

"Emeka"

at last I have it! I have now gone thoroughly all over the peninsular Utaw and the Orang Utaw resolve themselves into two original stocks, the "Blandars" of my earlier notes ("KENISS" of pre-peninsular etc), and the "MENEK" or spiral haired "pangghian" & his mixed brother the "Sem"

They descend thus

KENISS

Blandars

Summeor

Simoi Berisi Kenaboy

and

MENEK

Battak
Malay
Blandars
Meneek
Bugis
Dyak

Pangghian

Semang

Kelantan & Patanie Ken Siew. Kintar. Bloom. Bong
The "pangghian" of Kelantan and the Summeor adjoining. (Districts No. 2 & 5 respectively) are pure-blooded representatives of their stocks. all the others are mixed with Malay. Bugis Dyak Battak &c.

So at last I know where to collect osteologically.

My previously sent notes are correct as far as they go. & were sent you before completion in case of my death in the jungle happening, such information as I had would not be lost. But now I am able to fill up the history & go further back in point of date.

I have carried out a plan I've long had in meditation, viz obtained three or four men of each supposed tribe & familiarized them with my wants & wishes. Then calling a big meeting at the junction of Districts 2, 5, & 9. I collected ^{gathered} nearly 200 men & kept them for a fortnight together a most difficult thing to do. Every night I went into the questions I wanted solved, before the principal men & by this means got each question thoroughly understood and the reply discussed by their united information before committing it to paper.

The main or leading question answered in council it was not difficult to follow them up elsewhere. It cost me a good deal in food & presents but the expenditure was absolutely necessary if I wish for authoritative statements.

You must bear in mind that of late years the Orang Utan has been broken up & dispersed

to scattered & isolated communities
 in great part mixed with other
 stocks. Losing the verbal instruction
 of the class "medicine men" of their
 tribe these scattered groups in some
 cases forgot, in others distorted and
 in yet others mixed their traditions
 with those of the foreign elements
 of Battak Bugis &c. with whom
 they fused; Hence widely varying
 accounts of themselves & their customs
 met in various places. (As an example,
 in point see the difference between
 the present Negrito or Semang of N^o 9's
 ideas as to his origin & that of the
 original Negrito of N^o 2.)

The disentangling seemed
 hopelessly interminable at first and
 I am satisfied that only by such
 long & patient sojourn among them
 as I have made could a really
 reliable idea be formed of who really
 the Orang Utan was & what concerning
 him

Whether the "Jakkoo" or
 Benar Benar is a sub-tribe of the
 Blandas must be held over till
 further enquiry at "Lankowarie"
 (see page 22)

The "Blandas" history you
 have in great extent, but from
 the meeting of Sumner & Blandas
 I elicited the following additional
 and remember in date - viz

"Prior to Berchangie Keesik" and "Kulole
 pinjarring" (see Blandars history the
 collective name of the tribe); who
 occupied many islands was ^{"HEEWAN"} ~~"Keesik"~~
 KENISS

But it was only a collective name
 each settlement of the "keniss" being
 known by the name of the place
 where they first settled. Upon any
 division or migration in part taking
 place, the migrants took a fresh
 tribal name, given at fancy by
 their leader from something that
 took his especial notice in the
 new settlement. This custom only
 applied when the migration was
 so complete as to, for some time at
 least break off all communication
 with the parent settlement. Hence
 the names of "Simoi" "Beressi" &
 "Kenaboy" from the parent "Blandars"
 on their arrival at the peninsula.

But the name "Blandars" was
 adopted by those only of the Keniss
 who, with Berchangie eat pig. at
 the split on that question.

