



Scratch Book

Academy



220

30

76 Plus

hr

In the house next to ours an old woman was playing on an instrument that we have not yet seen - a small wooden stand, about 1/2 foot high, across which were placed small, flat pieces of wood of different lengths - these she beat upon with small pieces of bamboo - the sounds produced were soft and pleasing - name of instrument =

An old woman, one of the wives of the penghulu kampung, died and on the following morning we went to the house to see what was going on - a couple of men were cutting the grave sticks, while others were making the bamboo pall - young girls and children were carrying pails of water to the house for purposes of cleansing the body before burial - an old canoe was lying on the ground at the foot of the stairs of the house which was used to keep water in - off in the jungle some men and boys were digging the grave.

first cleared away the bushes and undergrowth and then a frame of bamboo sticks, the size of the required length and breadth of the grave, is pegged in the ground and then they commence to dig with hoes and knives cutting away the roots and scraping out the earth. before the body is washed three handfulls of earth, taken from the grave, must be brought to the house and mixed with the water to be used for washing the body. this is also a sign that the grave is ready and as soon as the earth is brought the washing of the corpse is commenced. the water is furnished by the priest while the washers wash the body. the bamboo ~~litter~~ pall took a long time to be made. two long poles held in place by short cross sticks inserted in holes cut through the sides of the carrying poles. in these cross sticks are put long bamboo poles which are laid closely together and held in place

by being tied with rattans. then they make a low bamboo railing along the sides of the pall, which are tied and held in place with thread which they arrange in fancy designs over the railing. next to this they build a covering of bamboo leaves over the pall and thread is also used to fasten the bamboos that make this frame covering. the pall is then ready. it was put up in the verandah of the house where the corpse was being cleansed. after the corpse is cleansed it is wrapped in white cloth which is tied, with strips of white cloth, in five places. a pandanus mat is then put around the corpse and it is then placed in the litter. the dead persons clothing is then laid in the frame covering and the pall is carried to the grave by two men. the grave was nearly finished when we arrived. it is about $3\frac{1}{2}$ feet deep by $2\frac{1}{2}$ broad. there is no re-

refuse excavated from the bottom of the grave for the corpse, but about $1\frac{1}{2}$ feet from the bottom the grave is made much narrower that the above portion of it so that at the bottom there a space $1\frac{1}{2}$ ft deep by $1\frac{1}{2}$ ft wide in which the corpse is laid - in arriving at the grave the men assembled around near the grave while the women and girls stood some little distance off. The priest, muttering some prayers, took the dead woman's clothes from the pall and threw them to one of the women present who would take them back. Three men stood in the grave and lifted the body from the pall and laid it down in the bottom of the grave, bracing it up on one side with handfuls of earth, the strips binding the shroud were then untied but the cloth was not pulled away so that the body would be exposed. The corpse was very roughly handled and there was

no respect shown to it at all. a series of small cross sticks were then placed over the bottom space of the grave, and pointed out pieces of bamboo were laid on these cross sticks so that, when the earth was put in it would not come in contact with the body. When the family can afford it boards are used to put over the corpse - two men held a pandanus mat over the grave while some earth was shovelled on to the mat which was then turned over and the earth was let fall into the grave - this was done three times which was a signal for the women to leave - they went off carrying the dead woman's clothes and one of the pandanus mats that had been used to wrap the corpse in. The priest murmured a few more prayers and the grave was then rapidly filled in. The grave sticks were stuck in at either end when the grave was half

filled - when the grave was all
filled a man made the earthen mound
over it with his hands and a palm-
leaves mat was then laid over the
mound - all the men then squatted
down while the priest read for some
minutes from a small book. on
finishing he rubbed his face with
his hands and the ceremony was
over. the pall was left laying at
the edge of the grave. we would
imagine that the few followers were
attending a picnic rather than a
funeral for they were continually
laughing and joking amongst them-
selves, and there was not the
slightest solemnity about the whole
affair, while the manner in which
the corpse was handled was terri-
ble - the dead woman was the dis-
carded wife of the Kephala Kamyung
who was absent at his lodgings
at the time of her death, but he did
not return for the funeral nor did
any of his family attend - he had

