongst them, their houses, as I shall explain in the course of my
narrative, are constructed rather differently, from the usual Land Dyak style; the dress is similar to that of other Dyaks, but the women do not affect beads, though the bead head-dress or burang is worn by the bilian or priestesses, and in one of the houses I found one of these bead caps closed at the top, as worn by the bilian at Gumbang.

The Bukar tribe paid revenue in 1873 on 197 lawangs at $3 ... ... $591.00

The revenue in bird's-nests from this tribe is 10,000 and 11,000 nests every alternate year. This year the number paid was 10,000. or 1¼ picul, at $2½ 37.50

$928.50

From the above figures it may be seen that the Bukar Dyaks are the wealthiest of all the Land Dyak tribes. This is to be attributed to their possession of numerous caves frequented by the swallows whose nests, so valued by the Chinese, realize such high prices. The principal caves are those of Siri in Gunong Nambi, Tambaco, Sambayan and Panji in Gunong Myap, though Nambi and Myap are peaks of one mountain: the other caves are known by the name of the mountain in which they are found, viz: Guuong Pyang. The Bukars told me a different story from the Serins regarding the caves of Pyang. They say that in the time of Sir James Brooke the Serins were fined by him for not working the caves properly, they having lost one or two men from the ladders and fittings being out of order. The Serins then abandoned the caves entirely, and for the last 7 years they have been worked by the Bukars who have kept the ladders and fittings in through repair; now the Serins re-claim the caves though they are close to Bukar and some distance from Serin.

The village of Kumpang

On my arrival at Kumpang I at once made my way to the pango

This building, which is large, was in a perfect state of ruin, the walls and floor full of holes, and the roof, in many places, open to the light of heaven. The village is, without exception, the dirtiest, the foulest, and most abominable collection of rickety, rotten, tumble down buildings I have met with on my journey. The houses are small, old, and in ruins, patched with leaves and bark, many being without attaps, while the verandahs were simple dangerous to walk over, being only bits of wood and bamboo thrown loosely and widely over the transverse pieces. Under and around the house filth, refuse, mud and rubbish had accumulated, and in this, numerous pigs wallowed with delight. The condition of the village was simply disgraceful, and the only excuse for this state of things is the fact that the Dyaks are contemplating rebuilding their houses at the foot of the hill, having no enemies now they see no occasion for continuing to live on the summit.

Notwithstanding what I have said above of the state of the village, these Dyaks are well made, sturdy fellows; except goitre I noticed little disease, and there seems to be no sickness. The people are well off in paddy and sago having some 500 or 600 trees of the latter, while they are also wealthy, obtaining as they do a great deal of money from the sale of their bird-nests. The Kumpangs, like the Serins, are fond of old flint muskets, and swords in silver mounted sheaths, and altogether these Dyaks are far from poor or wretched, though the dirt and filth, in which they exist, would lead one to arrive at a different conclusion.

Kumpang possesses two tompoks, Sumbuh and Parin, there are 39 lawangs, and it is under no Orang Kaya or Pengara, both being dead, and no successor will be appointed until the Rajah's return from Europe.

A Tuah, one Ninggal, a respectable obliging old man is in charge, and I learnt from him that the proportion of nests, paid by Kumpang as its share of revenue, amounted to 1770. There is only one sexton in this place here called "beringah," and his duties differ from those of the peninsula of the other tribes, as the Kumpangs, like the rest of the Bukar tribe, bury their dead and do not burn them.

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I was glad to leave Kumpang the state of the place prevented my inspecting it, and early in the morning I was on my way to Lanchang, with the intention of halting during the heat of the day at Jinan. I estimate the distance to Jinan from Kumpang at 2 miles over a fair track had it not been overgrown with grass. The village is situated at the foot of a hill called Binampun, it is under Orang Kaya Yenna, boasts 28 lawangs and 3 panggas with 23 skulls.

The condition of the houses in Jinan is better than those of Kumpang, but, still they are small, dirty and far from well kept while the dirt and refuse in their proximity was almost equally disgusting. The head house in which I had halted was in good order, square in shape, (the first of the kind I had yet met with) constructed of planking with split bamboo floor, and a narrow verandah on two sides.

The Jinan Dyaks plant sago as well as paddy having as many as 800 trees of the former, fruit trees seemed also abundant. The proportion of nests paid by the Jinans last year was 2,150, and they as well as the rest of the Bukar tribe keep no domestic bees. The Jinans though living in a shocking state of dirt are like the Kumpangs really well off, they are rich in gongs, cloths, swords, muskets, brass wire and articles of European manufacture such as lamps, boxes, knives, bottles &c.

My next halting-place for the night was to be Lanchang and I traversed the road to this place from Jinan in about an hour over a good level path though in some parts we were knee deep in mud. We struggled up the bed of the Kuwas river which rises in the Sidung mountain, and falls into the Sadong below Tubukang, it is broad but shallow and the village of Lanchang is built on its right bank at the foot of a hill called Ubom.

