71. Relics of the Stone Age of Borneo

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Supreme Being and a group of departmental deities, while they attribute to every agent that affects their lives a spirit that must be properly respected and, if necessary, propitiated.

Most important to them of all the animals is the common white-headed hawk. He brings messages of warning and advice from the Supreme Being to those who know how to read the signs he gives, and he is consulted before every undertaking of importance, and sacrifices of fowls and pigs are made to him. A wooden image of the hawk stands before every house. Several other birds give them omens of lesser importance, and none of these may be killed or eaten.

The domestic fowl is killed as a sacrifice to the hawk or other powers, and its blood is sprinkled on the altar-posts of the gods and on the persons taking part in various ceremonies, especially peace-making ceremonies. The domestic pig is sacrificed in much the same way. The spirit of a pig is always charged with some prayer to be carried to the Supreme Being, and the answer is read from the markings of its liver.

The crocodiles are regarded as a friendly and allied tribe, and may be killed in retaliation only. No Kenyah will kill a dog, and the dead body of a dog is regarded with fear.

Kenyahs will not eat the flesh of deer or horned cattle, and there are many restrictions on touching or using any parts of them.

Only old or renowned warriors will wear or touch the skin of a tiger.

One house is decorated with carvings of the gibbon on every large beam, and all Kenyahs have a dread of the Maias and the long-nosed monkey.

There thus seems to be every degree of regard paid to the different beasts, from the mere uneasy feeling in the presence of the uncanny, long-nosed monkey to the elaborate cult of the hawk, and the nature of the respect paid to any species seems in nearly every case to be the direct expression of the impression made on the barbarian's mind by the behaviour of the beasts.

The Spirit-Helper.—Every Sea-Dayak hopes to be guided and helped all through his life by a spirit which announces itself to him in dreams and takes up its abode in some peculiar natural object or in some animal. In the latter case the Dayak will never kill or eat one of the same species of animal, and will lay the same prohibition on all his descendants, so that a whole family may come to pay especial regard to one species of animal for many generations. A similar institution occurs, though less commonly, among the other tribes. In such cases we seem to be able to trace sometimes the actual origin and growth of a totem.

Borneo: Stone Age.

Haddon.

Relics of the Stone Age of Borneo. Communicated by A. C. Haddon, Sc.D., F.R.S., Lecturer on Ethnography in the University of Cambridge, to the Anthropological Section of the British Association for the Advancement of Science. Bradford, September 7th, 1900. 71

Until about eighteen months ago the only authentic example in this country of a stone implement from Sarawak was the specimen collected by A. Hart Everett, which is now in the Pitt-Rivers Collection at Oxford. In December, 1898, the Sarawak Museum obtained a specimen of a different type. I discovered a third type in a Sibop house on the Tinjar River in the Baram District of Sarawak; later Dr. C. Hose, the Resident of the Baram District, obtained numerous examples from various interior tribes in his district; these he has generously presented to the University of Cambridge. The occurrence of stone implements in Borneo has been previously noted.

The implements are made of various rocks, including fibrolite, impure sandstone, arkose, silicified limestone, shale, andesite and chalcedony. The form, too, varies greatly; some are obviously axe heads, others adze blades, while certain cylindrical forms, with a more or less cup-shaped cutting end, were probably used to extract the pith from the sago palm. In the collection are several stones of irregular form; the former use of some of them is problematical, but they have recently been used as touchstones.

The natives have a high regard for these stone implements, which have in their eyes a sacred character, and it is very difficult to persuade their owners to part with them. In all cases fowls had to be sacrificed to appease the spirits. The implements are stored with other sacred objects, and most of them are believed to be teeth, or toe-nails, of Baling Go, the Thunder God.

Borneo: Ethnography.

Haddon.

72 *Houses and Family Life in Sarawak.* Abstract of a paper communicated by A. C. Haddon, Sc.D., F.R.S., to the Anthropological Section of the British Association for the Advancement of Science. Bradford, September 7th, 1900.

The series of nearly fifty lantern slides exhibited by Dr. A. C. Haddon, taken during his recent expedition to Sarawak, were selected to illustrate the type of house that is common among the settled inland tribes of Borneo, and the every-day life of the people. No attempt was made to distinguish between the various tribes, as their mode of life is very similar in its main features. The villages are all situated on or close to the banks of rivers; most of the houses are of large size, and many contain from half-a-dozen to sixty families; sometimes a village consists of a single house or of a string of houses placed endwise to each other.

A house is built on piles some 10 to 20 feet from the ground. Along the side facing the river is a wide verandah which stretches down the whole length of the house; here many domestic industries are carried on, and all the social and public business is transacted. The dwelling-rooms of each family open by a single door on to the verandah. While the common verandah affords every facility for social intercourse, the privacy of the house is thoroughly respected.

In the verandah of nearly every house is at least one trophy of the skulls of enemies, which are supposed to bring good luck and plenteous harvests; food is occasionally offered to them and a fire has to be kept burning beneath them, otherwise the skulls would be uncomfortable and bring misfortunes to the house. Various industries were illustrated by slides, such as the husking and winnowing of rice by the women. The houses are often ornamented with carvings or painting of a conventional character, the style of decoration varying according to the tribe.

Borneo: Textiles.

Haddon.

73 *The Textile Patterns of the Sea-Dayaks.* Communicated by A. C. Haddon, Sc.D., F.R.S., to the Anthropological Section of the British Association for the Advancement of Science. Bradford, September 7th, 1900.

The Sea-Dayak women weave short cotton rep petticoats and cotton sleeping wraps which are covered with beautiful and often intricate patterns. The patterns are made in the following manner: the warp is stretched on a frame, the woman takes the first fifteen to thirty strands and ties them tightly with strips of leaves at irregular intervals, according to the design, which she carries in her memory. The next fifteen to thirty strands are similarly tied, and this process is repeated until all the threads have been utilised. The warp is then removed from the frame and dipped in a