discarded her simply because she
was old and unattractive and she
lived in a dilapidated little house
in the outskirts of the village. her
former husband did not even sup-
port her but her friends would bring
her food and help her in her work.
at the age of 12 years the Kamyung
boys are circumcised which is an
occasion for a 3 days festival before
the operation is performed - the people
of the Kamyung are called to attend
the feast when they come to the
house to gossip and visit while
the children amuse themselves with
games and riddles - about 6 o'clock
of the morning of the 3rd day they
go to the river to bathe, the boys
to be circumcised wearing white
garments - they then all march
back to the house in their wet
clothing and seat themselves in a
circular or chain near the stairs
but on the ground below the house.
One man binds his hands over

the boy's eyes while another holds his knees ~~and~~ deep while the peng-lun, who is the "man" of a Langjung Isangjung, performs the operation in the same manner as I saw it performed at Pagar Ruyung - after the operation a buffalo is killed and a large feast is held. The boys remain in the house until they are healed. As far as we can ascertain in similar operation is performed in female children.

A boy can select a girl for himself or his father does it for him, but the gadis also decides for herself - neither sex can marry before they are 16 yrs cannot marry outside within the subu or clan, nor can relatives marry. The boy can ask a gadis to marry him but if she refuses her father is asked and if the father wishes her to marry the boy she must do so - both gadis and boy must abide by their father's wishes - a father of a boy calls in a member of his subu to act as a

go-between. He asks for a "muring" or a large feast, and "pengakso" ga which is the things the boy must give such as gongs, cloth, cattle, keris and sarung keris mas. The amount is fixed according to persons position - Penguan, 12 v; Batin, Minia, 15 alam and Kadri 9 v, and these can call for a "muring", but people below them can have only small feasts. These high class men received their positions from the Sultan of Bantam - when the things have been fixed the couple are engaged in "turning" - the "boy" cannot visit any house in his subu in the daytime until after his marriage, nor the house of his fiancée - cannot enter the house, if he wants to visit her house he sends word before hand when other gadis are called and all dress up for dancing, and they receive the "boy" but his fiancée remains hidden for she cannot be seen until her wedding - the kepalala

company of Kinnung. Kinnung was eight years before he saw his fiancée to converse with and only could do so by waiting - he used to hide and try to catch a glimpse of her when she went to the river or left the house for anything. For 7 days after the wedding the girl cannot leave the house while for the same length of time the husband must sleep in the house - about 1 P.M. the bride is dressed in her best garments, she can wear a "ngale" or "sagulele", "kando takang" but for ordinary people they wear simply a "kando" or head cloth of cloth. The boyan wears the regulation Lampung garments but wears a cap instead of a "kando" - the gadis with her suken and the boyan and his suken go to the "sesat" respectively and are seated in a temporary shed, called "pacha hadji" or "lungok" which is erected at one end of the "sesat" - while seated here the fathers of the gadis and boy-

yan respectively pretend to feed their children but the food is simply raised to the mouth and is not eaten - the "penghulu", who is the village assisted by two assistants a "katih" and "bilal" who assist him in all ceremonies perform the marriage - the "penghulu" sits down in front of the couple and asked them respectively if they wish to marry one another and when they answer in the affirmative the penghulu then takes the man by the hand and resting his thumb against the man's thumb he says some sentences - the boyan must sit on his left foot, resting his right elbow on his right knee when the penghulu takes his hand - the man then says that he takes the girl and they are married - the couple then proceed to the husband's house accompanied by their friends and, on reaching the house, the bride enters with her unmarried

friends who stay and becheri and amuse themselves until the bride goes to sleep, when her friends return to their homes. The bridegroom, escorting his bride home, goes away and does not return until a couple of hours later. In the meantime two or three old women of his sister remain in the house with the bride, until the bridegroom returns. In the night before the day of the wedding the people of the hamlet assemble at the "sesat" about 6 P.M., the gadjies and boyaris in their full dancing garments, and from 6 P.M. until 6 A.M. they amuse themselves dancing and playing. The bride and bridegroom to be take part in the dancing for it is their last opportunity to do so as married people do not dance. When the dancing is over at 6 A.M. a buffalo, presented by the boys father, is slaughtered and a general feast is held, all the people contri-

