

Ethnological distribution map of South Asia showing locations of Pygmoid, Negroid and Australoid racial types.

THE SOUTHEAST ASIAN NEGRITO
Further Notes on the Negrito of South Thailand

by

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Professor Carleton S. Coon wrote in his recent publication "The Origin of Races", "One of the most controversial subjects in human taxonomy is the classification of Pygmies, including principally those of Africa, the Andaman Islands, the Semang of the Malay Peninsula, and the Philippine Negrito." In his reclassification of the races he has placed the Asiatic Negrito in a grouping with the Australoid proper, including as an additional race within the Australoid subspecies of man, the Tasmanian and Papuan-Melanesian.

Negroids however, in the more traditional racial classifications, are usually divided into African Negroids and Oceanic Negroids, which include the Papuan-Melanesian and the South East Asian Negroids. Among the Asian Negroids are the pygmoid Aetas of the Philippines, the various tribal groups of the Andaman Islands in the Bay of Bengal and the Semang Negrito of the Malay Peninsula.

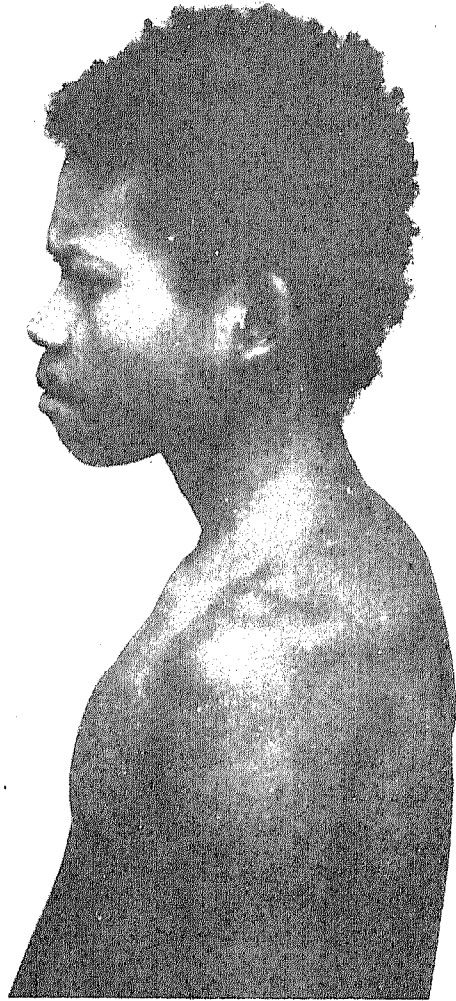
Although a pygmoid type of being, the Tapiro and the Aiome Pygmy of Central New Guinea, the Bismark Mountains and the upper Jimmi River, related by physical appearance and blood relationships to the Papuan has evolved, only the African Negro and the Negroids of Asia have produced true pygmoid versions of themselves. The former in the Bambuti Pygmies of the Ituri Forest in the Congo and other pygmoid groups extending into the forests of West Africa comprising some five known groups.

The Asian Negrito are today represented by surviving members of some twelve tribal divisions consisting of approximately 2,000 individuals of the Andaman Islands where several tribes have already ceased to exist or have been reduced to such low numbers that their survival as a cultural entity is doubtful. The Andamanese Negrito is probably one of the only pure examples of this subrace surviving today since the Andamans till very recent times have been completely

isolated from contact with the Asiatic Mainland. In the Philippines, roughly 25,000 Negrito live on several of the larger islands of the archipelago. Some 3,000 Semang Negrito, divided into seven known bands, today inhabit the jungled interior of Northern Malaya and northward on the Peninsula of Thailand as far as 8° N. Latitude. (See Brandt 1962). Currently dwelling only in remote jungled mountains, the Negrito seem to have in the past also been lowland and coastal dwellers who were pushed into the interior by encroaching Malays or Thai. The surviving tribes of the Andamans still are adept fisherman and use canoes in coastal waters.

At times the pygmoid bushman of the Kalahari desert of South Africa is also classified among true pygmies.

