

Cash a/c

Received on a/c

£200 @ \$6½ = \$1300

Expended passage Tasmania
to Singapore } \$ 273

Food, trade, presents etc.
in jungle & on hand } 225

Exhibits A.B.C.D .75

Cash in hand 410 983

Expended Feb 1889 to date \$ 317

I think you will admit that to travel more than half over the latter country for 16 months for \$317 is not excessive & bears out what I paid as to being able to manage economically. Out of this moreover I paid \$16 last year shipping charges 2 boxes note re which see, and recently \$20 for hospital expenses, coming down with fever. I do not know if I can manage as well in the North. I fear I shall have to pay some black-mail to the petty chiefs.

Correspondence

Something is wrong about the despatch & receipt of letters it would appear. I have sent eight to you, some asking for immediate reply & have not received them. Last month I received the only two from you since I came here one was dated November 30 1889 & acknowledged receipt of two cases the other dated 13th March 1890 with reference to their non suitability.

I think on your part you had better address to the care of the German Consul, ^{Singapore} giving him instructions to keep the letters in his office until I call for them, no matter how long they lie there while I am away up in the jungle & on mine I will register every one. Both of us had better number the envelopes conspicuously beginning at N.º 1 so as to be aware if one has gone astray.

The despatches of 2 boxes last year.

"Here I received" written over
 at these were not taken & unsuitable
 I wrote to you at the time & sent them
 at they not me nothing & that therefore
 probably might pay a little over the
 of carriages that I know they were not
 kept but something among them might
 useful & a general museum might
 like to take them at a low rate I did
 not want to make money out of them
 as they were lying in my possession
 thought it a pity they should be utterly
 wasted, I had to get rid of them somehow
 and moreover I noticed in your list of
 desiderata your mention agricultural
 implements I thought possible the
 implements of all kinds & country all
 might come in useful so would to

Do not however pay me such a
 poor compliment as to think I did not
 know what I was sending or what
 I am after now, I am protected by
 an international protection etc

- Notes -

I have three large note books examined with observations on the manners & customs of the various Sakais I met. This of course sends you detailed details & facts. As soon as I have gone all over the Sakais & know who is here & their relations & differences I shall have a long task in sifting, sorting & collating my scattered facts, and they will be the more reliable as they become verified or corrected by repeated observation.

Anthropology
In the first place it is more than risky to trust to labelling skeletons or skulls until well acquainted with the living man and in the second & I at this stage of acquaintance am known to be collecting such I may at once stop collecting information as to the

customs of the wilder & more remote
people. Implicitly believing in evil
spirits they would run from me if
not attack me, whereas, I have
raised the question among the
tribes of Kooon well here & in good
times can get all I want & still
remain good friends. Thirdly there
is another necessity for first making
friends. Only on the outskirts of the
Sakeo country is burial practiced
the most remote & therefore the
most valuable; Sakeos simply leave
the body to the wild pigs. I must
gain their friendship & persuade
them to dispose of any dead
that I can get it do I come round
at present these tribes are in
continual inter-travel. A man dies
& is buried. I take him up. That more
easy than to make a mistake in
a little known matter & get a man
of another tribe. You want standard
specimens. I want the cheque for them
but I'll be certain you get exactly what
you pay for before I send it. What I
send I want to see beforehand in
life if possible, so as to be sure.

What are you so particular for to
emphasize collections from these. So far
as customs & implements get go
they are all modified, if not altogether
replaced by Malay & Catholic mission
priest influence. They are not wild
any more than a pauper in any
any land is wild & they are only paupers
miserably living on the races which
have taken their original country.
They have forgotten nearly everything
of their own, even their language.
If it is a zoological collection
you especially want before the
winter races let me know & I will
run up to Malacca & get them.
While difficult work as it is to be
done among the wild tribes I
have given my turned attention
to that. Any beginner could
do what little work there is
among the Malays, leaving
leaving civilization & mission
influence. I would be glad to
in any way to be of service
in any way to be of service