Prior to that the men of the
 island were, according to the Sumner
 called "HEEWAN" & hence, when
 I questioned them last year
 as to their affinity with the
 Blandars, they did not know, (that
 is to say the general run of the
 Sumner did not) the name. However
 it came out on dissection between

the elders & Batus of each, at the meeting I held in like manner many of the Blandass did not know that they or their predecessors were called HEEWAN at one time, or that they formed part of the KENISS

The Summeor were ^{of the} KENISS same tribe as the HEEWAN, but on another island far from the latter & holding little communication with them

Long before "Perchangie Besili's" time the Summeor had been attacked by men of another island (cannibals), but no one can as yet give me their name. The Summeor were nearly exterminated & the remnant fled to "Borneo" (Negri Brunei)

[This explains probably how the wandering Dyak parties, in search of india rubber & gutta percha may go freely in the Summeor territory, as well as their Dyak "looking back basket"

My Dyak men (from Sarawak) whom I had previously on several occasions sent to the Summeor with presents of cloths, parangs &c had before told me that the Summeor were men of their country & understood their talk, but the statement was not verified enough for me to send you.)

It is from these Dyak the Summeor men acquired the "tattoo"

not practiced by them before, but the quill through the cartilage or septum of the nose and the great holes into which the lobe of the ear is stretched. They claim as their own remote customs.

Statements vary as to the cause of their quitting Borneo. Some said a quarrel, others fear of the Dyak's disposition, others that their leader had a dream in which his dead father's spirit told him to take his followers where a white bird would lead them.

Anyway, they all left and the next account is their landing north of the Perak river & going inland, till they met the Pangqlian, over the centre range, as before written. ^{but} meeting no Malays.

There was at that time no Megito in N. q. so that this at once gives a prior date ^{than that of} the Malay occupancy of Kelantan (see page).

It is difficult to even guess at a date but as another race of men not Malays, afterwards occupied (settled & agricultural) Kedah & Perak & hemmed them in to the ranges it is probably a long time before the Malay occupancy. Have you any information of Siamese or Burmese occupancy?

The pangqlian & Summeor both know the Malay ^{man} well, but while the former is acquainted by sight with the Siamese the Summeor is not except in a few instances.)

Migrating in a body as they did & not segregating, the Summeor carried with them their old name.

They brought with them a knowledge of the sumpitan & Spoh poison. ("antianis" & "strychnos"). They knew of the bamboo sumpitan only they state, which raises the question at once. Did the early Dyak use a bamboo weapon & is the solid, bored sumpitan of later date with them.

There was no ornamentation or engraving on either sumpitan or dart case. Both were perfectly plain all the present ornamentation, when it occurs, of Summeor workmanship is of "pangqlian" teaching (~~serpentine~~ Looking at the sumpitans from the Summeor I sent you you will notice this. The dart cases, are, when much engraved obtained from the Simoi or elsewhere as a rule. Very seldom does the Summeor himself have ornament his weapons or accessories.

The Long continued admixture of Malay blood with the Mandars fully accounts for their different.

appearance & deep outflow to the
 Sumneor who rigidly refuses to
 mix, & hence from in & in breeding
 in a numerically decreasing tribe
 exhibits all the weaknesses of close
 sexual intercourse. otherwise they
 are I am of opinion representatives
 to all intents & purposes, of their
 original island stock (later I should not be surprised
 to find that the Blandars occupied the andamans & the Sumneor the
 Nicobars. Events seem pointing that way.)

Thus far re the Sumneor
 of whom more hereafter.

To proceed to the MENEER
 otherwise called pangqhan (of
 District N^o 2.) & Semang (of N^o 9)

To avoid confusion it will
 be well to clearly understand
 first why they have three names
 "SEMANG" ~~was~~ ^{is} applied to all the "Meneer" by
 Malay & Siamese, but only the
 mixed men of N^o 9 adopt it in
 speaking of themselves. These latter
 all speak a little Malay & hence
 are accustomed to the Malay name
 which again is taken from the
 Siamese, it would seem.

The men of N^o 2. speak of
 themselves as MENEER & never as
 SEMANG but are ^{as generally called} by Eastern Malays
 called "pangqhan" ~~which~~ generally,
 though sometimes an Eastern Malay
 will ^{also} use the word "SEMANG" in

speaking of them, while he always does so in speaking of the men of N^o 9. It thus appears, talking to a Malay as if there were two distinct tribes in N^{os} 2 & 9, but the only difference is that in N^o 2 the men have not crossed while in N^o 9 they are much mixed. (See Map.)