Lanchang under Orang Kaya Pamancha Lagga, and Pengara Guddus consists of 73 lawangs with four head houses; some of these panggas are circular in shape not large, but, with a very high steep pitched roof, the upper portion of which is perpendicular and made of attaps, and the lower part of planking. The head house however in which I stayed was large, square and parallelogram shaped, and perhaps twelve feet from the ground with a low pitched roof. The walls were constructed of planking, and instead of the roof being made to be raised as is the case with the Land Dyak houses in general, narrow doors were introduced at irregular distances. There were six of these besides the entrance door, and they opened on a small narrow verandah of split bamboo (lantis) two feet broad which ran round the whole building. The floor was made of lantis, there was as usual a cooking place in the centre of the room and a few raised sleeping places.

The houses of the Lanchang Dyaks and in fact of the whole Bukar tribe stand in blocks some 160 feet in length, raised about four feet from the ground. The roof slopes down at the back of the house till it reaches and rests on a boarded wall three feet high, the roof opening over every room forms the window, admitting light and air in the Land Dyak fashion. In front, the roof is the same, and rests on a boarded wall or partition which encloses the inner verandah twelve feet broad, and outside of this there is another verandah or platform, ten feet broad, generally a foot or two lower down. The bamboos of which these are constructed, are most slovenly and loosely placed and the whole building has in fact a most forlorn and wretched appearance. In some of the rows or blocks, in front of every door a portion of the roof is continued over the outer verandah to form a small fowl-house or coop, but, this is not universal. The Bukars are the only Dyaks I have met who feed their pigs in the verandahs, this is done in the lower verandah. The interior of a house is divided into three compartments fifteen feet in breadth. The first compartment entered from the door has a fire-place on each side with a passage between into the next compartment, which may be said to be in the same room there being nothing to mark the separation, but a thick bamboo joist in the floor. This second compartment which is used as the sleeping or lounging place is about twelve feet in length. In the third compartment also twelve feet long are stored the household goods—jars, guns, swords, charms, gongs, baskets, cloths, &c. &c., and here.
under the raised roof a portion of the floor is railed off for storing bottles, jars of arrak, oil &c., &c. The sides of the houses are all of planking and the floors of lantis. The above account of a Bukar Dyak house describes the habitation of Pengara Guddus. The interior of the houses at Lanchang were clean and exhibited a good deal of the wealth such as Dyaks prize, no tribe have I found equal the Bukar in this respect. A great many silver coins and ornaments are observable, sheaths of swords and parangs being covered with this metal, while silver coins were worn round the edge of the petticat, and mixed with sabits of the same metal round the waists and loins of the women. The effluvium arising from the accumulation of dirt and refuse in this village was really fearful. The houses being built on level ground, there is no natural drainage, and the Dyaks have made none for themselves. Living as I did in the head house which was but slightly raised from the ground I had the full benefit of all this, and I arrived at the conclusion that Singhii which enjoys the unenviable notoriety of being the dirtiest of our villages can no longer claim this distinction. The Lanchangs had just repaired and in many instances entirely re-built their houses, they had consequently put them under pamali for four days, two of which had already expired. The Dyaks wished me to stay till the houses were free, when they would have entertained me at a feast, but being pressed for time I was obliged to decline.

The Lanchang Dyaks plant little beyond paddy, they have about ten sago trees, and fruit trees are of course abundant. Their proportion of bird's nests paid to Government amounted to 3,080 nests. Like the rest of the Bukar tribe, the Lanchangs bury their dead, there being two beringahs or sextons in this village being the same number as at Jinan. The women dress very like all the other Land Dyaks from Gumbang to Serin, shell armlets and brass wire being in general use; heads however are not in much favour. I am told the head head dress is worn, but, saw none myself, it is said to be smaller or rather shorter, one half of the height of the one usually worn. Men and women wear a large round hat, fitting tight round the head by a band on which is raised, the flat cover about two feet and more in diameter.

I started for the village of Mungo Babi on the 7th September, enjoying a walk of two hours duration over a good level path, the first portion of our march being over the latter part of our track from Jinan, and we waded down the Kuwas stream. On approaching Mungo Babi we passed close to the foot of Gunong Nambi an immense mass of limestone rock in which are the caves of Siri and Tambaco, both of these were pointed out to me by Ninggal of Kumpang who was our guide. It is in these caves that so many of the bird's nests are found, the sale of which adds so greatly to the wealth of the Bukar tribe. The Dyak custom is for the passer bye to wave his respects to the Siri cave and we added our "tabi" to that of the others.

