



On the Milanows of Borneo

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Mr. Brabrook read the following paper for the author :

On the MILANOWS of BORNEO. By Lieut. DE CRESPIGNY.

A FEW remarks upon the Milanows, or Malanaus, may not be unacceptable to the Institute, as I do not remember to have read in any book published on Borneo, anything more than a mere allusion to them, and as they are an interesting people, with a tendency to increase in number, it may not be out of place to tell you what I know of them.

They are, then, a tribe who inhabit the low countries between Bruni and Tanjong Agri. They seem to have a common language, which is, however, much diversified in different rivers, causing the dialect of one place to be difficult to be understood by a man coming from a more distant one.

As to their origin, I am inclined to think, from the similarity of religion, that they may claim descent from the same ancestors who were the progenitors of the inhabitants of Timor and the Moluccas, and, I think, also the Kyans, who certainly entered this country from the east, may claim clanship with them. I should not consider either the Kyans or Malanaus entitled to be called aborigines of the country, nor the Dayaks, who seem to have come from the south and south-east, and to have gradually worked their way up the great rivers, pushing the aborigines before them.

The Malanaus are an industrious and well-to-do people. They are rich in sago plantations, and they are also expert and bold fishermen. They are not a handsome race, whatever may have been said to the contrary, both sexes being ill-formed, as a rule; the women especially so, being short and squat, and, long before middle age, becoming very obese. They are litigious, and they have less regard for truth than their neighbours the Malays and the Dayaks. But they are good-natured and hospitable; the men avoid ostentation, and very seldom array themselves in rich costume, but like to see their women wear gold ornaments and clothes of fine stuff fringed with valuable beads. In old times these people must have had a very precarious, and, for the most part, a very short existence. Harassed on land by the Dayaks, and at sea by the Lanuns, they lived in constant fear of their lives, whether in their plantations or fishing boats. Moreover, their rulers, the Malays of Bruni, as may be supposed, did not live upon them for nothing; and to find a family who were altogether freemen was almost impossible, grown-up people being taken into slavery from inability to pay fines, and children from inability of their parents to pay debts. However, things are different now, and I believe it is really the case that the population of this district of Mukat has doubled itself within the

last ten years, which is about the time the country has been under Sarawak rule.

I must now say something about their religion. They believe in another world which is like this, having rivers, seas, mountains, and sago plantations. There is one Supreme Deity named "Ipu." There is a beautiful female spirit named "Balu Adad," who conducts departed souls to their future abode, but not until the three or four days' feasting and cock-fighting is over and the corpse has been conveyed to its resting-place. The narrow road leading to Elysium is guarded by a ferocious double-headed dog, named "Mawiang," to whom it is necessary to present a valuable bead. This bead is always carefully fastened to the right arm of a corpse, with whom are buried gold ornaments, weapons, gongs, and rich clothes for use in the other world, and at whose tomb it was formerly the practice to bind a slave, or sometimes as many as ten slaves, who were left thus miserably to die, that their spirits might wait upon their master. All people who had met with a violent death, except those just alluded to, had their paradise in a different place from that which constituted the abode of those dying naturally, a country further back. The Malanaus believe that, after a long life in the next world, they again die, but afterwards live as worms or caterpillars in the forest.

There are several spirits who haunt the woods and streams; they are malignant, and afflict mankind with various diseases. Tow, Dalong, Doig, and Balanyan, are spirits of the woods; Gin, of the sea; Naga, of the rivers. Deog Ian, the spirit who afflicts with dropsy, lives at the sources of rivers. Iblalangan Langit is a winged spirit, inhabits the sky, and kills with thunder and lightning. Siag and Abong send fever and ague upon mankind. There are various ways of propitiating these spirits; by hanging festoons of plants before the house; by making fictitious prahus of sago-pith, and either setting them up at the mouths of rivers or letting them float out to sea; by calling in sorcerers to swing in the house all night to the sound of all kinds of gongs, while feasting is kept up the whole night, and the sick person carried down in a boat next morning to smell the sea air; by making images of the spirit, and paying the sorcerer to abuse the image. With all this the people cannot be called superstitious, for they only seem to perform these rites as a matter of custom, never assuming any air of religion nor making any prostration, nor uttering any prayers to the spirits while performing them, but evidently hoping the sick person will be satisfied that nothing is left undone which should be done under the circumstances. You will see by the above lines, that although in the generality of cases, as regards semi-barbarous people, there is a nauseous

similarity in accounts of their habits and cultus. There are points in those of the people under description of sufficient originality to induce me to hope that the account of them will prove interesting. There do not appear to be any religious services performed except as above—intercession for the sick. But taboo on various occasions is exercised; and, like other people of the country, the Malanaus have their omens.

As dialects of the inhabitants of North Borneo seemed acceptable, I indite one of the Malanau language, as spoken in the district of Mukat.