N^o 9 considers N^o 2 as "jalat" (wicked) & "sombong" (proud) speaking in Malay, because they of N^o 2 look down upon those of N^o 9 with much contempt on account of their mixed blood. There is no open rupture but there is a strong undercurrent of feeling in the matter that keeps the two practically apart. Though N^o 9 goes into N^o 2 country without let or hindrance, N^o 2 very rarely goes into N^o 9, holding aloof as distinctly superior.

The MENEK of N^o 9, Baron Macleay termed the Negrito. Those of N^o 2 he did not see for they say they never saw a white man before & if I had not entered the tribe by formally taking a pangqhan wife. (Don't misunderstand me here, by the way, the lady, who is as ugly as original sin, is a wife only ~~see~~ name & goes her way in the utan while I go mine.) I should probably not have seen them either. But the term Negrito if it is broadly correct as to N^o 9 is also correct as to the MENEK of N^o 2, & I use it here as applying to both.

The "Negrito" of N^o 1 is now principally to be found in "Perak" but they are true nomads, never resting in one place for any time wandering here & there, at one place to day & without the slightest notice in another twenty miles off to-morrow.

I cannot keep "Negrito" near me for long. I feed them to repletion give them plenty of presents & without the slightest warning men women & children suddenly depart for days, to return as erratically as they went. They cannot keep in one place, hence it is a matter of no small difficulty to carry on a consecutive investigation.

Families break apart in the same way to re-unite later. camps of to day are broken in twenty directions to-morrow. (See page 10)

The "Negrito" of N^o 2 is less so there is almost always some reason for their movements, generally in connection with the ^{custom} ~~food~~ ^{supply} & they keep together more in their wanderings.

Still they are essentially nomads, the wide forest their familiar home, they care little in what part of it they are so that it is otherwise unoccupied & has roots & game enough.

I have before written that the
Orang Utan does not lie, nor steal
Please to add thereto "except the
Negrito of No. 9."

Their mixed blood seems to have
brought in these vices, for which
they have an evil reputation, they
well deserve, not only from the
Malay & Siamese but by the men
of No. 2, as well, who scornfully say
that "the Kedah Meneek are only
Meneek in appearance"

Among the Malays their character is
so bad that the Sultan of Kedah would
not allow me to enter his territory
among them till he had asked the
British Consul at Penang, that he,
the Sultan, might be held blameless
if as he expected, ^{though he} I was killed by
the Orang Utan for the sake of the
goods I carried with me.

I don't think they would go so
far as that, ^{in No. 9.} but certainly they
would cheerfully steal every scrap
I possessed, if they had not a
wholesome fear of a heavy "Colt"
at my belt, while they lie in
matters of promises like - well, like an
Eastern Malay himself & I can't
say more than that, for these Malays never speak the truth.
The men of No. 2 are like
the Mandars in honesty &
truthfulness.

To explain these differences & the seeming discrepancy in the Sumneor not meeting the Negrito in N^o 9, before alluded to, we must go back on their traditional history, which is from a period very far back indeed.

The men of N^o 9 know very little of their origin, they have no heads or rulers or teachers & are very ignorant of everything.

Their account of themselves is a jumble of Siamese tales, they fraternize with the Siamese much more than with the Malay though they use Malay as a common language to ^{little} & rarely ^{speaks} Siamese.

"In early days they had straight hair like other people & had "campongs" (villages)

Their rajahs were the gigantic Gargassi.

"PRAM" a Siamese rajah, wished to destroy the Gargassi & for that purpose, brought an army into Kedah.

In this army he enlisted the "Kra" (common long tailed monkey) & the "Brok" (the large grey monkey with short tails)

The armies fought.

PRAM tied fire sticks to the monkey's tails, & the brutes ran

over the leaf roofs of the orang Utan houses & set them on fire

The fire spread to the jungle & the orang Utan ran away.

passing through the burning forest their hair got ringed and ever after remained curled up as now while, driven into the forest depths they never re-entered civilization, like ^{they had} at first.