buted rice and cakes according to their respective means after the feast everyone goes home to sleep and rest and about 1 P.M. they are again called to the "sesat" by the gadjie being beaten. They sit about and amuse themselves until the couple arrive which is generally 2 or 3 hours later. Triumphant carts may be used to bring the bride and bridegroom to the "sesat" but they are not obliged to use them. There are about five different varieties of these carts. One called a "rata" can only be used by the higher classes, but the "brony garuda" can be used by anyone. For 7 days after marriage the bride is not allowed to leave the house while, during the same length of time, the bridegroom can only be in the house at night, leaving at dawn and returning at dusk. He must have his meals, during this time at the houses of his friends.

The fines for girls of various classes are fixed by adat but the amount is paid in various things and not in coin. a "pengiran" must pay the equivalent of 1200 raffles, a "batin", "minia", "dalam" or "radin", 800 raffles, an "adin" 600 raffles, and an "urang kampong" 300 raffles.

In former times, before the Dutch arrived in the country, the Lamjungs were subjects of the Sultan of Banten who appointed the village heads - the head man of a village was called a "pengiran" and under him were ranked respectively the "batin", "minia", "dalam" and "radin" - the "adin" was below these four, and then came the ordinary "urang kampong". In those days each village was surrounded with a palisade which was continually guarded for petty wars between villages were most frequent - the fine for killing a man was then only 60 raffles, and all

punishments were fixed by fines which the "pengirans" and his subordinates fixed - later on the Lamjungs broke away from the Sultan of Banten and became subjects of the Sultan of Palembang, remaining his subjects until the taking of the country by the Dutch.

The Lamjungs claim to have descended from the Menang Kerbau of Pager Ruyung.

When a woman is pregnant neither she ^{nor} ~~and~~ her husband are ~~not~~ allowed to kill any animal for if they should do so the child would either die or be born deformed - they can however kill "pachats", or leeches but they must not throw them into the water for if they did so the child would be drowned in its mother's womb - this is called being of "sarwan".

The boat-shaped head dress with the band of gold washed metal,

called a saputak, is worn by women when they are first married whenever they go down to the river to bath, go to visit, or on any festive occasion but cannot be used by "gachies". After a woman has had two or three children and is consequently considered old she ceases to wear it. The gilded ornament representing flowers and attached to a comb, is called "garn lambung guyong" and is worn by "gachies" when they dance and on festive occasions - the cock-shaped hat with the broad gilded metal plates before and behind and with ornaments around the top edge, is called a "seger", and is worn by "gachies" on all festive occasions before they are married, but not afterwards. There is another head dress, called a "pandam kertas", that can be worn by both men and women on festivals.

The "banyan makotok" is a hat, made of pandanus and covered with cloth and gilded metal with a pyramid shaped point protruding upwards from behind, which must be worn when a man "nais pa-dum", and can also be worn by old men as well as "bujans" on festive occasions.

The reason that there are no crocodiles in the river here is because the Raja of Kuning Ligny & K. Puteh made a contract with the Raja Buya or the Raja of the crocodiles, who lives at the mouth of the Saputi river, that if he would prevent the crocodiles from killing his people he would see that the villagers did not harm the crocodiles. This is the reason that the children are not afraid to bathe in the river, even in the presence of a crocodile.

The Lamjung have a Spectral Huntsman whose name is Ganggang Bahana

who lives in the jungle house. He is black, his face red and his beard and mustache is very long. He owns all the manyangem or deer, badak, gaja etc, etc. that live in the jungle, which is why the Sam-pang propitiate Janggong Bahahna before they let their dogs loose before starting on a hunt. They ask him not to allow their dogs to be injured, not to scare away the game, and not to allow any misfortune to fall upon themselves during the chase. If they fail to make these requests some calamity is sure to befall them, the dogs never return, the animals disappear, or the hunters become ill or meet with some accident. A man, living in Kuning Puteh, hunted deer when his wife was pregnant and without making these requests to Janggong Bahahna, and the result was that his child was born a cripple. The charm that prevents a Puntianak from entering a house is some "charm