The existing jungle measures were
 taken by Macleay, who was
 the Baron's private secretary
 that is pretty forcible and
 direct contradiction but I intended
 to prove it with having followed the
 Baron's course wherever he went
 He is remembered and talked of
 among the Sakai but he did not
 see the strong line of other tribes
 nor was it possible in a short time
 as he was in the country
 I have been in the centre range
 in Kelantan for six days and in
 the jungle on the look out for Sakai &
 did not see one though more acquainted
 with their indications than the Baron
 could get all that time a party of twenty
 three fully armed Sakai shot were
 never more than a hundred yards
 from me they were watching me &
 had heard of me but were afraid to
 appear till these friendly Sakai on
 the look out for me came up

and this was only one instance
you cannot see a Sakai if he does
not want you to but he will see
you all the time: all the men
to whom the Baron spoke were
-outskirt men who were not afraid
or at enmity with the Malay followers.
The governor ~~of~~ ^{of} ~~the~~ ^{the} ~~island~~ ^{island} hates the
Malay most intensely and would
shoot him at sight. There are
certain recognized tracks & water
ways from one end of the peninsula
to the other & the Baron was taken
along these & met only travellers
thereon. Not a single Malay ^{was}
knew or had ^{been} spoken to by the Baron
and you'd find your remarks
in the Baron's notes in print
as in the title SAKAI may stand
as a general name for the jungle
tribes, but their most ^{of} ^{the} ^{tribes}
I should now refer to the Malayan
& ^{the} ^{tribes} ^{of} ^{the} ^{Malayan} ^{of} ^{the} ^{Malayan}
Bang Dala. Bang Utau - Bang
Uta. What has hitherto been called
the Bang Uta is a distinct
tribe speaking a separate language
of one of our ^{of} ^{the} ^{tribes}

Having special customs & like the
Malay exclusively found on the
rivers at their sources. At their own
language they are called "SITAPOL"
Beyond them, back from the
rivers on the hills are a different
race speaking another tongue &
of different customs, the "TUMMEOR"
These are the real orang utan or
wild men of the Malay Peninsula
conquered ^{almost} by Kelantan, driven
back to the rough hill country
by the swarming agricultural
Kelantan Malay is the papuan
"PANGGHAY" holding aloof from
the ~~two~~ preceding tribes but
somewhat friendly with
their northern neighbours the
Negrits whom for the present as
I have not ascertained their number
or native name. I will call
the SEMANGS of them more hereafter -
South of the Palang river originally
driven over that boundary by the
more powerful pangghays (who
in turn had to retreat northward
from Palang before the Malay

of the river & later on again meetward
before the Malay of the rice field
is the **BENUA** known as the
"Jatoh" to the Malay

These are, or were, very
numerous & powerful tribes
at one time at constant war
with each other. now quiet
enough I am not yet certain

how many of the little tribes
claim dialects or settlements on
the western side of the peninsula
can be traced back to these five
primary ones. I have found

the **BENUA** in Johore & South Malacca

SINNOT in Malacca, Kelantan
Negeri Sembilan, and

TUMNEOR in Selangor, Perak
Kedah, Patani &

PANACHAN in Kelantan & Terengganu

BEMANG in Kelantan, Patani
the coast.

Sub-occasional parties of any of
these tribes may be met in any State
while travelling or trading among themselves

You will perceive that in the exhibits
I send I make no mention of any
from the "Hakha" PARAGHAT
This is because what I have
sent is a sample of pretty nearly
everything the two tribes of SHAN &
TUMBUK possess. As soon as my men
can bring down a similar collection
I have ready in the Kachin jungle
of the SHAN STATES I will send
that off also all is I also hope we
will have the samples from the
NEGALIT I hope to send you early
the evening of your departure
The majority of these plants
are very expensive to get
back making a great number
is ready boxed here but they
are not by any means
want to be sent. I expect to get
next exhibits of Lakei which I
have derived from the
I have a special interest to have to
pay even cost of shipment & rail
to get them I have about 2
dozens of them which I will send
to you if you wish to have them

seven large canoes, in Singapore to
the jungle to arrive, but as I am
totally dependant on the Sakai to
bring my packages out of their country
to the neutral river side, build a
hut & place them in, before I can send
my Dyaks or Malays in a small boat
up for them, it has been slow work

Not a Malay in the peninsula dare
venture into the known wild man's
country, hence the total ignorance,
the astounding falsehoods & utterly
incorrect impressions about them
and I have in my employ one of the
Malays who was Baron Macleay's guide
for some time and by his own
statement he was justly and intentionally
deceived, the Baron, getting his part
& showing him river & taking him only where
Sakai & taking him only where
Malays know they dare venture. All
the Baron was utterly at the mercy
of the swindling lying unscrupulous
Malay, but his experience has been of
great help to me in avoiding a like
error.