As they ran the "Brok" scornfully exclaimed "Dia-lari-paropa-Semang" (They-run-like-Semang)

This is the account (in Malay) of many Negrito of N. 9. But those of N. 2 only laugh at it & say N. 9 are - well - various uncomplimentary similes

What the "Brok" alluded to in likening the retreating orang Utan to "Semang" I cannot find out either from the Siamese or the Negrito. No one can tell me the meaning of the word or what language it is. Neither Malay nor Siamese in the peninsula acknowledge it

["pangghan" the Negrito of N. 2 say is Malay "PANGGANG" to roast & was given by the advancing Malay who drove them westward from the Kelantan coast, because they had neither clay nor iron pots to boil food in & there being no bamboos in that part, all their roots or game were roasted on the embers.]

The account of the men of N^o 2 as to their history is very different-

To begin with, they date back to the stone age. For the stone celts I sent you, unable then to give you any information about are the early implements of the ancient Meneek before they obtained iron from the Siamese

It was only lately, seizing the opportunity of my taking to myself a Pangshan wife to visit the wildest men of the tribe, that I found this out. I asked what the Meneek did in early days before they had parangs, as they cannot work iron themselves

~~and~~ ^{they} at once replied they used "stone" I asked for samples, ^{these stone implements} but it was so long ago they had iron, but they ~~used~~ ^{made} at once cut me models in wood from traditional knowledge (see page 20) I had three or four of these stone celts & ^{like} ^{sent} ^{you} immediately sent a man for them. When they arrived I, without saying anything laid them before the ^{SYATHOOT} "pantow" who instantly said "These are Meneek". I subsequently shewed them to others, who unhesitatingly identified them

as their early implements
 There is no ^{general, or any defined} tradition of the
 Meneck arriving at the peninsula,
 nor, though I questioned them
 repeatedly, of their having neighbors
 of the same kind in the adjacent
 islands or in other countries.

But they distinctly state they
 occupied the whole of the peninsula,
 & were very numerous.

"P'LAY" (^{see "Gills"} ^{page}); disappeared

after a time "P'LAY" not being
 there to protect them, straight haired
 men landed in boat parties and
 attacked them in repeated
 forays, cutting off their heads
 with long wooden swords or
 parangs & taking them away

Then came a sickness &
 a great number of the Meneck
 died

Reduced in numbers, the
 Meneck could not hold their
 own against the head hunters
 and consulted all the "Puttows"
 as to what was to be done.

The "Puttows" called on P'LAY
 who would not answer.

Frightened at the pestilence & to escape the raiders the Meneh retreated eastward to Palang.

Here they stayed many years.

The pestilence broke out again and in great terror they fled northward along the sea coast & entered what is now Kelantan & Patani. (This is clear what they meant when I (vide prior notes) asked them of their arrival & they replied they entered from the East coast.)

Then came the Siamese (vide history)

Then the Siamese made their appearance & they got iron

Next the Malay came from the eastern coast & drove them inland. (See pages on. re N° 9)

I sent you two maps of orang Utan distribution at two periods. (Clearly to be compared). There should be a third, showing the extent of Negrito settlement prior

to the disappearance of P'LAY. but that is just what I cannot get any ^{reliable} traditional information about.

But the area in which the cells are found will throw some light on the subject.

Very seldom found in Johore they are very (or have been, to speak correctly), numerous in Pahang Negri Sembilan Selangor & Southern Perak. They are rarer in Kedah and Trengganu & very seldom found in Kelantan, while I have not heard of any being found in Patani.

Join this with the residence of "P'LAY" being in Perak & the statement of the Meneh occupying at first all the peninsula seems to be correct. Vide also their ^{story} ~~part~~ of the watu enake ^{page} see "Guh" notes D.