lajundi" which are suspended below a basket, and the string supporting this basket passes through a coconut shell. This charm is tied to the bamboo below the verandah, between the stairs and the doorway. Over the doorway of every house hang numerous charms. A large land shell, "Bekabek", stays the entrance of a storm. When the storms come and the evil spirits are prepared to work harm they could not come into a house with the shell hanging over the doorway for they would enter the shell by mistake and never get into the house. The storm friend is called "Kantu Ribat". Most of the charms are for the safety of a child or to protect the pregnant woman from the Puntianak and the Lang, an evil that wishes to destroy the child while it is still in its mother's womb. These spirits come into the house at night, tear open the woman's

stomach and destroy the child.
The "talai buha", or crocodile egg,
hung over the door drives the Puthi
away when it sees it.

A broad leaf, dry and brown, called
"simbau kumvi", hangs near the
main sill over the doorway, also keeps
away all harm from a child, and
protects both mother and child from
the Putionals and the Long. The
dried leaves of the "talai banyu" keeps
away "tuko miza" or diseases of chil-
dren, and the dried leaves of ~~the~~
~~talai~~ "balehale balehale" wards off chol-
era. A section of a creeper tied in a
knot and called "batang karatu-
poi" or "waia" prevents fire from
destroying a house. A cup shaped
fungus protects the chickens from
sickness and injury, while a piece of
the saw of a sawfish is likewise a
talisman against fire. The men seem
to know little about the value of
these charms but the old women,
who probably hang them up, are

well up in such things.

The Longings of both sexes have
their teeth filed when they are
between 10 and 16 years of age, but
no special time is fixed. The
points of the upper teeth are filed
away until they are all in a
straight line. The operation is done
by means of two stones, no file
or saw being used. We are informed
that there is no ceremony connect-
ed with this operation nor is any
fee given to the "duksum".
We now find that when girls
reach the age of 16 to 18 years the
clitoris is cut. A "duksum" is sum-
moned as well as some who have
already had the operation performed
and the former simply draws a
drop of blood from the clitoris
with a knife, after which they
eat sirih, samulac and "bechini" for
a while. This custom has been only
introduced recently, and no special

ceremony is held at the time. The
"dulu" is paid for her work, and
the operation is called.

The Raja of the Lamjung, Ratu Munga-
la Lodi, was the person who made
the original contract with Makah
dun, the Raja of the everdules. The
latter had a large bunch of bamboos
growing in his head, and he said to
the former, "I cannot move with this
bamboo growing in my head so if
you will cut it away I will promise
that my people will never harm or
injure your people, so long as the Lam-
jung live". So the Lamjung Raja cut
away the bamboo, since which
time the Lamjung have never been
harmd or injured by everdules.

Yellow dye is gotten from the ma-
kenon and knuffit root; the red
from a wood called "sopang", and
the black, "tatum", from leaves
mixed with sapu.

The husband of a pregnant woman

cannot kill anything, not even a
chicken, or the child would die.
He cannot hit or spear a turtle.
He cannot drive a nail into the house
for if he did so the child would
not come out of the womb, but if
he remembers when the nail was
driven and pulls it out, the child
will come out of the womb all
right. He cannot erect a "trang" for his
house.

The gourd, "tatu kagu", which are
used by the Lamjung are new to
us. They are of good size and very
round, and grow in a small tree
in great numbers. A couple of small
holes are cut in the top, and a piece
of ratan put through these holes that
acts as a handle.

In a section of the country, called
Umbulam Bayan, where "ladangs"
are, but a few miles from Kumering
Bayan, there lives a dancer known
by the name of "badak bura" who
is greatly feared by the people. It is

is said to be about 7 feet tall, has
a red hide, and a horn 18 inches
long by 3 to 5 inches in diameter,
and is well known by every Lampung.
There was once a man named Baya
Tjachisa who was killed by a ba-
dak and his spirit then took the
form of a "badak" which is this
"Badak kenasa", which also has the
power of changing itself into a tiger
or a crocodile. "Badak kenasa" has
already killed two men, and has
been seen many times, while the
people make long detours in order to
avoid that part of the jungle which
it inhabits.

The Sultan of Bantam who was called
by the Lamungs, Sibah, and by the
Javanese, Mengawaja, held his
court at a place in the island of
Bantam called Gurdung or Kesmin.
Lampung, desirous of winning his
favour and of being given a title,
would take him presents of pepper,
nutmeg or other produce of their

country, and in return would re-
ceive some title, together with the
uniform and his credentials bear-
ing the royal seal.