I mention this to show you in
explanation: that considerable delay

is inevitable before events. If you had
sent me £2000 instead of £200 I could
not have done much more than I have
It is exceptionally a country where
revels can only be attained single
handed; I would in most ways I had
had ~~been~~ ~~in~~ ~~the~~ ~~Malays~~ ~~always~~ ~~feared~~
that the ~~with~~ ~~prop~~ ~~had~~ ~~an~~
flesh I have not yet explored the
far north but up at Jorah, Kaban
I had seen no indication of it. What
a Malay states of a Sakai, since
I have not seen a bit, but of fear
utter ignorance and also
of hostility and
for at least two generations
there has been constant fighting
among Sakai. The Sakai seem to be
the tribes in old times. The
keeps aloof from all except the
Semang. The Kaman is separated
by Malays intermingled with
other Sakai. The Semang with
Sumatran maintain a policy of
armed neutrality. The Kaman
& Sumatran maintain very
friendly relations with each

others language, the men on the
 outskirts of each tribe know a
 little of the language of the
 tribe or tribes which may be joining
 theirs, but except in a few
 individual cases, such as a few
 children stolen in infancy by
 Malays & in later years returning
 to their people, only the Kerint
 & the ~~some~~ speak any Malay.

Some of the up river Malays
 engaged in jungle produce collecting
 can speak a little Kerint. But
 in other ~~sections~~ except a few words
 here & there ~~nothing~~ is known.
 From the east of the peninsula
 to the west ~~there~~ certain narrow
 jungle tracks from one river to
 another the trading paths between
 one tribe & another. The ~~tribes~~
 get parangs from the trading
~~climbers~~ Malay in exchange
 for ~~distances~~ ~~quarters~~ ~~distances~~ &
~~blow~~ gradually get a way to
 the ~~remote~~ tribes. This trade in
 parangs has been going on for
 so many years that I cannot
 find out how the Sakai

managed to exist in the jungle
in early years without this we
now perfectly independent able
to do. They all profess to
remember nothing about their
ancestors, some say

While on these trading paths
a Malay might cross their country
without harm, but if he ventured
off them he would be pretty certain
to be struck by a dart

The way the Malay creates
jobs & creates the business a very
of timid & offensive race is quite
enough explanation of the more
of retreat fierce temper. I remember

on Pangloss's hostility without
considering that the Malay has
driven back the Sakai from the
best hunting grounds and we
and I saw a certain amount

of it. I suppose from the
time I leave the river side a
strange set of Sakai, till I actually
met them. A dart flies under
and miserably & they are often near
me. I have seen many of
them, all well, but I

me in the jungle. I know, watching
what I am doing & where going, but
I think the white skin puzzles them, as
I always strip to the waist & knowing
I am not a Malay they wait to see
in their curiosity & not fearing a
single man & for I never take a Malay
with me in their country, they wait
to see what I want there. Once I
beat them, for I never yet managed
to see a Sakai while he was not
aware of my presence. I soon see them
by calling in reply & become friends
& if any more are near, all them also
under guidance. They are perfectly
tamed. My goods, beads, parangs, axes
steel & for fire, cloth & jewelry, lies open
in the jungle under the leaf roof
& are never touched, though I am
absent for days, some times a month.
After I have gone up a river
as far as the small boat would
take me, had all the goods taken
by the Malay boat men two or three
hours journey into the jungle, a
hut built on the bank put up, the
goods put under shelter, but in
the lonely forest only, & then, having

sent the Malays back to the boat with
instructions to fall back down river
a day's journey. I wait till I return
I have started off alone toward the
nearest hills, perhaps for three or
four days. I eat ^{cooked in a bamboo joint} wild rice, & ~~eat~~
tinned, in such traps I can easily
~~carry~~ a week's supply on my
back. After a while I hear ~~the~~
the distant "Hoo-hoo-hoo-hoo-hoo"
hoo" of a Sakai & reply & going in
the direction guided by his calls I reach
him & make him understand I have
presents for him. He brings up my
friends & we go back to the gash &
on reaching the spot have found
a dozen or more Sakais sitting round
overhauling the fowls but never
found anything missing. I have
not had a cent's worth stolen yet by
Sakais though they could easily kill me
& take all I have. They willingly take
up the loads & carry off to their settlements
where I distribute presents. Returning
they will build me a raft of bamboo
& float down stream till I meet
my boat to go elsewhere. I never
saw any indication of hostility toward
myself