When the Malay drove the Meneh inland in Kelantan & thus compressed them in a smaller space, many, to find fresh country skirted round the Sumner lines ~~was~~ westward. This brought them into contact with Sam. Sams or half bred Sams & Malay & gradually they worked down to the familiar Perak, but in doing so, unable to hold the country as their own they gradually mixed into what

They now are

It will thus be seen how the Sumner did not meet them in crossing N^o 9.

Reference to the change narrated in the Blanda history as to Matani, Kugis, Dyak & c. arriving on the western coast, will show how in process of time the present Negrito of N^o 9 resulted, but the mixture at first was with Siamese the women being given in exchange for iron. The children of such unions were never looked upon with favor and it was almost entirely their descendants who left N^o 2 & formed N^o 9 under the names of "KEN-SIEW", "KINTAR", "BONG" & "BLOO".

This must have occupied a long time, & the stone implements have been quite discarded, for when the men of N^o 9 came into closer contact with the Malay, if stone was used, the Malay would have the tradition of it, whereas no Malay has any idea that they are hand made & ascribes them to a "jin" or spirit up in the clouds, who throws them down at evil jins or "hantis" on earth, in the lightning. The Blanda has the same idea of them as the Malay, probably having heard the story from them.

[It would be well, perhaps, here to note the possibility of the Siamese of that day not being the same as the Siamese of to day.]

I cannot impress upon you too strongly the necessity of discriminating between the men of N^o 1 and of N^o 2 the first being hybrid & semi-civilized with customs altered & adopted from others, the other being the real wild man.

The same applies equally strongly to the Sumneor of N^o 5 and the Klandas of N^o 3, 4, 7, & 6. (N^o 1 being the jakoon and N^o 8 being only half utar.)

N^o 5 & 2 are the centres of interest & it is here that all my future attention will be given (unfortunately for me for it is the most difficult country to get about in in the whole of the peninsula.)

The main distinction in ^{respective} the crossing of the two races, ^{have undergone} is that the Klandas has a larger share of Malay blood ^{& less Siamese} than of any of the other elements of his composition, and the Negroes of N^o 9 is much more of Siamese admixture than Malay in addition to Battak, Bugis & Dyak.

I estimate, by count, 360 adults of N^o 9 and 850 of N^o 2, while the most careful enquiry gives only about 150 of the Sumneor, while the average

of children cannot be set down as more than two to each ^{married male} adult, reaching virility, of the pangqhan, three to the men of H^og, and $1\frac{1}{4}$ to the Summeor.

Continued enquiries seem to point to a progressively increasing mortality, or in other words a greater yearly decrease during the last 30 years in, all three was in the order of 1st Summeor greatest decrease (proportionally), the pangqhan next & the H^og least.

Respecting the numbers of the Klandass I cannot give a reliable estimate, the fusion with the Mala through the Quandar, makes it very difficult to say where the Klandass ends & the Malay begins. Certainly there are not less than 2000 adults but that number would probably be doubled if each man's pedigree could be clearly traced.

The same applies to the Jakoon. The query being further complicated as to whether these are individual is more Jakoon or Klandass. Going under the name of Jakoon (see my notes as to Klandass ideas as to purity of blood) there are 456 by count. (add 3 children to the Jakoon & 4 to the Klandass is an average birth) but the numbers reaching

maturity are very uneven, owing to the uneven scale of civilization in which various communities of them live. Thus the Siamese of the mountains (No. 7) leading a harder & more precarious life than the Mantas (so called) of Malacca & Sungeni Ujong, is decreasing by infantile excess of death over life in much greater rate & so with the others in like comparison. The closer to Malay blood the slower the decrease, not only I think because the fresh blood gives fresh & possibly stronger vitality per se. but that also the nearer the Malay the better clothed, fed & housed, as they learn to work after a fashion for payment.

The close breeding of the remoter places has to be taken into account also.

Malay estimates of the numbers are much higher, but in the first place they Malay does not go into the remoter places, in the second he habitually exaggerates & in the third the wandering, continually shifting life of the Orang Utaw makes their numbers appear much more than they really are. I do not claim to be absolutely correct in my numbers but they may be accepted as a good approximation, certainly not less, any correction will be in slightly increasing the numbers.