The custom of having "paduans" in
the "sesat" was gotten from Bantam.
A man cannot have a "paduan"
while his father is alive, but it
appears that the "paduan" is handed
down from father to son, and so a
man need not be extremely wealthy
to have a "paduan". A man returning
from the court of the Sultan of
Bantam, with his title of "pengiran",
would give a large feast to and
distribute presents amongst the other
"pengirans" of the country, after
which he would "naik paduan".
On the death of a Lampung his pro-
perty is inherited by his children,
those of his eldest wife receiving
the lion's share of it, the eldest
child getting $\frac{1}{2}$, the second $\frac{1}{3}$, and
all the rest of the children receive
small trifling amounts. The children

must support their mothers and if their father dies before the children are of age the mothers take charge of affairs until they are of age. There is no difference in regards to sexes for males and females have equal rights concerning the inheriting of property. "Buhuh mahabang" is the fainting spell common to women in child birth, caused by the sight of the blood.

The Lompungs account for leeches in the following manner, but do not attempt any explanation. An exceedingly tall man, named Apuh Serating, went off into the jungle, accompanied by a relative whose name was not given, to set his "bubus" or fish traps. As they were going along the relative suddenly grabbed a hold of Apuh Serating's leg, and as he fell he broke his body and died, and immediately the relative changed into a leech.

The Lompungs are afraid to go outside

their villages at night, lest they should meet the ghosts of the dead, who look like tall, thin, white figures of men, but if one should grab them there would be nothing to hold on to. They do not harm people but still they fear to meet them. People will not, under any consideration, visit the burial grounds after dark. After dark they greatly fear meeting with a Pontianak for she would attempt to destroy their generative organs, as it was this which indirectly caused her death. In fact the Lompungs seldom travel about alone even in day time in the jungle, but generally go in pairs, or would they go into the "miden" at night for fear of gonggang Ba-hahoxa.

The Lompungs do not appear to set many snares or traps in the jungle and we have so far only met with one which was set in the lantana

lures in the outskirts of Kimering-
anying - it was set in a small game trail
with a little runway of bamboo sticks lead-
ing up to the entrance of it - a few heavy
sticks were propped up with a setting stake,
and a mouse arranged to this setting stake -
when an animal would enter the mouse,
it would spring the trap and let the
net of cage of wood down in it.

Both women and men are to be seen
going off to catch fish. The latter use
a barb-pointed spear, and I have also
seen they carrying a small bamboo pole
with a line rigged to it, and a spool
used for a reel. The women use wicker
work scoops and also small scoop-nets
with which they did around in the
mud of the rivers and stagnant pools
and ponds. "Bubus", the ordinary fish
traps, made of bamboo sticks, are also
used. They are not many fish around
Kimering Anying & Puteh, and I have fre-
quently seen people returning empty hand-
ed after a days fishing. If they succeed

in catching one or two they are ex-
ceedingly happy and consider that they
have accomplished a good days work.

The Lanying loom resembles that of the
Malays except that the back board,
around which the warp is put is
carved in such a way the the design
carved are loose and every time the
beater is beaten against the warp these
pieces of wood beat against the board
a wooden rack with niches cut in
it is placed in the ground and the
back board is held in this rack.

The long necklaces of large silver gilt
beads, worn by gadjies, are called "tang
beal". They sometimes wear a necklace
consisting of three crescent shaped plates
of silver-gilt, one suspended below the
other, that cover the chest, which is
called "sawenga bulan". Gold bracelets
are called "galing nui", and ear plugs
of the same metal are "subang bugis".
An ornament, consisting of long, thin
silver wires, attached to a long bamboo
pin, with silver and tinsel ornaments

dangling from the nose, is stuck in the hair at the back of the head and is called a "juku panglen". Long combs of silver-gilt, elaborately designed, are worn in the back of the head and are called "garu". The long, curving silver nail covers are called "tangai". The fancy and profusely embroidered and highly ornamented sarongs are "tapis". One which is simply covered with small pieces of looking-glass, which are held in place by being sewed to the cloth, is called "tapis kacha sa'ribu". A red silk slendang, or shawl, profusely interwoven with gold thread, is called a "jung sarat". They also use a coarse silk blanket, of various dark colours red and black predominating, is called a "bida chural". Many of the clothes and ornaments worn by the Lampung and now made by them, were originally borrowed from the people of Palembang and even the Javanese.

