

was political and not missionary. As the Governor of this district, Mr. Grant paid visits to all the Dyaks under his rule, and I simply accompanied him as a friend, to improve myself in Sarawak pedestrianism, and to get acquainted a little with the Dyaks, their language, and customs.

On the left Branch we visited in succession nine tribes—the Sempu, Segu, Sampok, Setang, Sentah, Sibungo, Brong, Serin, and Senna. In the country intervening between the two Branches, four tribes, namely, Tebiak, Sumbaw, Tringus, and Gumbang. On the right branch, one tribe, the Sali which is very large and powerful, having no less than five villages, at some distance from each other, two of which have each a population of at least 600 souls. This left four tribes on the right branch still unvisited, namely, the Singgi, with a population of at least 1000, and the Peninjau, Bombok, and Serambo tribes, whose villages are all situated near each other on Mount Serambo, and among whom I am now residing. I have not yet visited Singgi, but hope to do so early next year, at a time when the population are likely to have returned from their farms in the jungle. Though we reached the sources of each branch of the Sarawak, yet our journeyings were far more on land than on water, during the twenty-nine days we were absent from Belidah, we passed only portions of nine in our boats, all the rest were spent in walking from one village or tribe to another, on Dyak paths through a perfect wilderness of magnificent jungle, the greater part of which had never before been trodden by European foot. But I will now endeavour to put my notes before you in something like order.

The whole Dyak population belonging to the government of the upper Sarawak is between 14,000 and 15,000, in the early part of last year it was one-tenth more, the whole country having since been decimated by a cholera visitation. You must not imagine, however, that this is the whole of the Rajah's Dyak population, it is only that of one of the eight or nine considerable rivers embraced in the territory of Sarawak, and that also of a river which in size is comparatively small and insignificant. These people are divided into sixteen tribes: seven on the left branch (two of the tribes we visited on that branch belong to the government of the river Samarahan), four in the cross country, and five on the right branch. Each tribe possesses from one to five villages or 'tompoks,' according to its size in point of population. As a people they are certainly as moral, peaceable, and well-disposed as any known race of semi-savage heathens in the world. All their internal disputes are settled amicably among themselves, and they give little or no trouble to the Rajah's government. A Dyak in prison is almost unknown.

Each tribe manages its own affairs, and has its own chiefs or head men, which are as follows. First, the 'Orang Kaya' or chief; under him is the 'Penggara,' who in external affairs is the 'mouth' of the tribe, then 'the Panglima,' or 'Commander-in-Chief,' an office now dying out. The Orang Kaya and Penggara are elected by the suffrages of the 'laki-bini' or married men, subject to the approval of the Rajah's Government, which, by one of its officers, publicly invests them, by giving them a jacket and head handkerchief, to be worn on State occasions. Moreover, each long house in a village is under the charge of a 'tuhah,' or old man; and all the tuhahs act as a sort of council to the Orang Kaya. The Orang Kaya and this council are the magistrates, they try, and punish offences (chiefly by fines), and settle where the 'ladangs' or farms for the year are to be made. The wealth of a family or tribe is generally estimated by the number of gongs,

jars, cups, pigs, fowls, and fruit trees it possesses. Each family or 'lang' pays a tribute of two 'pansus' of rice, or three rupees in money, to the Government. A 'lang' consists of a married couple and their family; the Orang Kaya, widowers, widows, bachelors, and unmarried women pay nothing. Each 'lang' has a separate 'romin,' or apartment in one of the long houses, and the children and unmarried girls of the family sleep in this room, which is sometimes pretty large, with the heads of the family; the lads of the village, as soon as they are old enough to work on the farms, have to take up their quarters at night in the 'pangah' or head-house. Both men and women, and the children, when old enough, work at the farms; in the domestic economy the women are the 'hewers of wood and the drawers of water;' and the men look for relishes to their rice, in the shape of pigs, deer, snakes, monkeys, and esculent roots, in the jungle; and also, occasionally, make ends meet by doing a little fishing.