What the pestilence (see pages ²¹ 22) actually was I cannot clearly make out. Seized at mid-day a man would be dead before sun-down & turn blacker than when living. The expression used as a comparison by the pangghans was "like a leech" when it drops off. Leeches swarm in the utan & you will doubtless see what as familiar a comparison implies. I understand it to mean that the body swelled & the blood vessels near the cuticle were engorged.

That they had no name for it seems to indicate that it was unknown before & they have no tradition of its appearance more than twice.

I could get no information as to its action, beyond that no one recovered.

The pangghans say that it was (this ^{was} the explanation at the time of the "PUTTOW'S") because the men broke P'LAY'S order or instruction, that having occupied any one place for four days, on the fifth they must move to a fresh one. At the present day the custom is kept up ^{called, with an odd similarity to}. They reckon on the fingers, commencing with the little one. The duration

of their stay & when they reach the
Kumb, it is most difficult to keep
them in the same place

I have tried to ascertain the
reason of this, but unlike the
somewhat similar custom of the
Klandass with regard to the "Bantu
Degeop" (see Klandass history) I
cannot find out. The invariable
reply is that it was P'LAYS orders
in the beginning. This custom
is called "JOG"

But this ~~is~~ rule, in theory only
affects the men & one night's absence
in the 5 is, if in a particularly
desirable spot, sometimes ^{though not always} adopted
as a compromise. But in practice
the women & children of N° 2. go
with the men, unlike those of N° 9
who are less united in family
^{as members of which} ~~as~~ (vide pages 100) disappear in
most erratic fashion for days together

Hence the Negroite is said
to have no house by those who do not
know his customs. The actual fact is
that instead of one, he has many
houses, ~~at~~ each occupied for a few
days by a tenant, ^{or tenant} on his removal
by the next wanderer who comes
along. These are in certain well
known spots, communal so far as
regards several families all packing
into the one house, ^{if necessary} but they may
be five or six such houses adjacent
at such spots. But in addition,

Their temporary shelter sheds of a "B'ram" or other leaf roof sloping from the ground upward, without walls or sides are everywhere in the jungle, being made in a few minutes. The more regularly built houses are rather store-rooms than anything else. What few possessions the Negrito has, & does not wish to carry about with him he leaves in these houses, always erected in the densest part of the jungle.

If he is in occupancy, but has gone off elsewhere near, for a short time, intending to return he has a sign to that effect, so that another Negrito, who arrives in his absence may not take possession (See exhibit N° 87).

This sign is ^{strictly} ~~universally~~ always respect. It varies in form in different places but the principle is always the same, an upright stick ^{in the ground} at the entrance, carrying an arm of flattened stick, on which is rubbed a little charcoal from the fire. This arm points in the direction in which the Negrito has gone. If he has left the house, not intending to return, he cuts part off the blackened surface from the arm ^{and leaves the upright over in the direction he wishes later friends to know which way he has gone.} If he does not

wish to convey this information he simply throws the upright down. Thus the charcoal, ^{marks} bars any entrance. a charred fire stick is sometimes used for the purpose, with the charred end furthest from the upright. ~~which~~ ^{if held upright is} ~~again~~ ^{may be} one of the posts of the house or a tree standing conveniently near.

A man generally has his own particular way of making his sign which is known to his individual friends or relations, but & often adopts, in N^o 2, what may be called a private mark known only to his friends, such as a ~~stick~~ or two in the upright or arm, a particular wood, a line ^{or ring} ~~instead~~ of the charcoal ^{an cut end of the} ~~stick~~ on the arm, &c.

But if a Heprito wishes to absolutely bar entrance, to any place, in which he may have stored anything he does not want touched &c. he hangs a fire stick with a charred end ^{see} ~~in~~ ^{depending} in front of it. This ~~fire~~ ^{stick} is tied in the middle of the stick & I raise a point here for your consideration which I am unable to settle myself. The Malay often, when building a house, as soon as the ^{ridge pole} ~~roof~~ ^{is} in place, hangs ^{in the same fashion} any stick from each end of the pole, so that the stick swings freely half way to the floor

The object is that "hauntus" or evil spirits may not enter with the moonlight. The stick is thrown away when roof & sides are on.