ENGLISH.	MALANAU.	ENGLISH.	MALANAU.
Ant	Ngad	Hard	Sahih
Ashes	Abau	Head	Ulau
Bad	Jaat	Honey	Ayer madu
Banana	Badak	Hot	Laso
Belly	Nga-ai	House	Lebo
Bird	Manuk	Iron	Besi
Black	Bilam	Island	Pulau
Blood	Dah	Knife	Uji
Blue	Biruk	Large	Mat
Boat	Saloi	Leaf	Dann
Body	Bia	Little	Umit
Bone	Tulang	Louse	Kutu
Bow	Panah	Man	Alai
Box	Kaban	Mankind	Tenawan
Butterfly	Balabang	Mat	Pan
Cat	Sieng	Monkey	Kuyad
Child	Anak	Moon	Bulan
Chopper	Parang	Musquito	Kias
Coccanut	Beniu	Mother	Tina
Cold	Singoa	Mouth	Moba
Come	Kidigau	Nail (finger)	Silu
Day	Lau	do. (iron)	Paku
Deer	Payau	Night	Lamai
Dog	Aso	Nose	
Door	Banawang	Oil	Nio
Ear	Linga	Pig	Babui
Egg	Teloh	Post	Di
Eye	Mata	Prawn	Undang
Face	Jauei	Rain	Ujair
Father	Tamäa	Rat	Labau
Feather	Bulau	Red	Sak
Finger	Tujuk	Rice, in husk... ..	Padai
Fire	Apoi	Rice, raw	Bras
Fish	Jikan	Rice, boiled	Nasi
Flesh	Sei bia	River	Lungei
Flower	Bunga	Road	Jalan
Fly	Lalangow	Root	Akar
To fly	Tiling	Saliva	Liang
Foot	Pajag	Salt	Liar
Fowl	Siau	Sea	Alud
Fruit	Bua	Silver	Pirak
Go	Taboi	Skin	Kulit
Gold	Mat	Smoke	Tugun
Good	Diak	Snake	Dipa
Hair	Buh	Soft	Lamak
Hand	Pää	Sour	m'sam

ENGLISH.	MALANAU.	ENGLISH.	MALANAU.
Spear ... ..	... Besei	There ... ..	... gagien
Star ... ..	... Bintang	What ... ..	... Ino
Sun ... ..	... Mata lau	That ... ..	... Ino
Sweet... ..	... Tami	Many ... ..	... Ida
Tongue ... ..	... J'lah	When... ..	... Peia
Tooth... ..	... Ipan	Who ... ..	... Lei
Water ... ..	... Niám	Where ... ..	... gagahan
Wax ... ..	... Lilin	To throw away ... ..	... jiwiek
White ... ..	... Apo	To walk ... ..	... makau
Wife ... ..	... Saua	To die ... ..	... matai
Wing ... ..	... Payang	To sit ... ..	... kukuk
Woman ... ..	... Mahau	To stand up ... ..	... B'kadang
Wood... ..	... Kayu	Betel nut ... ..	... pinang
Yellow ... ..	... Kuning	Sirih ... ..	... s'pah
Green... ..	... ijau	To want ... ..	... Lo
Yes ... ..	... eh	A little ... ..	... sijumi
No ... ..	... uda	To make ... ..	... sibat
Seek ... ..	... piniang	To bring ... ..	... gé
Find ... ..	... k'nah	To take ... ..	... gé
Like this ... ..	... gatanien	Presently ... ..	... né
Like that ... ..	... gatanien	Not at all ... ..	... aké
Formerly ... ..	... Tai	Goods ... ..	... barang
If ... ..	... Kalau	Arrive at ... ..	... Tapa
To sail ... ..	... Padu	Now ... ..	... Ajau itau
To run ... ..	... Pabia	To carry ... ..	... S'un
Ghost... ..	... Amo	To drink ... ..	... Tutang
Corpse ... ..	... Bukang	Daylight ... ..	... Lau
To mix ... ..	... champur	To cook ... ..	... Misak
Naughty ... ..	... gauk	To warm at fire ... ..	... Pidau
Angry... ..	... m'dalu	To eat ... ..	... kaman
Tray ... ..	... dulang	Perhaps ... ..	... barangkali
Winnowing sieve	... niru	Don't ... ..	... Ka'
Sieve ... ..	... ayak	To forget ... ..	... Leilu
To pull an oar ... ..	... pla	To remember ... ..	... Singad
Blind ... ..	... mapak	To-morrow ... ..	... Suni
To break ... ..	... baba	Day after ... ..	... Sili suni
To lie... ..	... pamudei	Yesterday ... ..	... mabei
To sleep ... ..	... tudui	Day before ... ..	... sili mabei
To lie down ... ..	... p'galang	Boundary ... ..	... niatan
To get up ... ..	... p'kadang	News ... ..	... Dangar
To awake ... ..	... ban	Up river ... ..	... Kamanuju
Bottle... ..	... botol	Down river ... ..	... Kalud
Tin and lead ... ..	... timah	Not yet ... ..	... Madanga
To meet ... ..	... tamu	To lick ... ..	... Sanilak
Headcloth ... ..	... Bulang	Across the river ... ..	... Ipa
Neck ... ..	... Tengo	To use ... ..	... Bábá
Different ... ..	... Wa ino	Village ... ..	... Liko
Here ... ..	... gagito	Forest ... ..	... gūn

Mr. Rudler read the following paper for the author :—

FURTHER NOTES on the RUDE STONE MONUMENTS of the KHASI HILL TRIBES. By Major H. H. GODWIN-AUSTEN, F.R.G.S., F.Z.S., &c., Deputy Superintendent Topographical Survey of India. [With Plates ii. and iii.]

HAVING again visited the Khasi Hills since writing my last paper, I am enabled to give some further details regarding their