When away from the Lampung the people use various materials for

lamps at night - dried bamboos made into torches are called "mar". When walking about at night a piece of burning wood is carried and is called a "kecha". Damar gum is powdered up and wrapped up in dried leaves being thus made into thick sticks or torches, which are called "belumbung". These are held in wooden stands that are placed in the floor and are called "changga". When coal oil is not procurable the oil of the damar nut, "kamilin", is substituted being burnt in ordinary "jelitas", or small tin lamps.

The Lampung have not a very large assortment of musical instruments. The "kalintang" consists of a long, low wooden stand in which are placed 12 small gongs of different sizes and producing different tones. The player squats on the ground before the instrument and beats the gongs with bamboo sticks.

"Beri" is a small gong which is hung

in a rope or string and beaten, and talah is the large one played in the same manner. "Patoh" is a small gong which is played singly, being simply put in the ground and beaten. Brass cymbals are also used and called "guji". The "juwing" is a small gong-chang, such as we obtained in Borneo, is made from the wood of the aren or "srau" palm. We have not found any string instruments as yet and are informed that the Lompungs do not have any, nor do they have any flutes.

Blank and sleeping mats are but coarsely made and generally very poorly made. The "apai pries" is made from the "pies" tree which is a sort of a palm covered with thorns. The "apai selerang" is very much like pandanus mats. For drying paddi and other articles a mat is made from the bark of the "ilis" tree and is called a "sapal". These three mats are the only kind made in Kemuning Baying, and we are told

that no others are made by the Lompungs.

"Kelah" is a rope which is made from the bark of the "ilis" tree and is sufficiently strong to tether cattle and ponies. "Kelah saboh" is a rope made from the fibre of the aren palm, while the "kelah balun" is another rope made from the bark of the "balun" tree which is a large tree and not of the palm family. "Kelah mei" is the ordinary ratan rope, such as is used in Borneo.

5 Gun Cases

4 photo Cases

1 Barrel (7)

4 Ethus boxes 9/10/11/12

6 Nat Shot boxes 1-6.

1 Mel Chest

1 Shoe box

1 Bundle Cots

1 Big bird } from photo

2 Padlocked }

The men, as well as Javanese, were eat-
ing their rice under a thatched shed. The
two that left yesterday had undoubtedly just
come this far and camped to wait for
the other gubek. impossible to get them to
travel alone. stopped long enough to give them
a good talking & threatening to take them to
the bantour and cut their rates if they did
not reach Teluk Betung by to-morrow evening.
Spill and Schmeise had gone ahead. caught
up with them at a small village a couple of
miles beyond and made them wait for the
carts and Smith then along. along the road
the natives were making new pepper planta-
tions and preparing their ladangs. most of
the latter were about ready to be planted -
men in the muldams making men su-
gar. little droppin - road fairly good and
we were able to make good time. shortly
after 10 A.M. we arrived at Tanggungmen at
stayed at old Lady Suleman's house. I left
my pony with him and Harry gave me to
the

make a flattering speech. Sali Batin always sat near my chair. Things were carried to the bus and we were ready to start. The Sultan, the old chief and his two sons accompanied just about to start when Sali Batin came from the house and presented me with a ring which he asked me to keep as a remembrance of her. We then started while the entire household assembled on verandah and watched us until we got out of sight. At Kuan being stopped a couple of minutes to bid good bye to Radni Saleh's family. A crowd were assembled in his verandah and he was trying some case. was shortly after 9 A.M. when I reached Gunung Igo again. The Sultan and Raja remained some time. was busy all morning packing. two gubaks came and were soon filled - sent them off about 1 P.M. accompanied by the 3 Javanese. then settled down to do some writing. Towards evening Radni Saleh arrived as Harry wanted to get some final notes. several people came to say good bye. the Contableur's munga, her children and our