The now extinct inhabitants of Tasmania have been described as Negrito of medium stature with broad noses, thick lips, medium facial protrusion, frizzly black hair and brachycephalic skulls in contrast to the present long headed, dolicocephalic, Australoid. For Negritos to have reached Tasmania from the Australian continent, a crossing of water at the Bass Straits would have been required by boat, assuming a late migration southward from Asia proper. Even here islands of the Furneaux, Curtis and Kents would have facilitated such a passage. Earlier migration from Asia could have been accomplished by a short boat trip across the straits separating the Sunda and Sahul shelves of present Indonesia which joined Borneo, Malaya, Sumatra and Java in the former and Australia, New Guinea and Tasmania in the latter, for some million years during the Pleistocene. An alternate theory of Tasmanian origins by simple craft from the New Hebrides exists. However, more reasonable speculation is that Australia itself was originally inhabited by Negrito people later replaced by Australoids pushing south from the Asian Mainland. Further support is given this proposition by the fact that the Australian aborigine of today, are themselves divided into what appear to be three sub-types. One a southern type with profuse body hair; a sparse haired dark northern variety and a frizzly haired negroid stock from the rain forests of Queensland, which intermixed and was largely replaced by the two others. This Negritic element, it is suggested, is the remaining remnant of the original inhabitants.



The thick woolly hair of the Negrito has earned him the name "Khon Ngo" in Thai which likens his hair to the curly spines on the outside of the fruit Rambutan.

Further east, the Sahul shelf continued on to include several of the larger Melanesian islands of the western Pacific. In tracing the migrations of the Polynesians across the Pacific, Dr. Robert C. Suggs, points out that there is reason to believe that some of the islands reached by the Polynesians as early as 800 BC were already occupied by Negrito Pygmy or Negroid groups. The place of "Menuhenes", or small black forest dwarfs, armed with long bows dwelling in the mountained interior of the islands is a living part of Polynesian and Micronesian mythology and folk lore. The Negrito in all likelihood moved into the island area on foot during the Pleistocene crossing short distance of water with primitive craft where necessary.

During this early period, much of southeast Asia was occupied by Negroids and primitive Paleo-Caucasoid people. Which of the principle world races developed first is an unanswered question but many authorities lean towards the Pygmy or Negrito as being one of the earliest examples of primitive man although this is still not too well documented by fossil remains. Contemporaneous development or a perhaps slightly later origin is well supported for the Australoid who has been described by Prof. E.A. Hooton as "an archaic form of modern white man", or Paleo-Caucasoid. Mongoloid intrusion into Southeast Asia is of a rather recent vintage and the area seems to have been largely inhabited by a primitive caucasoid who derived wooly hair and dark pigmentation from whatever Negroid elements, probably Negrito, that existed in the area at that time.

Evidence of an Australoid existence on the Asiatic Mainland has been purported by many physical relationships between these people and the remaining Veddahs of Ceylon as well as among several hill tribes of southern India. It would be reasonable to include in the Australoid classification all autochthonous Dravidian people of south India. The Senoi (Temiar and Semai) of Central Malaya have suggestions of certain primitive Australoid characteristics as do the Moken or Selung Sea Gypsies of Thailand's west coast centering in the Mergui Archipelago of south Burma. Farther north such physical types are found in the Hairy Ainu of Hokkaido, Sakhalin and the Kuril Islands of Japan and in certain bearded Ainoid tribes of the Amur River in Siberia. All of these are marginal people who seem to have

been pushed by an internal pressure to the outer periphery of the Asian land mass, all remaining individuals of the type disappearing at the vortex except for isolated examples.

The southern Australoid variant, with considerable Negroid blood, quite probably developed into the present Papuan. These physical types roughly classed as Oceanic Negroid are characterized by a very dolicocephalic skull, with a cephalic index well below 75, a deeply depressed nasal root, prognathism and a skull with straight sides. Skulls similar in shape have been found in America and the contention gaining in favor is that the first primitive hunters to enter North America via the Bering Straits were of this mixed Australoid-Negroid type. These were replaced at a much later date by the Mongoloid race when it had developed to its later stage of Asian dominance.