The village of Mungo Babi embowered in fruit trees, is erected on a small hill at the foot of Gunong Sidong. Orang Kaya Manjus is chief of these Dyaks having Pengara Sabak and Panglima Yangun under him. Mungo Babi consists of two tempoks Bungkak and Mungo Babi, with two head houses and 41 heads and pays revenue on 52 lawangs. The proportion of nests paid by these Dyaks amounted to 1,930, they plant a good deal of sago, while tobacco is grown in sufficient quantities to supply their own wants. There are two sextons in the village and I am told that the dead are not buried in coffins, but, are wrapped in a mat, dressed according to their rank and thus lowered into the tomb. The men and women are well shaped, strong, comely and healthy, some of the young women almost good looking, several of the little girls decidedly pretty. There is little sickness and I found all the Bukars from the head men downwards very civil and obliging.

The head house which I occupied was clean, and differently constructed from that of Lanchang being circular in shape, with the perpendicular straight pitched roof, and windows as usual of attaps which could be raised or lowered at pleasure. The houses here are smaller than those of Lanchang, but, their condition internally and externally is identical and my remarks on the houses of the former village apply in their fullest force to Mungo
Babi. Around the houses the filth, offal, refuse and mud create such a stench, that it is at times unendurable.

I attended a feast given in honour of my visit, at the Panglima’s house. The proceedings were opened by the Panglima offering up a prayer for good luck for me, the country, and the people in general; food was then placed inside for Dewata. While the songs were beaten at the most furious rate, presents of rice and eggs were brought and placed before me, my seat on the floor being on fine mats, while the walls behind me were covered with handsome sarongs and cloths, amongst the latter were blended pieces of kain bertahur (silk or satin cloth with threads of gold running through it forming the pattern). The Dyaks now began to eat and drink, some attack I had previously given them had been mixed with water in an earthenware jar, and this mixture was served out in small cups having been ladled out of the jar in a spoon called a guing made from the seed of the bilian tree, the handle which was made of wood being prettily carved, with its end ornamented with feathers. Some three or four times during the entertainment the men gave a loud shout of approval, and this also concluded it when dancing was commenced by a young man in a very handsomely embroidered jacket, with a solid silver belt fastening his sarong, which was worn over a small bamboo frame or crinoline, while a hornbill’s head and tail graced his head and bells dangled round his ankles. This dandy was followed by another Dyak who wore a large Chinese gold buckle on his silver waist belt. The dancing was similar to that already described as customary among the Land Dyaks. After a time the women and girls joined the dance, but, figuring by themselves apart, these threw handsome gold embroidered cloths over their shoulders, spreading the ends wide out with their arms, and in this manner with an up and down movement, toes turning in and out they moved slowly along the verandah. One of the little girls wore a massive Chinese gold buckle to her waist-belt, with circular ear-rings of the same metal and three rings of the kima shell on each arm. Here as at Tringgas I saw women wearing as many as four of these bracelets on their arms. I stayed at these festivities till past midnight when I retired, but, not before the women had made an offer to sing songs in my honour (berpantun), if I would stay, but having a long march before me on the morrow I was obliged to refuse.

I found the Bukar Dyaks very shy and reserved as to their origin in fact I could extract little from the people themselves, the following is principally from Malay sources, my informants however assuring me that it had been obtained from the Dyaks themselves.

Many years ago an ancestor of the Serin Dyaks an Orang Kaya or Rajah named Bi Sui went to Java to a place called Teluk Siah near Samarang to pay his asil or tax, Serin in those days paying tribute to Java. On his return when about half way across the sea which intervened between the two islands, he observed two persons a man and a woman floating in the water. he rescued them, and brought them to Sarawak. Being ignorant of their language he was unable to discover their names or country, he however settled them near the head of the Samarahan river at a place called Pinang Mira giving them the name of Si Muntung. Bi Sui as he grew older sent these waifs of the ocean to pay his tribute for him in Java, and when the children and descendants of these Si Muntung’s had increased and multiplied they moved to Bukar. Hitherto they had lived near Serin at a river to which they had given the name of Si Muntung. The first settlement of these Si Muntungs at Bukar was on the summit of Gunung Ulom and from this they spread to their present settlements. All the Bukar Orang Kayas and Pengas except the Panglima of Mungo Babi are from Serin, as the Si Muntungs having no chiefs were supplied from the Serins. After this when the Sarawak people lived at Sungai Bual near Santubong under a Datu and his wife, (permusuri) there came a large ship from Pegu whose crew attacked and defeated the people, destroyed the place, and killed the Datu. The wife escaped, and when she saw the ruin and devastation which these people had brought on her and her country, she arrayed herself in male attire, entered her sampan alone, boarded the Pegu vessel, and smoking cleared the ship carrying all before her. It is said she scooped out the eyes of the slain, which report says are now in the possession of the descendants of Haji Myah of Kuching who inherited them from their ancestors. The Pegu ship had been
amoked at the mouth of the Santubong river, and her crew returning on board ship pleading for mercy, the Datu's wife ordered the vessel to be taken to Sungai Buali. Here the Pegu people settled and amalgamated with the Sarawak villagers, and I am assured that in former times beards and whiskers such as are now seen among the Bukar Dyaks were not uncommon among the Malays of Sarawak. The majority of the Pegu people went to the Samarahan and settled in the midst of the Si Mantunings, who having been but slightly crossed with other natives the strain shows more plainly and accounts for the whiskers and beards of the Bukars, though this peculiarity is yearly becoming less perceivable, in fact even so late as the European occupation of the country, the falling off in numbers of those Dyaks who could boast these hairy appendages is clearly perceivable. At a later period some Dyaks from Senankan Tumong in the Sadong district emigrated, and settled amongst the Bukars at Lanchang.