The practice is only adopted, as far as I have seen by the more ignorant up country Malays of the Eastern Coast, particularly especially

The question is Did the Malay adopt from the Negrito adjacent, or did the Negrito take the ^{idea} ^{of suspension} from the Malay. Both claim it as original. What was its source? Personally, I think the Negrito, but as there is a doubt on the matter I give draw attention to it.

While on the subject of signs, I give the means by which the Negrito going on a jungle path which forks off into two, tells friends coming after him which road to take.

He simply ^{at a foot from the ground} breaks a sapling at the side of the path he has taken, so that the ^{head is empty} ~~branches~~ are in the direction he has gone. If there is no sapling near he brings one & sticks the butt into the ground.

But in N^o 9 where Chinese or Malays & their cattle go along the forest paths the Negrito uses exhibit N^o 89 because either cattle or men may break the small trees in passing & so ~~conspicuously~~ imitate the sign. If, in N^o 2, he goes into

the dense undergrowth, where no path is & wishes others to follow. he cuts the small shoots or twigs at a few yards distance apart. & the trained eye of his friends follow the ^{line of his} cut stems unerringly.

But in U. q. if for instance the Nepito distinguishes his track from that of the Malay, by half severing ~~the~~ a stem occasionally, ^{with a diagonal cut} & then bending or breaking it over. The Malay slashes all the stems through with a clean cut ^{sloping} downwards. & to a Nepito the line made by his own people is so plain that he will follow it without stopping even where it goes along a previous Malay made line & turns suddenly off it.

In early days each Nepito had a private mark as to speak for himself & this mark was well known to his friends. They had signs moreover, generally known to all & could send a message, such as to call men at a distance to a certain spot, by cutting these marks on a bamboo. A bamboo so engraved was often stuck in the path & conveyed a well understood meaning. But the present Nepitos only know of such a former ability. Their "pittows" died out & the men lost their former knowledge save in the perpetuation of the most frequently

used signs and the engravings
on their combs, dart cases &
suspensions, which all have a
meaning.

To draw a parallel, just as
the holy water in the Catholic
^{exorcism} must be used by a priest,
to be efficacious so the design
must be made by the puttoo to be
of any avail.

These designs, "^{or ~~some~~}" in their
language, are literally charms
against animals, hurt, & sickness.
How many there are it will be a
work of some time to ascertain.
Fresh patterns, come in to me
at almost every place, but, ~~then~~
one pattern for the one charm
everywhere, showing that it is not
individual ^{inventions} caprice.

To better understand how
this arose, the constitution of the
Negrito as a people must be
borne in mind.

They had, at no time,
a Rajah, King, Chief ruler, Water
or individual fulfilling such
function.

The puttows, or, as we might
call them; the priesthood, were dominant
& met in council every 8 months
(moons). "PIAY" was their chief,
studying & supernatural but, ~~by~~

on himself the form of a swan (Negrit's
 (see ~~reference~~ ^{note on page} ~~page~~ → Whether Play
 did visibly exist or not, whether he
 was a figure head maintained
 among themselves by the puttoos
 & dying, ^{unknown to the outside men} replaced by another puttoow
 or whether he was only a belief, is
 a question I see at present no
 means of solving. The puttoos
 were as silent & as united as the
 old Egyptian priesthood)

There were 30 puttoos
 & they each took a district, especially
 each clan (relations) of the Meneek
 elected among themselves a
 "SNA-HOOT" or small chief. (The
 Malay village Pongtulu is much about
 on the same footing) to whom all
 local questions were referred. This
 SNA-HOOT, learned medicine, rules &c.
 from the district puttoow, to whom
 he referred all greater matters arising

These puttoos were greatly
 feared. The rule about moving
 on the fifth day did not apply
 to the puttoos who lived, in cases
 at Play's residence, the mountain
 Jilmool in northern Perak
 but there is not one left living now
 they did not take wives.