Both José Imbelloni and Harold Gladwin in their writings on the populating of the American continent suggest the possibility of Pygmies having entered the new world. The presence of pygmoid characteristics in some South American Indian groups vaguely indicated possible early pygmoid visitation. While the remaining Australoid-Negroids were gradually being pushed into the outer edges of the continent, or absorbed, the much later Mongoloids replaced them not only in Asia but migrated on to become the American Indians of today.

Pocket remnants of the early mixed Australoid-Negroid remains are in evidence on several of the Indonesian Islands such as among the Toala in the Celebes and also in Java. Negritic traces are evident in several remaining Indonesian jungle people on east Sumatra and Borneo as well.

On the island of Flores in Indonesia, Dutch anthropologists in 1955 discovered several fossilized skeletons identified as Negrito and gave undocumented evidence of an estimated age of 30,000 to 40,000 years.

An ancient Negrito skull, which unfortunately could not be properly dated, was discovered before 1921 under ten feet of alluvial deposit beneath the Rio Pasig in Manila. Whatever the arrival date

of the Negrito in this area may eventually prove to be it appears his extremely early presence seems indicated.

Going north into Southeast Asia, several Neolithic skulls and fragments have been found indicating the early presence of Negritos. At Tam Hang and Lang-cuom in Indochina a series of skeletal remains excavated by French archaeologists have been identified as Negrito. Some indications are that these people had started mixing with early Mongoloids which apparently began filtering into the area in early post-glacial times.

Dr. M. Abadie in 1924 wrote that the Ho-Nhi tribes of Tongking had Negrito hair and a dark skin color. A skull found at Minh-cam Cave in Annam has been identified as Negrito.

Early Chinese chronicles identify many of the dark skinned jungle people of Indo-China as Negrito and called the people of Funan (Cambodia) Negritos. Natives of the island of Pulo Condore, off Vietnam, were identified as Negrito and ancient references identify Negrito slaves in South China during the Seventh Century. Although such evidence of Negritos is questionable due to loose interpretation of the word "Negro" the substantiated apparent intermingling of Negroid, Paleo-Caucasoid and Mongoloid types in the Annamese area seems to account for the dark skinned types which appears to have remained as late as the T'ang Dynasty (700 A.D.).

On the Thailand-Cambodian border, in the Cardamon Mountains, dwell dark skinned jungle tribes called Pörr or Chong. Dr. Jean Brengues classified ulotrichi hair types among these people indicating quite possibly the absorption of a Negrito group into the now predominantly Mongoloid population. Similar evidence of Negroid phenotypes throughout Southeast Asia indicate intermixture with an earlier negroid type which existed in the area. Little actual physical evidence exists in Thailand and Burma of the existence of early Negrito distribution patterns since little actual field exploration has been done here. However, in many rural areas a strong negritic cast is evident in remote communities of the western part of Thailand and continuing south on the Peninsula through the isthmus of Kra.

The May, Cuci and Ruo tribes of the mountains of Quang-binh in Vietnam, though racially mixed, show pygmoid elements in stature, cephalic and nasal indices, suggesting a possible Negrito relationship.

In south India, the Kadar of the Anamalai Hill of Cochin and Coimbatore, a short dark pygmoid aboriginal group show strong negritic characteristics. Based on physical and cultural characteristics the anthropologists Ehrenfels and Guha have suggested their affinities with the Negrito of Malaya. Some suggested characteristics have also been observed among the Naga of the Burma-India frontier area.

Still further afield in Taiwan, the researcher Tadeo Kano, has uncovered interesting traditions among Paiwan and Saisat aborigines regarding former dark skinned dwarfs on Taiwan. Certain areas are identified as Negrito burial sites and carry strong local taboos.

