

Jatto notes on
Pumans, ulits, Bulits, Melows, etc.

In the Kapuas we occasionally
met with natives from the Melawi
river whose masks were covered
with a V shaped pattern not un-
like that ~~seen~~ worn by the Luyats.
They also had the circular spots
on calf of leg like the Ceyans -
from whom they ^{live} ~~are~~ not far dis-
tant - I was unable to ascer-
tain the names of these por-
ticular dyaks nor their appli-
cation to other tribes - They
live in the Melawi river and
since the Dutch call all natives
dyaks these were known as
Melawi dyaks.

at Fort Kapit I met an Ukit
 woman (Ukit is the same as
 Berkit) who told me that both
 men and women are tattooed.
 but the women less so than the
 men. She said that both men
 and women use the same instruments
 that the same tools instruments
 are similar to those employed
 by the Kyans.

Subsequently I learned that
 she was a cross between the Ukits
 and Singats (Singats) though she
 spoke ~~for~~ ~~at~~ of the Ukits customs.
 They call tattooing Ule (Ulei)

At Ana - ~~in the Kotri river~~ the
 natives spoke of a tribe of Puman
 living in the Merak - a branch of
 the Kotri river - who were tattooed
 on the ~~face~~ under jaw and
 temples as well as the body.
 As these are the only Puman we
 have ever heard of being tattooed
 we concluded they must be Buktis
 or Sugats - for other ~~tribes~~ ^{natives} are
 often not particular in naming
 a tribe - especially is this so
 in the Kotri where the Malay
 has influenced the classification.
 They spoke of these as the Puman
 Merak.

Seen at Putus Liban, 54a

One old man, ~~was~~ calling him
Defta Buktan. I subsequently
ascertained ^{being in Odessa hospital} was a Sugat & it
He was Tattooed on the face,
Chest, Deltoïd region. back of
hands, on Back and on the
back of leg. ~~See over as to back~~

Parallel lines, intersected twice, passed
from ^{the} angle of jaw ^{each} ^{forward to} meet in Central line
on the chin. ^{ramus of jaw} below ^{after} extending
down onto neck. were scroll designs.

The Chest was ornamented with a
V. shaped design which passed
inside the nipple line, and from
junction of gladiolus & Mammilla
down onto abdomen. The
Shoulder points bore a wheel shaped figure

The back of the Corpus and of
 the Throat were also tattooed.
 The Deltoid region was covered by
 a figure, parabolicogram in shape,
 and for the upper inner corner
 which was semicircular to fit
 to the wheel on the shoulder point.
 The back of the calf was decorated
 with a parabolicogram design - and
 the upper half of the back was
 covered with tattooing -

Eight rings surrounded by lozenge
 rings were arranged in two rows
 of four rings each.

These rings were joined by lines
 & ovals to form a completed
 design which covered the entire
 upper half of the back -

The Pigot informed me that
 Each ring represented a ^{taken in battle} head
 but I am inclined to believe

that the design ~~represent~~ as a ^{37a}
whole is representation of a suc-
cessful warrior and not in-
tended to convey the number of
heads he has taken -

~~I saw no~~ The Younger
Lugats and Bukits were not too
tattooed - The designs on the
Lodangs face,

Chest and hands corresponded
to the elder mans. designs

The Bukits Chest pieces were ^{place}
similar ^{Save for the wheel and the lines that take its} and that worn on the

Chest of Gori - a Bukit from
the far interior who had never
seen been to the fort nor seen a
white man before - was identical
with that of the elder Lugat -

The Bukits ~~also~~ ~~we~~ seen at Putan
Liban also had the deltoid

covered with an ~~oval~~^{void} shaped figure
 the upper end being pointed - the
 base ~~was~~ a straight line.
 All these chest figures are similar
 to those worn by the Melanians
 and the calf decoration is
 in the same position as that
 seen on the Melanians and Cyano.
 The Utkits use thorns instead of
 needles for tattooing and they put it
 in good and solid colors. - One fel-
 low ^{whose tattooing} we wished to photograph said
 he could not consent because his
 wife was pregnant and if ~~he~~ he
 was photoed his wife would mis-
 carry. (More on aspect of the
 photo than the tattoo question
 but fears on tattooing H.)

The Siangs or Cyans, who live in the upper Eastern tributaries of the Bangs Massin, are known by the ~~oval~~ oval spot ~~which~~ on the back of the calf - it extends from the lower border of the popliteal space down words two and a half to three inches depending upon the size of the subjects by -

I first heard of them ~~when~~ living from the Jungs - They were telling their woes and spoke of the Cyans as being their implacable enemies - not being acquainted with this tribe I asked who were the Cyans and they said the tribe with the Tattoos on

the back of the leg.