I now bade farewell to these Bukar Dyaks and started for Pangkalan Encla on the Bintang stream, the road being over an undulated country, but, very much over grown; I estimate the distance at about two miles. On the march the Dyaks told me that a Chinaman visits the tribe at regular intervals for trading purposes, though he is not the only one who visits them especially at the time when the bird's nests are collected. The Panglima assured me that the tribe would gladly see a Chinaman permanently settled at the Pangkalan and they would willingly assist him in erecting a house and clearing his ground. It is astonishing how all the Land Dyaks lean towards the Chinese, and how strong is their antipathy to the Malay, though when this feeling is sifted it is easily accounted for. The Malay visiting the Dyaks brings almost nothing with him and his sole aim and object is to get all he can out of the Dyaks, swindling them for literally nothing, and freely using the names of the Government and Datus to bear him out in his petty schemes of extortion, while he treats the people with the utmost contempt, continually taunting them with their inferiority. This is carried on to a greater extent than is generally known. I recollect at Serin being told by the Dyaks that some Malays who had been at Terbut, had simply lived on the people even fire-wood and water having to be supplied gratis to these loafers by the unfortunate people, and yet although I was in the house I could not get the Dyaks to complain. I could multiply these cases if necessary, my experience extending from Gumbang to Sental.

The Chinese act differently there is not the slightest doubt but that in their trading transactions they take the meanest advantage, using false weights and measures, and otherwise imposing on the people, bringing the full benefit of their superior intelligence to impose on the Dyaks. Still they arrogate no superiority over the people with whom they dwell or trade, and if the Dyak has to pay dearly for what he purchases, he still becomes the proprietor of something, inferior and expensive as it may be, while from the Malay he as a rule obtains nothing. The Chinaman identifies himself with the Dyak, usually marries a Dyak girl, and interests himself in the affairs of the people in whose midst he may find himself settled. The result of this course of proceeding on the part of the Chinese has ended in their establishing themselves in almost every Land Dyak village. Their influence in this position unless carefully watched and checked cannot always be looked upon as beneficial to the Dyaks, though there is no doubt that the physical results of inter-marriage between the two races wonderfully improves the Land Dyak, as any one can testify to who has compared the Dyak of Upper Sarawak with that of Sambas.

I now continue my narrative. We came to the pangkalan on the Bintang stream which stream rises in Gunong Nambi and falls into the Samarahan near the mouth of the Sira branch. Having taken prahin at the pangkalan we found it hard work paddling our way, the river being greatly obstructed with fallen timber. Some two hours of this kind of work and we passed Pangkalan Magog where the Government revenue is received. At this point the river deepens, and we made fair progress and shortly passed the entrance to the Pyang stream which falls into the Bintang on the left bank and at the source of which hot springs are said to exist. A little below the Pyang is Lobok Panchur, and about an hours paddling from Pangkalan Magog brought us to Magi Bintang when we found ourselves fairly started on the Samarahan river.
About an hour's paddling and we passed the mouth of the Baru stream which falls into the Samaranahan on the right bank, and perhaps another hour's boating and we brought up at Seruit a village of the Sibuyan (Sea) Dyaks, at the mouth of a small stream of the same name. At Seruit I halted for a couple of hours and bade farewell to my Bukar friends exchanging their small boat for a larger prahu, and dropped down stream for Masar Tuang, the village of which name we reached on the morning of the 9th September having paddled all night. *Masar Tuang* as its name denotes is the entrance to a stream which rises in Gunong Seboran. A considerable number of Malays are settled here, and in the vicinity, and the kampong which may be said to extend to both banks of the river is very extensive. There are no less than six Chinese traders in this village whose shops I found very fairly stocked with goods. The soil in the Samaranahan district is superior to any I have met with in the course of my trip, and I am surprised that so little has been done here in agriculture, there are numerous small Malay fruit plantations, with clearings for paddy, but, no systematic planting of produce has been commenced here by Chinese or others, and this is the more to be regretted as the soil would well repay cultivation. Being closely pressed for time I made but a short stay at *Masar Tuang* my destination being Sentah on Gunong Seboran, and to reach this tribe we first ascended the Tuang paddling slowly for an hour or two till we entered the Undan stream which rising in Seboran falls into the Tuang. Another hour's paddling and we arrived at Pangkalan Petti where the Sentah Dyaks deliver their revenue to Government, there is another landing-place which is generally used by the Dyaks nearer the village, but, we did not take advantage of it, the road thence to Sentah being said not to be good. Two hours walk and we came to Sentah village, the ascent up to which on Gunong Teboran about 600 feet in height is pretty steep.