Chinese - the Sepakas of St. A. and St. P. each sent down a pony for us to ride to Manda to-morrow - two more gubaks arrived so as to be in hand - after supper the Sep. Kam. of G.I. came to pay a farewell call - after he left we turned in. Nov. 10 were up and dressed before 4 A.M. - one gubak was loaded and started off by 5 A.M. accompanied by Speil and the Chinese. the other gubak was not needed. about 6 A.M. the Sultan and Pangeran Saleh arrived from Kuan. P. to bid us farewell. the latter brought Rs 40. to pay for one of our mule loaders that we left in Telite Bating. they both looked very sorrowful when we shook hands with them and started. it was raining slightly and few people were about as we rode through the village. our ponies were about the size of dogs but they could travel along at a good rate. the atmosphere was cool and pleasant and the rain was not heavy enough to wet us through. 5 miles beyond Gunung Igo were surprised to come up to our 3 gubaks. the bullocks were grazing in the jungle and

in a hind quarter of venison for the occasion, so we made a good meal of rice and deer's flesh, sweets and fruits, and tea - after the repast the old man produced four sheets of thin copper which were profusely written with Sanskrit characters and were older than the old man could say they were wrapped up in various rolls of cloth and were unwrapped most carefully, the old man touching them to his head every now and then and bowed before them - these being to his relatives living in Sukani - I returned home while Harry took occasion to make some imprints from these plates.

Mrs. "	Pasargahan	R 270	
"	"	Hotel Bulo's extras	14.20
"	"	Gumbale (one)	16.00
"	"	(two)	25.00

Nov. 8th About 1 P.M. left for S.P. - reception - photographing - evening stroll - S.P.'s stores - returned in time for supper which the Sultan, the old man and myself sat down to - the former two insisted on filling up my plate while all the girls as well as the Sultan's men were constantly in attendance - after the meal several visitors came in and joined us - the old Hadji who has spent 7 years in Mecca, the old man whose wife Harry had cured etc. - the old margarine - listening to stories of America - the way the house was decorated - the household going to bed etc. - my quarters - after 11 P.M. when we all retired - Nov. 9th Before daylight the household were moving and about 5.30 A.M. visitors began to come again - was quite impossible to sleep - at 7 I got up and went to river to bathe one of Sultan's servants carrying my toilet articles - on return had breakfast and prepared for return - each member of the household came to say good-bye and

~~the houses - nothing but about houses either
in or outside - people up in a fishing canoe
and coconut trees purposefully planted through
out the village. - " -~~

~~On the way: place where village was was
landings being made - little stream with
bamboos - filled with fish - people on road
going to fields and fishing - our heads
diver by the Raja and our boat.~~

~~little before noon when we started back
as there was little to do after the pho-
tographs had been made - almost all~~

The youngest wife of Minak Tulang
Bumi ~~to~~ gave birth to
1. Panguan Waka Mega
2. Panutup Ratu, who at present
lives in the house next to the
Sepala Kampong and who is the
man who pursued the Sep. Nan's
eldest daughter. His son is
as Samann - " -

The branch went to rule in the
Kau negri Ratu, near Struck

Spent most of morning at Kam Puteh get-
ting the chief's pedigree - before leaving
"Halimah", his daughter, permitted me to
photograph her but her younger sisters
also insisted in crowding around also
to be photographed - the former did not
want to dress up in all her finery
so I took her as she was - returned
home and about an hour later Harry
and self returned to Kam Puteh to have
lunch with the chief as he had invited

Anten Cikanan, Sukar, Amara.
Negu Ratu, & Luce, Amara.

The real
of Cangan
Amara
is not
very clear, who
is not
Amara
Amara
Amara
Amara
Amara



Tongkat = necklace (10) ✓
 Sarenga bulau = neck ornament (10) ✓
 Sabang sar = bracelets (60) ✓
 Sabang dugis = ear plugs (85)
 Guter janglem = hair ornament (2.50)
 Saru = comb (20)

Jung sarat (alandang) (32)
 Bida dimal (selimut) (30)
 Tapis da kacha sarimbu (20)
 Kembaru gungang (head piece)