I subsequently saw a Liang at ~~An~~
 Morn Jauh ~~or~~ ~~and~~ from whom I
 made the accompanying sketch.
 I am told the design is intended to
 represent concentric rings but
 in this subject the tattooing was so
 blurred it looked as though it was
 a piece of solid colour —

On the arm of a Kobayan, also met
 with at ~~An~~ I saw a ~~most de~~
~~sign~~ design unlike any I have
 seen elsewhere — from the wrist to
 the junction of the middle finger
 third of the arm were a series of
 alternating white and black checks.
 On closer inspection I found that
 on either side of a white ~~line~~ ^{line} ~~from~~
~~the~~ ^{the} center of the anterior aspect
 of the fore arm, were figures in imi-
 tation of a Conch Shell. across which
 and extending on around the arm were

attempting bars of white and black
crossed again by lines -
The ones alone are tattooed -
The Kabayans live in the river of the
same name which empties into
the ^{Java} Sea on the southern ^{Coast of} Borneo -
They have never come in con-
tact with the Kyan Kummah
group - ~~and~~ ^{but} are not far distant
from the Melanians and Siangs.
Yet the ones I have seen had ~~but~~
not received any additional designs.
On the other hand the Tumpungs
who live between the Siangs.

Bakans and Mudangs - all
tattooed tribes, do not tattoo - I
have seen several hundred Tumpungs
and do not recall one who bore a ~~work~~
tattooed design -

The Bahaus are a number of tribes living in the ~~Middle~~ Katsi river and claim to be related to the Preehungs who live farther up stream and also to the Kyau & Kemmish group - They claim that all these tribes came from the highlands below Apoh -

Byang near the source of the Balaung river and they call this the Kyau Kidjen country - From similarity of customs, legends, languages and Tattooing I am inclined to believe their traditions are correct in assuming relationship to all these peoples in the other rivers.

At the present time I think they are less ~~often tattooed~~ often tattooed

than the Kyaus and they claim that formerly their women were more particular about maintaining the custom. Nearly all however have the bodies of the hands & forearm of breast tattooed and some had the thighs also.

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They say that the Mayups are
more tattooed than the Awas & Trings.
Most of the Trings had their hands
spelt tattooed and after? more
those they some Trings ornamented
the Thighs - I saw one little
girl whose hands were already perforated
by tattooed.

The Bahau skirt is not so open
at the side as with the Tyan and
it was not so easy to determine
the proportion of women who were tattooed.
The women are the artists -

They use blocks of wood with the
design cut out as a raised figure -
On the they blocken - Stamp on the
skin and then tattoo in -

These blocks they set great store by
and we tried in vain to buy them
and could not but did borrow them

To secure the annexed designs. 61
The ~~thigh~~ ^{leg} is covered from groin to
below the knee. . around the ankles
are eleven rings - (This number was
constant in all examined) ~~then~~
On dorsum of foot and phalanges were
oblong figures arranged in rows ⁵ there
on foot and three on the toes -
The hands fingers & thumb were
covered with alternating of small
figures and lines. and on the
knuckles were wedge shaped fig-
ures. The space at the base of
the nail likewise being tattooed.

The Mudangs also belong to the
Kidjin group. from their own story
and are certainly allied to the Ken-
wicks. They live in the Kelintan
river and are of the same family
as the Long Loos of Cost/Baetc.
They tattoo only the 11 rings on the
ankles and the same design on the
back of the hands as seen among the Babour

with the single exception that the
workings on the fingers are not
transverse but are set at an angle to
the long axis of the finger -
I saw no thigh tattooing -

I saw some Pengs, or Puching
Kzans, as they are called in the
Kopuas river - who were tattooed
in exactly the same manner as
were the Kzans seen in Kopuas
& Boram rivers - Their home
was in the upper Kopuas
but they ^{had migrated} ~~were~~ from the Peng
~~throughout~~ settlements in the
upper Kati.

There was an Albino, a Dyak
 from Sadong river, who ranges
 the whole length of the Kapuas.
 and we saw him ~~for~~ at
 Puteh Sibang. He had attempted
 ornamentation by tattoo designs at
 various places in his travels; but
 without success, for his tender
 skin always ~~blurred~~ and scars
 instead of the usual designs marked
 the his failures. Which is not
 to be wondered at for his skin was
 so tender that he had to wear
 a coat to keep the sun from
 blistering him and flies and in-
 sects ~~at~~ annoyed him excessively.

Notes on
Tattooing
in
Kapuas
and
Kotai
Rivers
H. M. H.