The tribe which is called Sentah by Malays and Europeans, Si Buran by its own people and Biota by the Dyaks of the western branch was at one time one of the greatest of the land Dyak communities. Their country was ravaged and the village destroyed on two different occasions by Sea Dyaks once under Seriff Sahib and again under the Datu Haji, when these poor Dyaks suffered severely, and small-pox in 1853 and cholera in 1857 nearly completed the work of extermination. Sentah now consists of three tongpoks Itumbye, Ryah, and Tabak, the Settlement of Kuap being but a palaman, though having been so long fixed on the same spot it may now also be considered as a tongpok. The tribe is under three Orang Kayas two of whom Badan and Bangang are at Sentah and one Bitwid at Kuap. The Sentahs paid revenue in 1873 on 96 lawangs which at $3. . . . . $ 288.

The Sentahs are well off for paddy, and I am told they plant a fair number of Sago trees, sufficient for home consumption though not for sale and domestic bees are also kept. These Dyaks burn their dead of the higher class; the poor are wrapped in a mat and cast out in the jungle though always in the same spot, where also the corpses are burnt. Having no sexton here or at Kuap the relatives of the dead take on themselves this function, but, the duty does not appear to be popular. The village is far from clean, and many of the houses are sadly out of repair. A custom prevails here of carrying the batangs and bamboos which constitute the road immediately under the houses and verandahs, thus laying the unwary traveller open to receiving slips and refuse on his head through the lantis above, besides keeping the path always dirty. The houses here are built with a verandah at the back and front, the former about 12 feet broad is enclosed with a bamboo fence. The roof is raised at the back to afford light and ventilation in the land Dyak fashion, while in front the roof slopes down to cover the verandah. The front verandah about 18 feet broad resting on a fence of bamboo appears to be little or never used, the paddy drying and domestic duties being carried on at the back. The rooms are fairly clean, but, the people seem poor for I noticed few articles of Dyak luxury, and in this respect contrasted very unfavourably with the Bukars.

The river generally known as the Sentah where the diamonds are found, here bears the name of the Simbo. It has two branches or sources, one rises in Gunong Seboran and is called Yandau, the other rising in Staang is known from its source to its mouth as
Simbo. I had little or no opportunity to examine this village, being greatly pressed for time. I am told that the Sentahs have a guna or charm or idol which they value highly and preserve in a box in one of the peaks of Seboran, report says they refuse to show it.

It was at the village of Sentah that I succeeded with great difficulty in procuring two bulbs of the Sekedip flower, so highly prized and venerated by all the

The Bunga Sekedip. Land Dyak tribes I had visited, so much so that I could never induce them to part with even a single root. This flower has been so fully described by Low in his work on Sarawak (See Appendix A.) that I shall only confine myself here to saying that the plant grows to a height of about 18 inches, the leaves being arranged as with those of the arum, light green in colour and deeply ribbed in the direction of their length, and what are called hastate shaped, but, short and very broad, the length and breadth being about equal. The blossom is white and shaped like that of a hyacinth with six petals, the tops of the stamens being reddish yellow. The flowers form a bunch at the end of a long stalk about a foot in length. I could obtain no explanation from the Dyaks as to the origin of their veneration for this flower. It is planted with their paddy, and when the crop is gathered, the plant is dug up and the bulb preserved till again required. All that the Dyaks could say was that this had been their custom from time immemorial. I found the Sekedip planted near the villages with another flower called the peningat generally in conjunction with a clump of yellow bamboo, and this appeared to be invariably a place of offering.

On the 10th of September, I struck out for palaman Knap; descending Seboran the path was steep and very much over-grown, but, the track over the level ground below was good though some of the bridges were out of repair. The latter part of the road was in thorough good order, and I estimate that 2½ hour's walking brought me to Knap. At this village called Bu-Knab by the Dyaks a missionary an ordained clergyman of the church of England has taken up his quarters. A neat little church has been erected, and nearly the whole of the inhabitants who number 20 lawangs as well as many of the Sentah villages have embraced Christianity. The Orang Kaya Bitvid an old man is almost useless from stupidity. The village though of the ordinary Land Dyak type is clean and perhaps in better order than most of the other Dyak settlements. At the same time it is much to be regretted that the Mission did not commence their efforts at conversion amongst some of the wealthier and more influential tribes such as the Sentahs, Serins or Bukars. I believe they would have been cordially welcomed, and there would have been better material to work on, than can be found in a tribe who from various causes may almost be considered as effete, and who are decidedly wanting in vitality and energy. One of the results of the conversion to Christianity of these Dyaks has been that among the heathen portion of the community, the younger members impregnated with more liberal ideas refuse to depend upon birds and omens in carrying out their agricultural pursuits, taking instead the first favourable opportunity. They are therefore in opposition to the old men and chiefs who of course insist on following in the footsteps of their fore-fathers, and whose faith and belief in the ancient and traditional customs of their tribe are not to be shaken.

