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Peru : Archæology.

Joyce.

On a Silver Vase from an Ancient Peruvian Burial Ground, now in the British Museum. By T. A. Joyce, B.A. 55

An interesting vase or cup of ancient Peruvian manufacture has recently become the property of the British Museum through the generosity of Mr. C. H. Read, Keeper of British and Mediæval Antiquities and Ethnography. The material is hammered silver with a strong alloy of copper, beaten very thin and extremely brittle through oxidation ; the design represents a human head with prominent aquiline nose. The mouth and chin are only roughly indicated, and the former is small with the corners turned down. The eyes are very large, and are represented each by two concentric circles in *incavo*. The ears are semilunar in shape and are in relief, hammered up from within. The hair is represented in conventional fashion by three or four transverse ridges extending from ear to ear at the back of the head. The diameter of the vase at the base is about 115 mm. and decreases considerably towards the top of the head. From here upwards the vase is very imperfect ; all that remains is a crumpled sheet of metal on the right-hand side. The lower portion at the back together with part of the base is also missing. It is probable that in its original form the vase stood considerably higher than at present, increasing in diameter from the top of the head upwards, and terminating in an everted lip, as the vases mentioned later. When obtained, the vase was enclosed in a wooden box, on the lid of which the following inscription in ink could just be deciphered :—"From a Peruvian burying place. Brought from the Pacific by Captain Henry Byam-Martin, 1848."

This type of vase is mentioned in *Peru, Incidents of Travel and Exploration in the Land of the Incas*, by E. G. Squier, pp. 141-142 ; and the author figures one of the two in his possession. The latter formed part of the large collection of gold and silver vessels found by Colonel La Rosa hidden away in the palace of Chimú, where they had been stored, according to the colonel's conjecture, at the time of the struggle between the Chimú and the Incas, to preserve them from the latter. Unhappily the greater part of the treasure was melted down for the sake of the metals of which it was composed.

Another vase of this type is to be seen in the Trocadero Museum in Paris, and is figured and described by Dr. Hamy in the album illustrating the collection of American antiquities* in that museum. This specimen (No. 4774) was part of the treasure

* *Galerie Américaine du Musée d'Ethnographie du Trocadéro*. Par le Dr. E. T. Hamy. P. 106.

No. 152. Plate LIII.

mentioned above, and was brought over by Admiral Dupetit-Thouars. It measures 190 mm. high by 8.5 mm. broad, and is similar to those described by Squier, with the exception that the bottom is double.

T. A. JOYCE.

Malay.

Annandale.

A Magical Ceremony for the Cure of a Sick Person among the Malays of Upper Perak. *By Nelson Annandale, B.A.* **56**

For some weeks last spring (1902) I stayed in a house at Grit, a Malay village in the "New Territory" of Perak, about seven miles from the border of the Siamese state of Rhaman. Part of the same house was occupied by the Malay *penghulu*, or headman of the sub-district, a native of Kelantan. One morning, in March, my Patani servant told me that the headman's wife had been *berhantu*, or possessed of a spirit, during the night, and that a very famous Kelantan *bómor*, or medicine man, who happened to be staying at Grit, had been hastily summoned to exorcise it. The woman, who was seated on the ladder steps outside the house, appeared to have recovered her senses completely, but her husband, who came out as we were speaking, confirmed my boy's statements, and further said that his wife had attempted to pull the flesh from his bones, that the medicine-man had "locked up the spirit in her arm" (by which he meant that he had caused it to materialise in the form of a nodule under her skin), and had forced it, by pinching and striking the place where it had materialised, to confess, through the woman's lips, that it was a *langsuir* (the ghost of a woman dead in childbirth), and that it lived in a certain parasitic *Ficus* tree of the kind known locally as *paum jerei*. Under coercion it had further stated that a woman having familiar spirits (*pelesit*) who had lately crossed over from Rhaman, had left a jacket at Grit, with a familiar spirit to guard it. The *penghulu* told me, regarding this woman, that she was already notorious in Upper Perak, and that she had formerly stayed in the village of Lenggong, where he himself had been living at the time, and where all the men, except himself, had been possessed by her familiars and had become raving mad, speaking Siamese, a language which they did not understand when in their senses. A medicine-man had cast out the evil spirits, and their "mother," as the witch who kept them was called, had been forced to depart for Janing, the Government headquarters in the district, where she was staying at the time of our conversation. Here the matter rested for two days.

On the evening of March 26th, some hours after sunset, I heard loud shouts proceeding from the neighbourhood of a house in which, as I had learnt some days previously, a little girl lay seriously ill of an internal complaint. In fact, I had been asked to send her medicine, and the headman had consulted me about giving her certain European drugs of a simple nature, such as Epsom salts, which he had in his possession. Making my way to the place whence the shouts originated, I found a Malay dressed in an old cotton jacket and a pair of Chinese trousers, who was leaping and shrieking in the midst of a crowd, composed of all the men of the village and led by the *penghulu*, his brother, and the village schoolmaster, a young Kuala Kangsar Malay, who had been imported, since the establishment of British protection in the district, to teach the boys of the neighbourhood reading, writing, and physical drill.

This man, next whom I took my place, whispered to me that the sick girl in the house was being eaten by a witch's familiar (*pelesit*), and that the man who was behaving in such an extraordinary way was the famous Kelantan *bómor*, who was "making medicine." As the ceremony went on, he further explained that the *bómor* was possessed by two spirits—the familiar, which he had extracted from the body of the sick child, and another called *Nenek*, or "grandfather"; and that the two were striving within him. There was a bright moon, which, however, was constantly being obscured by clouds, and the medicine-man, after much capering and shouting, at last became fairly stationary in an open space just outside the house. His eyes were closely shut,