The expression "districts" requires
 further explanation. Of every other
 race left the peninsula, it was

only in the occupancy of the
 orang Utan, there are many places
 or patches of it where no orang
 Utan would settle, from the nature
 of that special ^{kind of} country. Other places
 again of greater or less extent
 offered all that the orang Utan
 required & hence settlement was
 marked out, without any pre-
 meditated lines. Free to wander where
 he liked yet in practice (just as in
 cattle turned out on the wide Australian
 bush) the area of individual movement
 was in comparison limited & certain
 areas were known as occupied
 by certain clans, who after a
 time identified themselves, by
 name at least with the district
 in which he was born, & the
 puttoo claiming command of that
 district would be consulted & obeyed
 by all the SNA-HOOT & in it

The Sna-hoot was more an adjudicator
 of matters in which divided opinions
 existed than an arbitrary ruler. But
 the puttoo held the Meneck fast, God
 in the chain of superstitious credulity
 To die in the bad grace of
 a puttoo was "dying in mortal sin"

Generations of this has killed
 all individual enterprise out of the
 Meneck. He is like a child, & before
 doing anything for himself, des

I with his SNA-HOOT. I originally because
 he feared to offend in some way the
 Puttow, now because it is second nature
 Thus it will be seen that
 all such knowledge as they possessed
 centred in the Puttow, ~~or~~ priest, witch,
 doctor, obigaman or whatever analogous
 & that the rank & file obeyed what
 was told them & knew ^{little or} nothing of
 why & wherefore. This makes it very
 difficult to get at the meaning of
 some of their customs. "PLAYS Orders"
 is, tersely, the only answer they
 can give, now that the SNA-HOOT no
 longer has the Puttow to inform
 him

But thus relying so implicitly
 on the power of the Puttow charm
 to save him from harm, the designs
 were, indelibly fixed on the Meneek's
^{A-HOOTS} memory & have probably survived
 without the slightest alteration,
 while ^{other} signs conveying ~~special~~
 but less frequent meaning, not
 connected with their direct well-being,
 have been forgotten save that they
 once existed.

As an instance of this half-
 knowledge, take for instance that
 most interesting custom (supposed) the
 "blood throwing" KOR-LOI-MELLOI "the bamboo
 in which the blood is caught & mixed
 with water, is always roughly cut, never

ornamented) "PLAY'S" orders" again, but why so. no Negrito now knows
 The arrow case again (exhibit N^o. another of their most ancient belongings has for ornament 3 rings close together at intervals. The Negrito knows that the 3 rings are a charm against lightning as on the sumpitan & its dart case, lightning being the thing he has the greatest possible dread of ~~and religion page~~ but why he may give the sumpitan & its dart case another engraved charm or charms in addition, and may not do so in the arrow case, he cannot tell. "It was always so & he follows what his ancestors did"

(The careful here to note that I am speaking of the "panaghan" and not of the hybrid of N^o 9, who has "advanced ideas" & no creed at all)

Compare exhibit N^o 156, ~~with~~ with similar ones from the panaghan. The ~~first~~ ^{first} ~~is~~ from the N^o 9, in ~~fact~~ ^{fact} ~~is~~ ^{is} ~~by~~ ^{by} ~~an~~ ^{an} ~~artist~~ ^{artist} who has raised comparatively little ~~from~~ ^{from} ~~a~~ ^a ~~man~~ ^{man} who is ~~near~~ ^{near} ~~the~~ ^{the} ~~Malay~~ ^{Malay} ~~whilst~~ ^{whilst} (The most finished engraving that I have seen done by a Meneke, ~~is~~ ^{is} by a Negrito who is in daily intercourse with Malays. The pattern of the ~~is~~ ^{is} copied from Malay parables & the Malay punggulu & ~~whom~~ ^{whom}.)

A was given has used it for
weaving cloth for sarongs.

Just as great a difference in
their ways exists between N^o 9
N^o 2 as between these designs.