Having enjoyed for the night the kind hospitality of the clergyman in charge, I left Knap on the morning of the 11th September and walked to the landing-place on the Knap river, where taking prahu I descended the stream to Si Mungo a Malay village. Two or three hours walk hence over an abandoned road which might be kept in repair at a trifling expense, and thus connect the Knap river with Kuching and I emerged at Batu Kinian and ended my trip among the Land Dyaks which had extended over 48 days, during 44 of which I had not seen or held communication with any European, and few Malays or Chinese.
APPENDIX A.

"The Bunga Si Kudip as it is called by the Dyaks of the Southern branch of the Sarawak river and amongst whom it is held in the greatest esteem, though known I believe to all the tribes, is the plant described by botanists as the Pancratium Ambineense or Eurycles coronata, a native of the Moluccas and other islands to the Eastward, but, as far as at present known, a stranger to the flora of Borneo, in the Westward part of which the order Amaryllideæ, to which it belongs, is only represented by one species of Crinum, which is found in the muddy banks of rivers. By the Si-bayoh Sea Dyaks, this plant is called Si-Kenyung. By the Dyaks of the Southern branch of the Sarawak river, the roots of this bulbous plant are preserved with jealous care, being always taken up when the paddy is ripe, and preserved amongst it in the granaries to be planted again with the seed-paddy in the following season. It bears a beautiful crown of white and fragrant flowers, which rise about a foot above the bulb; the only plant which I saw in a flowering state was at Sennah, and no consideration would induce the owner to part with it.

"These and other Dyaks assert that the paddy will not grow unless a plant of the Si-Kudip be in the field, and on being asked respecting its origin they answered that Tuppa gave it to mankind with the paddy, and requested them to take care of it, which they now do. The plant I saw in flower at Sennah, had a bamboo altar erected over it, on which were several offerings, consisting of food, water, &c.

"I think there can be little doubt that the plant has been brought with the Dyaks from the country whence they first emigrated to Borneo, and as it is not at present known to be an inhabitant of any country West of the island, it would follow that the people came from the Eastward, perhaps from the opposite island of Celebes; but conclusions of this nature cannot be drawn until the habitat of the plant be better ascertained. Should it be found to be held in the same veneration amongst the Kyan tribes, and the wild inhabitants of Celebes, and the Arafouras of the different islands be better known, the fact of this plant having been carried Westward may be of considerable importance, in setting at rest the long agitated question regarding the direction in which the tide of population in the Eastern Islands flowed. That this Island was peopled originally from the Eastward is I think to be deduced from the relative positions of the tribes; the K yans the most strong and powerful, occupying the Eastern-coast, having driven the Sea Dyaks, the descendants of former emigrants, to the Westward, who had previously forced the Land Dyaks, the first emigrants to the island to retreat before them in the same manner.

Low. "Sarawak its inhabitants and productions"

Pages 273-75.

In acknowledging the receipt of one of the bulbs of the Sikedip Mr. Low writes me under date.

Labuan 9th February, 1876.

"The plant is the Eurycles coronata as it is called by botanists, the plant formerly bore the botanical name of Pancratium Ambineense from which I infer that it must have been found in the Moluccas. I have never seen it in any of my travels in a wild state, nor have I observed it venerated amongst any other Dyaks who I have visited."
APPENDIX B.

I am indebted to the Revd. F. W. Abé of the Sarawak Mission for the following list of pure Land Dyak words, as well as for the form of incantation in use among the beruri or priests.

SENTAH DIALECT.

Able, Able, Shiu.n. Able, Abeo (tree), Bunyich. Physically able, Shinouuch. To accept to take, Mit. Do. (domestic), Nyowah. To go to walk, Oulh. Honey, Juh-bunyich. To go to, Pounh. Wood, Forest, Tarun. To come, Menog. To blow, Poch. Ago or have, sign of the A boat, Ngutoash. perfect tense, Moch. A boat, Arud. Shall sign of the future Brother, Madich. tense, An. Father, Sanna. All, Ang. Mother, Sindoh. Angry, Rage, To tell, to say, Do. of persons, Ap. of face. Do. of persons, Do. of face. To arrange. Mishon. To boil, Tanok. To ascend, to go home. Mal'd To boil, Tanok. A person, Na-an. Head, Ubak. To sleep, Bo-os. Hair, Chok. To sleep soundly, Bo-os voro. Foot, Kojah. To awake, Barch. To ascend, to go home. Na-an. Beruri or priests make Thirteen. To sleep, Bo-os To the following incantation in a form of doctoring, soundly, Barch. called Pinyah which is connected with sacrifices to Triyuh—Kamang—the evil one. To rise, Burach. The beruri or priests make use of the following incantation in a form of doctoring; To throw away, Mungoich. called Pinyah which is connected with sacrifices to Triyuh—Kamang—the evil one.