The question of whether a Negrito is a separate sub-specific race or a mutated Negro undergoing parallel development in both Africa and Asia is still unresolved. Certainly adverse living conditions and ill nourishment will produce individuals of short stature with examples the Mabri or Phi Tong Luang of north Thailand who average for males 152.9 Cms. in height or just over the pygmy standard of 150 Cms. The Veddahs, Lapps, some Eskimos and several jungle tribes of Asia, Africa and South America might be so categorized where because of poor food and climate, through long selection, the tall hereditary lines have gradually been eliminated producing a short pygmoid type. However, it is also to be remembered that this is not always true and equally unfavorable environmental conditions in other instances have permitted continuation of normal sized individuals.

The other possibility is that of a specific mutation which was then, through selective breeding or adaptability, developed to the complete extirpation of the original normal size factor. This would lead to the ultimate development of a pygmy genotype. There is no indication that a pygmy raised in normal surroundings would become anything but a pygmy. Yet it seems peculiar that of all the divergent varieties of man that only the Negroid would have produced a dwarf version of itself. Perhaps others occurred which proved unsuccessful although no current evidence of such other experimentation on the part of nature exists.

Of man's relations among the primates, the African Chimpanzee also interestingly has produced a pygmy variety of itself.

The possibility of ateliotic or achondroplastic development due to pituitary mal-function has been suggested as a reason for dwarfing. Certain pygmoid groups, particularly the Bambuti of Africa, show certain features associated with pituitary deficiencies such as disproportionately large heads, flattened faces and distorted limbs. The fact that the pygmy groups are related by blood gene frequencies to the non-negroid people around them rather than to each other, has led to the speculation that pygmies have come about due to parallel gene mutations bringing on such characteristics. By contrast, however, the Asian Negrito, generally exhibits normal body conformation and balance. Yet if parallel gene mutation is considered it must be remembered that there is no evidence that full sized negroids ever existed on the Asiatic Mainland nor areas of the Philippines and Andamans where pygmies exist. The brachycephalic pygmies of the Congo also it has been shown do not bear much physical relationship to their dolicocephalic neighbors in spite of a demonstrated blood similarity.

Similar environments may produce similar characteristics over a period of time due to natural selection. Kinky negroid hair is such a mutation having adaptive value although what this adaptation is, is not fully understood. Yet such mutations, if adaptive, will become rapidly established in small populations such as existed among primitive man. It appears evident however that whatever genes were responsible for producing pygmy stature types seem oddly connected with the genes which produced wooly hair. There do not appear to be any known pygmy types in which this characteristic is lacking to one degree or another. Since there is no evidence that any full sized Negroes existed east of Central Asia in early times little relationship between Asiatic and African Negroids is postulated. Consequently, whatever Negroid characteristics exist in Southeast Asia seem due to an archaic negritic strain that developed within the Negroid sub-type along lines parallel to equatorial Africa having become established at a very early time in the development of primitive man.

II

Little recent work has been done among the Semang Negrito with the exception of the publications of Father Paul Schesbsta who worked among these people in the mid-1920's, Prof. Dr. Hugo Bernatzik who visited the Tonga Negrito of Trang-Pattalung Provinces of South Thailand in 1924; Mr. I. H. N. Evans who published his numerous studies on the Negrito in the mid 1930's and Brandt in 1961. Other references to the Negrito are included in various publications dealing with Malayan aborigines, very few of which are of recent date.

Two groups of Negrito seem beyond the possibilities of study. The Paya Semang (Low Country Negrito) reported living in South Kedah and the Upper Krian River in Malaya now appear extinct.

In 1901-1902 Nelson Annandale and Herbert Robinson reported Negrito called Suku or Hami living in what is now Yala Province, South Thailand. A brief description of these people given at that time indicated a unique cultural group unrelated to the Jahai, Kintak or Kensiu living in adjoining areas to the south and southwest. Dart cannisters similar to those made among the Tonga to the Northwest were described. This group has also ceased to exist since the first early reports.

In 1955, Rodney Needham, made reference in the Bulletin of the International Committee on Urgent Anthropological and Ethnological Research, No. 3, 1960, that reports had been received of an as yet uncontacted group of wild Negrito reported living on the Kenyam tributary of the Tembeling River, running south-east from the flank of Gunung (Mt.) Tahan, Malaya. They had been seen once in 1930 and although a search for them proved unsuccessful, evidence of their existence in the area was supported by finding abandoned windcreens and holes where the women had extracted tubers not more than two months earlier. What the so called Tahan Negrito are or their relationship to other known Negrito in the area is still undetermined.