8
Foot

I have both heard & read that some of
the wilder parts have no houses, only
a temporary shelter at night. They not
only ~~do~~ have large communal houses
(the summer houses) sometimes of families
in one house, most curiously hidden
very often high up in the tops of
cyclopes or bamboo trees in the
highland hills. Here the women & the
children stay. The men are always
wandering, often absent for weeks
at a time, & are taking great notes
of their buildings for later reports.
They will even not approach the
house or come back so that unless
you are ~~very~~ ~~very~~ ~~very~~ upon it
you can never see them. They walk
close by, as there is no sign of any
fencing or road passing in that direction
& some even go further to make a false
track leading away from it to any
little stream or so. At the best of times
the track of the native is very difficult to
follow. He walks along shallow streams
on land, except in heavy grass, does
not cut like a Malay. He uses the
elephant tracks very much too.

Food

The Sakais eat everything & everything
pig roots leaves & roots of the yam field
game birds & wild (I think) (I think)
(of hill paddy) is confined to the
various efforts of each tribe except the
Sinnou & the Kanna also use
no large plantations as the Sakai
tribes know of the advantages but in
the wider centres I am pretty sure
it is the monkey, pig, & elephant
being so numerous that debris
falling from their nests either in the
Sinnou or Kanna areas. *Saprosia* is widely
spread over the periodical forest
& much eaten. It occurs in
patches on the river banks
probably from dropped roots of new
camping. I am collecting a list
of their food stuffs. I am
collecting with. Botanical identification
of *Saprosia* plants as seen in the
jungle of the Sakai as I do not know
I bring to Singapore to get identified
by Mr. Ridley the Director of the Botanical
Department. *Saprosia* as he cannot name
I must send you in sample. I must
send you in sample. I must send you in sample.

... Measurements all up to
These I take in millimeters and in
ft. according to your printed list
It will be a long job to collect and
average them from my note books
& must wait convenience. While I have
my health & strength I had better get
the rough work of exploration done
sooner or later I shall probably
meet with an accident or sickness
that stops my exploring for a
time & I shall have that work there
to occupy me in good amount
I want very much to take a
typical plaster cast of each tribe but
I cannot do so yet. I want to
know their topography & erect
the carriage of the heavy plaster
must be arranged for the middle
of the chest. I am trying to get a complete
sweep of a dead man of each tribe
as more satisfactory than description
can be. I have been very busy
I could get some instrument
of small size I think for measurement
of comparative lung power, brought

up by the continual use of the Sumpitan
would be interesting. Do you know of
cases a variety of most embraces.

Heart, and a few more.

Men spare & lean of little development
but of great endurance in working
or under load. Active and restless.

Fever (malarial) frequent. No medicine
for this or other ailments. Covered
with a rough scurfy skin disease.

Syphilis not met with. Small pox
occasionally an epidemic, very fatal.
Wounds long in healing. The cause

I think the animal & vegetable
germs everywhere present. When
I have applied antiseptics healing
readily enough. "Hela" very common.

Women less afflicted with
this disease. Plumage average of
children 4. of which 2 will probably

reach maturity. More boys than girls
according to my figures. Very easy
childbirth. Dark very light in complexion

at birth but darkens rapidly.
(NB.) Please send me some of Broca
color tables. I cannot find mine. I want
to register the shade of skin which
varies considerably)

was never met with in any of

(2)

Such tribe has their "medicine men" but they are essential, important trading on credit. A little vegetable resin or sap may be given as a deduction of ^{value} ~~value~~ ^{price} to ~~goods~~ ~~of~~ ~~the~~ ~~tribe~~ ~~which~~ ~~gets~~ ~~well~~ ~~as~~ ~~much~~ ~~the~~ ~~more~~ ~~credit~~ ~~to~~ ~~the~~ ~~operator~~ if he do not. The blame is laid on an evil spirit of a "charm" of any successful object is given with much ceremony. I have been in Singapore of the "hanted" (Malay) (English) or ghost, traps of the ~~tribe~~ ~~in~~ ~~the~~ ~~vicinity~~ ~~respectively~~ but I want to get more information about them & their varieties & my knowledge of the Dakai languages being limited as yet. I am very liable to misunderstand their reports on such a subject as on their religious beliefs so we will leave that over till later. These traps the medicine man places in front of the rock ~~and~~ ~~makes~~ ~~a~~ ~~great~~ ~~howling~~ ~~&~~ ~~dancing~~ ~~causing~~ ~~the~~ ~~evil~~ ~~spirit~~ ~~to~~ ~~go~~ ~~into~~ ~~the~~ ~~trap~~. I have seen it done ~~only~~ ~~once~~ ~~or~~ ~~twice~~ times ~~by~~ ~~the~~ ~~tribe~~ ~~of~~ ~~my~~ ~~translation~~