Yah Tapa adi Yang adi Jirong-Brama

O. Tapa who is Yang the Preserver who is Jirong-Brama the Creator

bodah semangili-i mari ka arum-i ka ramin-i ka
let his soul come back to his room to his house to
amok-i ka putong-i so abud so pomech-i
his bed to his clothes from darkness from his place of devils
so dunip guamurau or
from hiding in his fig-tree

The Land Dyaks have a kind of Hindu Trimurti viz:—

1st. Tapa or Yang. The Preserver. (Vishnu or Dewa-dewa of the Hindus).


The beruri or priests make use of the following incantation in a form of doctoring; called Pinyah which is connected with sacrifices to Triyuh—Kamang—the evil one.

Yah Tapa adi Yang adi Jirong-Brama

O. Tapa who is Yang the Preserver who is Jirong-Brama the Creator

bodah semangili-i mari ka arum-i ka ramin-i ka
let his soul come back to his room to his house to
amok-i ka putong-i so abud so pomech-i
his bed to his clothes from darkness from his place of devils
so dunip guamurau or
from hiding in his fig-tree

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APPENDIX C:

The following is extracted from the Sarawak Gazette of the 17th August, 1878.

Kuching 12th July, 1878.

RAJAH.

The following suggestions with reference to the Land Dyaks and the revenue paid by them, may perhaps be worthy of Your Highness' consideration, they are the result of my trip last year amongst this people, and are now laid before you with a view to benefitting the natives and at the same time increasing the revenue.

The exemption tax is at present paid only by the married people, or by the "lawang" as it is called; if judiciously introduced a new regulation might compel every able-bodied man to pay, the bachelors are in fact in a better position to pay revenue than the married men.

Again with the tax itself, if the Government would in future receive no cash payments on the account, and insist that the revenue be paid in paddy instead of rice, the rate might be raised to 2 pannas of paddy per "lawang" against 3 pannas of rice as at present, a change the Dyaks could not object to as it would save them the trouble of cleaning the grain.

If the paddy were delivered at some central station up river, the population would be saved the heavy transit, and it might become a question for future consideration if another panna of paddy per "lawang" might not be imposed in lieu of the transit, making in all 10 pannas.

The paddy accruing from the different Dyak tribes as exemption tax, might be delivered at some station as central as possible to both branches of the Sarawak river, as for instance, Ledah Tanah or Belida. The Government on receiving the paddy could by cleaning it with a cheap, common machine, obtain a superior quality of rice, which might be sold on the spot at a very remunerative rate; but it would be better if Government received paddy which is always salable, and can be stored without loss for any length of time.

In carrying out the above arrangement it would be necessary to incur an outlay in the first instance for buildings and godowns, nor do I think the scheme could succeed without European supervision; the leaving the introduction and working out of these changes in the hands of Malays would lead to many abuses.

The European Officer in charge might with a little assistance in connecting his station with the mining district carry on both duties.

Were the Government station was erected Chinese and Malay kampong would spring up, and thus add to the material prosperity of the district.

As regards the present rate of payment of exemption tax by the "lawangs," I am of opinion that Government is greatly defrauded of revenue from want of proper supervision, no cost has been taken for years past, and the number of "lawangs," paying revenue remains at a fixed figure, neither increasing or decreasing.

I have the honor to be

RAJAH,

Your obedient Servant,

[signature]

DENISON,

[signature]; Resident Upper Sarawak.
To

H. H. The Rajah of Sarawak,

Sarawak.

Memorandum on the Land Revenue of Upper Sarawak.

The "Orang Bujangs" appear to be exempt from the payment of the revenue on the ground that they are liable to be called out on Government service, in former times on the occasion of war and later on any duties Government might think fit to impose, such as felling jungle, clearing roads &c. &c. The latter duties are now of very rare occurrence, some tribes have not been called out for the last ten or fifteen years, and great difficulty is even experienced with those called on, in persuading them to perform Government duties without almost full remuneration, this applies particularly to those districts in the vicinity of the mining districts.

The substitution of an exemption tax on the unmarried men in lieu of Government duties cannot therefore be considered a grievance, as Government is simply resuming its rights.

The payment of 9 passus of paddy in place of the present revenue of 3 passus of rice would be no increase on the tax and would not press on the people 9 passus of paddy being but a fair equivalent here of 3 passus rice before cleaning.

The Dyaks maintain that 2 passus of paddy is but the equivalent of one passus of rice, this is incorrect, for their paddy is not all first class quality and the above estimate is based on the average.