Of their religion I will not say much, as I am not quite certain on many points. They believe in a supreme God, variously called 'Dewata,' 'Tuppa,' and 'Sing.' But they are entirely given up to the fear of 'Antus.' These, according to them, are the causes of sickness, death, ill luck, and misfortune of every kind; and they try to appease them with small offerings of rice, &c., and to drive them away by gonging and shouting. Beyond setting aside a portion of rice, &c., for 'Dewata,' and invoking him to give them plenty and good luck, at their various feasts, they seem to have no religious worship.

But the great persons in each tribe are the doctors or 'borich.' These are chiefly women, and I have come to the conclusion that they are wilful impostors, for the sake of the gain which they obtain from the fears of the Dyaks, whenever they are called upon to 'berobat' or doctor. They are supposed to hold intercourse at will with Dewata, occasionally to die and come to life again, and at the 'Makan Taum' or harvest feast, they always pretend to bring down paddy, rice, and grass from Heaven, as a token of Dewata's favor. This they do in the presence of the whole tribe, and the deceit must be cunningly contrived and executed. Their services are called for in cases of sickness, and their doctoring consists in killing a fowl or pig, and ordering a 'pamah' (which is like the 'taboo' of the South Sea Islanders), during which no one but the family of the sick man can enter the house. They have also some formulae which they chant to a monotonous and melancholly strain on this and other occasions when their services are required. They are also in request at sowing and harvest festivals. A few days ago I went down to the Peninjau village to a sowing feast. On my arrival at the chief's house I found a raised stage of yellow bamboo, perhaps eight or ten feet high, on which were laid small offerings for 'Dewata' and the 'Antus,' erected in front of the house. By the side of this was disposed in bags all the paddy of the tribe intended for sowing, each family having brought its share; and over the whole collection two 'borich' were waving two tufts of fine grass stained yellow, and chanting their mysterious strain, the effect of which was supposed to be the casting out of every evil influence from the paddy, and thus securing for it a healthy and productive growth. The 'borich' were women, and wore gay jackets, petticoats, and caps profusely ornamented with beads; and attached to their petticoats was a vast number of 'grunong,' or small hawk bells, which tingled loudly at their every movement. The 'pamali' is also used in case of sickness or death, before sowing the paddy; or in case of sickness in the

young paddy, or of its being devoured by rats or vermin, on account of hearing 'bad birds' on successive days, and on many other occasions, perhaps, which I have as yet neither seen nor heard of.

Were I asked what is the religion of the Dyaks, I should say they have none worthy of the name, but their religious observances may be classed as follows:—

1. The killing and eating of fowls and pigs, of which a portion is set aside for the Deity.
2. The propitiation of 'Antus' by small offerings of rice, &c.
3. The Pamali.
4. Obedience to the 'Borich,' and belief in their pretensions.
5. Dancing (of which I will speak hereafter.)
6. The use of omens from the notes of various birds, the principal of which are obtained from a bird called the 'Kusha.'

If a Dyak be proceeding on a journey, and he hears the voice of this bird before or behind him, he will return home immediately. If in front, it is a sign that sickness, death, or an enemy is in the place to which he is going; if behind, that one or the other will come to his country if he be absent. When heard on the right or left hand, it is a good omen. The tradition on this point is, that an ancestor of the Dyaks married an 'Antu'; and, soon after, the 'Antu' became pregnant and brought forth birds; these birds were taken care of and nourished by the Dyaks, and from that time the grateful songsters have acted as their guardians from evil. In fact, as I was told the other day, they are really Dyaks in the form of birds. They are held universally in high reputation, and are supposed to be to the Dyaks what 'books' and the 'compass' are to the 'orang putih' (white man).

To the above enumeration I may add, a special request for 'sejuk dingin,' or good luck, made to the Deity by the chief on festivals, which is accompanied always by casting a little boiled rice, stained yellow, into the air, and sometimes by the sprinkling of pig's or fowl's blood in various directions.

CONSECRATION OF THE BISHOP OF BRITISH COLUMBIA.—On Thursday, 24th ult., (St. Matthias's day), the consecration of the Right Rev. George Hills, D.D., late of the University of Durham, and incumbent of St. Nicholas, Great Yarmouth, to the new see of British Columbia, was performed in Westminster Abbey. The morning service was performed at eight o'clock, and at eleven the communion service was proceeded with. The service was choral, and the sermon was preached by the Bishop of London.

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