Nov. 1. Man climbing coconut 10.15 A.M. 1/5 Over
 " " Gate visited house 11.30 " 1/20 B.S.
 " " Street in study 11.45 " 1/20 " "
 " " Group of boys on steps 11.55 " 1/5 Shade
 " " Women guarding paddi 11.00 " 1/20 B.S.
 " " Ordinary kampung house 11.15 " 1/5 Shade
 " " Village of village 11.45 " 1/20 B.S.
 " " " before being burnt 11.55 " " "
 " 2. The Princess. 12.00 11 A.M. 1/20 B.S.
 " Boat at Shin. Patch 11.30 " 1/20 B.S.

go to "Salihah"
 Gali Balin

Nov 2. Paddy burning 12.1 4. P.M. 1/5 Overcast
 " Rio Nabitah

Nov. 3. Buffer plate (Kamri char?) 10.30 1/5 S.
 " " " " 1/20 S.

From Mac Allister & Co. 1 buggy for Pengiran
 Jannang Sari.

Nov. 8 Sultan of Sulu's return 4.30 P.M. 1/5 dark
 " " " " 4.45 " " "

Dinar - dried bamboo torches
Recha - burning stick
Belumbung = powdered damar torch
wrapped

Changgag stand for damar
Kamiliu = damar into the oil of
which is used in pellets to burn.

Salintang = 12 gong instrument from Sa-
marang. (Bini = small gong, talah =
large one.) Gugi = symbols. No flutes.
Gendang - tom-tom. Petuk = one small
gong like those of Salintang beaten by
one man. Buan is the aren palm wood
from which the "giving" or gong's hoop
is made. No bangs or string instruments.

Pies = pandanus mat. Sapah ^{apoi} is a bark
mat obtained from "ulis" tree; "sekuang"
also like a pandanus mat.

Kelah = rope made from ulis bark and
is used for tethering horses and buffaloes.
Kelak sabah = rope from aren palm.

" baluh = " " baluh bark

" mes = ratan rope.

Shumul = river shells used for making

apoi = lime. Kalo = penang, siri =
chamai, tobacco = sugi - gambier =
gambier - iswet = betel nut powder.
When working in fields the women
wear very short sarongs, called
"telesan", and nothing else, while
the men wear chamats of bark
cloth, "chamut" from tatar bark.
Bida ~~stakup~~ = bark cloth blankets from
some ~~stak~~ bark. bling = sapah
small adze - nibas, pida = handles;
the best wood is selsek alas.
basung = girth handle grip ^{made of} walsat
jugar creeper. karawat = ratan laang
salapah = scaffolding for cutting tops
of trees - ladang = omar. langin
mar = boundary between ladangs
of wooden stakes - baluh = fence -

bangung house = nuroh

ladang " = sapah

bangung shelter = baluh

bangung houses cost from 3000 to 100
triangs range from 1 to 3 ngas a piece

pro in pacha body side by side
 pengkul is the priest assisted by
 two friends "sasi" kati or lital.
 gumi sits on left foot, resting right
 elbow on right knee and the pengkul
 asks the couple if they wish to
 marry. then takes gumi's hand and
 resting thumbs together and mutters
 some prayers - then the dhyani says
 that he accepts the girl and this
 ends the ceremony. the girl goes to her
 husband's house accompanied by
 her friends and waits for husband
 who does not come until late. the
 girl is guarded by some old women.
 about 6:30 of morning of marriage a
 buffalo is slaughtered and a large
 feast is held. at 1 P.M. the people
 are assembled at lake by gung. the
 night before the gach's dances for
 she cannot dance after marriage -
 the father of boy gives the buffalo

Highest or
 sub-adul
 12 Am in 11 A

(Pengman) head of eaten
 Batin
 Batin
 Batin
 Chang hanging 12 us
 money

for the feast but the ³⁰⁰ whole
 mileage assists in giving rice and
 cakes - the gach's rata or being
 gach's can be used - rata by
 high class people only - the night
 before marriage they dance in lake from
 6 P.M. until 6 A.M.

money of house 73-
 30
 40
 spent 25
 Sales 12
 Head price 15
 " 15
 Tongai 10

12 20
 3
 1.75
 .50
 .25
 1.50
 25.00 1.25
 2.00 8.75
 00
 20.00
 2.00
 40.00