According to Dyak custom, the men do not clear the paddy, the whole labour therefore devolves on the women and girls, and when a family consists of only a husband, wife and child, as is often the case, the toil falls heavy on the weaker members of the community.

If paddy were substituted for rice as the exemption tax due to Government, the only increase of labour would be carrying the extra weight of paddy against rice to the pungkalan from the village, but this would be the duty of the men, and as a Dyak can and does carry 3 passus of grain in one load, the change would make little difference.

The 1 passu extra for permitting the tax to he paid up river, would be hailed as a boon by all Dyak tribes, except perhaps those of Semban and Tabiah on the Southern and Gumbang and Tringus on the Western branch of the Sarawak river. With these tribes situated as they are, on the head waters of the river, some special arrangement might be come to.

With reference to the revenue to be paid by the unmarried men, the "bujangs" having no wives or children to assist them, one half of the tax claimed from the "laki bini," or say 5 passus (to include the delivery of the paddy) would suffice.

A clear year's notice should be given to the unmarried men that it was the intention of the Government to resume its revenue in substitution of service as hitherto; the "laki bini" might pay in paddy next year.
To illustrate the advantage accruing to Government by the substitution of a revenue paid in paddy for that of rice, I would take as an example the village of Singhi, which now pay on 277 lawangs at 3 passus of rice = 831 passus.

Substitute for this

277 lawangs at 10 passus of paddy = 2770 passus.

The 831 passus of rice are now being received by Government as revenue at $1 per passu while it can only be sold at 65 cents = $540.15.

Deduct loss, waste, depreciation &c., say 8 passus per koyan,

\[
\begin{array}{ccc}
\text{passus at 65 cents} & \text{80 passus} & \text{= 52.00} \\
\text{Singhi revenue in 1875, if paid in rice} & \text{= 488.15} \\
\text{The 2770 passus of paddy would realize at 30 cents} & \text{= 831.00} \\
\end{array}
\]

Paddy will always sell at above price in Kuching the present rate is 33 cents and little offering, and there is no loss on paddy as on rice.

This is but the gain on one village, I leave it to Your Highness to judge what would be the total gain if all the tribes on the western and southern branches paid in paddy.

In the above calculation the bachelors are not included, but estimating the number of "bujangs" at the same figure as the "lawangs," which will probably be found below the average, we shall have in addition to the above.

- 277 "bujangs" at 5 passus of paddy, being half the tax paid by the "laki bini," or say 1385 passus of paddy at 30 cents = $415.00
- Add tax paid by the "laki bini" in paddy as above = 831.00

Revenue to be paid by Singhi village = $1246.00

As against revenue paid at present = $488.15

If the whole of the up-river Dyak "bujangs" were to pay 5 passus of paddy, the increase on the revenue would be immense.

The substitution of a paddy tax for that of rice and money would be a great advantage to the Land Dyak district. The Dyaks would be forced to plant and cultivation would extend.

Very few of the Land Dyak tribes now pay their entire revenue in rice, they eke out their rice with money payments, and these are raised by neglecting their farms, and in engaging in any stray employment either in the way of seeking jungle produce, or working in a desultory manner for Malays and Chinese. If any tribe possesses bird's-nests, they invariably become more indolent, and the upshot of all is that we find year after year, short crops as the order of the day, and rice cultivation becoming less and less.

Many Dyaks who marry, evade paying revenue when the exemption tax become due, by putting away their wives and claiming immunity on the ground of being bachelors. The divorcing of their wives is a very trivial matter amongst the Dyaks, an unlucky omen or a bad dream is a sufficient excuse, and in this way the Government is defrauded of what is fair and lawful revenue.

Another practice common among the Dyaks is for a married couple inhabiting a house to having a married child or children living with them to pay revenue only for one...
This is clearly an evasion of the tax, which according to custom, is not levied on the door, but on the "lawang," and therefore embraces all the married people in the house.

Should the Government require rice for its own use, or should it still be deemed necessary to clean a certain proportion for sale, this might be done without any expense, as a common machine similar to that in general use among the Chinese, would turn out 50 passus of rice per diem, and it could be worked by a couple of prisoners.

At the same time I cannot help pointing out that Singapore rice can be purchased almost if not quite as cheap as that of Sarawak, taking into consideration the superior quality and the time it can be kept, it being hard not soft like Dyak rice, while it has the advantage of being packed in bags, and is therefore convenient for transport and storage.

Kuching, 12th July, 1875.

Assistant Resident Upper Sarawak.

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NOTIFICATION.

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On and after the 7th September, 1875, The Dyak Revenue throughout Sarawak, Proper, will be paid at the following rate per annum. Married man Paddy 8 passus, or the equivalent in rice 3 passus or cash $3.

Bachelors over the age of 16, and rich widows, one half the amount.

By order,—W. M. CROCKER,

Acting Resident.