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ASIA.

ETHNOLOGICAL INVESTIGATIONS IN NETHERLANDS BORNEO.

'Quer durch Borneo: Ergebnisse seiner Reisen in den Jahren 1894, 1896-97, und 1898-1900.' Von Dr. A. W. Nieuwenhuis. Vol. i., with 97 Photographic Plates and 2 Maps. Leiden: E. J. Brill. 1904. Price 21s.

The present volume deals with Dr. A. W. Nieuwenhuis' journey from Pontianak, on the west coast of Netherlands Borneo, to Samarinda on the east coast, and contains a description of the Bahaus on the Kapuas and Mahakam rivers. A forthcoming volume will give an account of the expedition to the Kënyas of the mother-country of the Bahaus, with fuller descriptions of the industry, trade, houses, and art of these people.

In 1893-4 the first expedition was sent out by the Society for the Advancement of Scientific Investigation in the Netherlands Colonies to Central Borneo. This step was taken because it was realized that a furthering of the knowledge of the land and people must also give very important political information. The expedition made large collections of geological, botanical, zoological, and ethnological specimens, and as Dr. Nieuwenhuis was so rarely required to doctor the others, he was free to study the natives by living amongst them.

Formerly the inhabitants of Borneo were classed (1) as Dayak, the original inhabitants, or (2) as Malays, the immigrant people; the former were said to live inland, and the latter on the coast. On the whole this division is correct, but here and there, as in Sarawak, the heathen people occupy the land up to the coast. On the other hand, peoples calling themselves Malays live far in the interior up the great rivers. These two groups of people are never sharply divided, but have greatly intermingled; hence, natives who are nearly, or quite, of pure Dayak origin and belong to a religion which means far more to a heathen Dayak than Mohammedanism, call many places by true Malay or Mohammedan names. One also finds, but possibly more rarely, a Dayak in whose veins Malay blood flows.

In Central Borneo there is a brachycephalic and a dolichocephalic (Indonesian) group. To the former belong the Kayans, and to the latter the Ulu Ajar Dayaks on the Mandai. From an ethnographical point of view, also, the differences between these groups are very marked. The Kayans belong to the great group of Bahau and Kënya stocks of East Borneo. Dr. Kohlbrügge argues from the measurements that the Kayans are a mixed people. This is true, as they migrated 150 years ago from their original land of Apu Kayan to the Kapuas, where they mixed with neighbouring races. The Ulu Ajar are considered to be the race which, known as Ot-Danum and Siang, occupy the upper waters of Melawi, Kahayan, and Barito.

In addition to these two large agricultural groups, there are in Central Borneo numerous nomadic hunters, who, under the names of Punan, Bukat, and Bektan, live in the high mountains and at the sources of the great rivers. They appear to be older than the other two groups, and may well be the aboriginal inhabitants of Borneo. Like the Bahaus, the Kenya have for their common mother-land the district, at the sources of the Kayan, or Bulungan, river, which is called Apu Kayan or Po Kedjian.

In this interesting and very beautifully illustrated volume a great deal is given about the beliefs, customs, and handicrafts of the Kayans which it is impossible to particularize. Considerable space and many illustrations are devoted to the interesting and important subject of tattooing, and Dr. Nieuwenhuis gives data whereby the tribe of a person can be told by the designs or patterns tattooed. Those of the women, he points out, are of more reliability than those of the men, as the latter may have travelled and obtained new designs. The author classifies

the tattooing in three groups—(1) Bahau, Kenya, Punan; (2) Bukat, Békétan; (3) races from Barito and Mèlawi and the Ulu Ajar of Mandai. The designs of the first group are in lines. The women decorate the lower arms, hands, ankles, and feet; the men the shoulders, arms, and breast; the thumb of the left hand and the ankles are decorated only on very brave men. The men of the second group tattoo the whole of the body from the lower jaw to the knuckles and ankles with a blue background, so that the patterns are left in the natural skin colour. If a Bukat youth distinguishes himself in war, or in any other way, he is first tattooed on the breast with a triangular figure; later other parts of the body are decorated in regular order according to prowess. The men of the third group begin with discs on the calf; and later, unlike the first group who have isolated figures, the arms, rump, and neck are completely adorned by designs of figures that are joined together. The women chiefly decorate the knees, lower legs, and hands. The second and third groups tattoo free-hand, whilst the first group tattoo by following the impressions of wooden blocks. The third group employ a red colour as well as soot. In the first and second groups the women, and in the third group the men, are the tattooers. There are many taboos connected with tattooing.

The rice-sowing festival frequently does not fall on the same day as the actual sowing. Dr. Nieuwenhuis describes how, at a Mahakam Kayan village, the festive day was appointed by an old priest by the position of the sun in the following way: he had near his house two elongated stones, one large, the other small, and he noted the time at which the sun set at a spot on a certain hill in alignment with the two stones. The rice-sowing festival was the only one which he determined by astronomical means. For the most part the reckoning of time by the Kayans is more or less arbitrary, and depends upon agriculture. The month, or, as they say, the moon, is more important than the year, and hardly any one knows how many moons go to the year.

The natives of the interior of Borneo are a peculiarly pleasant people to visit, with their quiet politeness and self-respecting friendliness. Though they are agriculturalists, they are warlike, a circumstance that is doubtless partly due to the fact that they grow little else but rice, which gives comparatively little trouble and leaves leisure for forays; and partly to the propinquity and extent of the jungle, which enables the men to retain their hunting proclivities and educates them to tackle human game. A very noticeable feature of the non-Malay tribes is their artistic sense, which manifests itself in the pleasing decoration of most of their implements in daily use. This sumptuously illustrated volume can be thoroughly recommended as giving a good insight into the conditions of existence in one of the most interesting spots of the globe, and one, too, that has hitherto escaped the blighting influence of the white man.

A. C. HADDON.

AFRICA.

THE SAHARA.

Documents Scientifiques de la Mission Saharienne, Mission Foureau-Lamy . . '

Par F. Foureau. Première fascicule: Introduction; Observations Astronomiques et Météorologiques. (Publication de la Société de la Géographie.) Paris: Masson. 1903. Pp. 162.

The "Narrative" of M. Foureau's great journey across the Sahara appeared in his book, 'De l'Alger au Congo par le Tchad' (see *Geographical Journal*, vol. 19, p. 196). The scientific results of the expedition are to be published in six parts—astronomical and meteorological observations; orography, hydrography, and topography; geology; flora and fauna; ethnography; and prehistoric remains. Of

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