Hardly any of the "Jumneor" can swim & very few of the pangghans. The others take to the water readily so that they have no boats, except the Kiuwa, who learned to make dug-outs from the Malay. A few Kiuwa buy the "dug-outs" (from the solid tree) of the Malay on the rivers, in some instances for rotans but a case of the Kiuwa use rafts when necessary. Generally from 6 to 20 long bamboo of 20 to 30 feet long (some will be cut) to cross on good down streams. Up streams they will walk not being able to propel the raft against the rapidly rapid current of the head of the rivers, and into all of the rapids. It is supposed by the Kiuwa that every man has his accomplice in it & that almost every one is a paragon of deception. I have seen a bamboo pointed spear & have seen a boat with those from the Kiuwa. I have seen a row of pointed arrows in said to come from Perak. I have not investigated it. I have seen that are many small

settlements in various parts of the
men from various islands. The
the archipelago. These are very often
confronted with the same proper-
hence many of the extraordinary
stories have been told. I have not
time to

I have lost much time in
investigating Dyak & other settlements
reported by the Malays & observing in
wise. The Malays lie down
habitually. That even if he knew it
was Dyak he would make out a
wonderful story of their ferocity &
his own courage in daring to
visit them, quite suppressing the fact
that they were Dyaks & spoke Malay

Tattooing

At our two settlements of each tribe
were tattooed both male & female & the
patterns were much more elaborate
than they are now. The practice is dying
out. Many Dyaks have only the first
line, made in childhood, straight down
the forehead and nose, others only two
next additional ones sloping on either
side of the forehead. I have not cared to
add to them. Many of the younger
men have no tattoo at all & as a rule

only the ~~you~~ older women. On meetings
and special occasions the face is
decorated with the old patterns in
red & black. (in amatto & chassee) was
see sketches by a Sakai attached here.
There was no fixed time for beginning
the tattoo generally about 8 to 12 years
old. Specimens of the tattoo were studied & were
in list case B, and the time at a time
done to be added to at a subsequent
time when it is more fully described.

I have taken sketches of several
patterns of I have seen, but they
all seem to be more or less perfect
representations of the patterns
in the curved lines and spots.

List of Descriptions of I have seen

and how to the attached sketches.

From you I have the sketches and
for your information, as the
pictures are of the same by the
of the Sakai's of your sketches. The
how little they really have seen, and
and also of the photographs. I could not
take any of the camera into the jungle but having
it on the boat one day I brought
a camera down & placed him

in climbing position in front of a deserted Malay hut, to show you the way in which all Sakais go up the bamboos or trees. The attitudes in both photographs are his own natural ones without interference from me.

Malay collection

I am paying no attention to collecting any Malay articles as I understand you wish only Sakai. If this is not correct please let me know

I trust in conclusion that I have made it plain to you why I do not hurry off a collection. To a certain extent you are dependant on my trustworthiness & accuracy & I have no intention of letting you find me out subsequently in mistakes I can avoid by ordinary care.

I shall look forward to a letter from you within the next

two months. I particularly want
the information as to the number
of pumpkins & other articles you
require. so as to make my
arrangements for transport on
following trips.

With reference to the cash &c I
may as well mention that I have
paid all men I employed, not
boat men taking me from place
to place out of my own funds as
my contribution, as I want a skeleton
for my private collection from each
tribe also, as soon as I know what
I am taking.

Please to inform Prof Virchow of
my letter, and the despatch of boxes
and give him sheets N^o 1-2, addressed
specially to him. I know he is too
busy to read long letters. I have not had
the honor of introduction to you personally
but hope to see you when I visit
Germany after finishing here. & remain
Yours very sincerely
H. C. Vaughan-Stevens
Grünevedel