During my studies of the Jahai Negrito living in Rengae District, Naratiwat Province, South Thailand, I received reports of another band which ranged the drainage of the upper Saiburi River in Wang District, Naratiwat. This band is reportedly in contact with Thai or

Malay villagers near Tambon Mamung which is about a six hour walk over a 300 meter divide from Amphur Wang. Earlier reports of this or another band reported living near Kampong Balar or Kampong Lukae which were reported to have moved across from Kelantan, Malaya near Kampong Jeli, could not be substantiated. Material articles obtained from this band through village headmen in Wang, now in the American Museum of Natural History, included a blowpipe, dart cannister, poison spatula, tobacco purse, women's hair combs and plaited pack basket. On the basis of decorative patterns, on the blowpipe, in particular, I hesitate to identify this group. Design patterns are similar to those found on Temiar Senoi bamboo pieces a considerable distance to the south. Whether these items were traded north to the Saiburi River Negrito, as often happens, or if these were Malayan Negrito who moved north into Thailand during the Malayan Communist insurrection is still unknown. Some aspects of their material culture are distinctly different from adjoining Negrito and the possibility exists that these are a distinct previously unreported band. Further investigation is called for.

On the other side of the Malay Peninsula, in Thailand's Satun Province, previously unrecorded Negrito were located during the 1961 investigation. The location of Negrito bands identified as the Tonga, (Mos, Chong) has been established for some time in the Kau Ban Tat Mountains which is the southern hill extension of the Central Mountain range running south from Burma and continuing on to the mountains of Malaya. These nomadic bands wandered in the forest separating Trang and Pattalung Provinces and have at various times been reported living near Ga-Chong Falls, Trang and earlier in the century near NaWong. Reports have also placed them on Mt. Rawn, Mt. Mamtow and Mt. Mai Dam. They trade now near a village called Lujangla, Tambon Tamot, Kauchaison District, Pattalung, on the east drainage of the mountains.

Bands of what appear to be Tonga are reported near Toentek Falls on Pu Kau Luang, Trang Province and near Pu Kau Sam Ngam in Balién District, Trang, as well as near Pha Ban Taket and Ban Trak, near the west coast of Satun Province. These people appear to have

little communication with the bands living on the Pattalung side of the mountains.

In 1961 Negrito were reported to me near the Malay village of Ban Doan, Tambon Tung Nui in Satun. Investigation revealed that this band which had reportedly numbered thirteen individuals as recently as the past ten years was now reduced to one surviving family, an adult man, a woman and her child.

This band ranged in the Dong Chüok Chang Forest which extends east-west along the Thai-Malay frontier. The Negrito came regularly to the village to beg for rice, old clothes and salt in return for which the Negrito brought in rattan or other jungle products. In return for food, the Negrito would climb coconut palms to collect the copra nuts. None of the Ban Doan villagers had ever been to the Negrito's camp although the walking distance was not great since the Negrito's usually arrived by 8:00 AM in the morning at the village every two or three days. The Negrito were extremely reluctant to point out their camp area and would refuse to enter the village if strangers were about. I learned later that local Thais had offered to buy the Negrito's child and the Negrito had been told that it would be stolen from them. The mother was extremely frightened in the village of this possibility and carried the child on her hip at all times.

Through the assistance of Mr. Harold G. Lierly who resided at Ban Doan during 1963 and early 1964 we were able to establish contact with this group and gather some basic information regarding them. Communication problems existed since the Negrito spoke only very poor southern dialect Siamese. Due to the fact that the man was the last male survivor of his group he had certain limitations as a good source of information. There was of course no way to cross check or verify the information received. Contact with the band was sporadic for about a four months period during early 1964. The following information was obtained from the informant, Hew, a Negrito male about thirty years of age, with a badly crippled leg due to an early accident which caused extreme atrophy of the lower left limb.

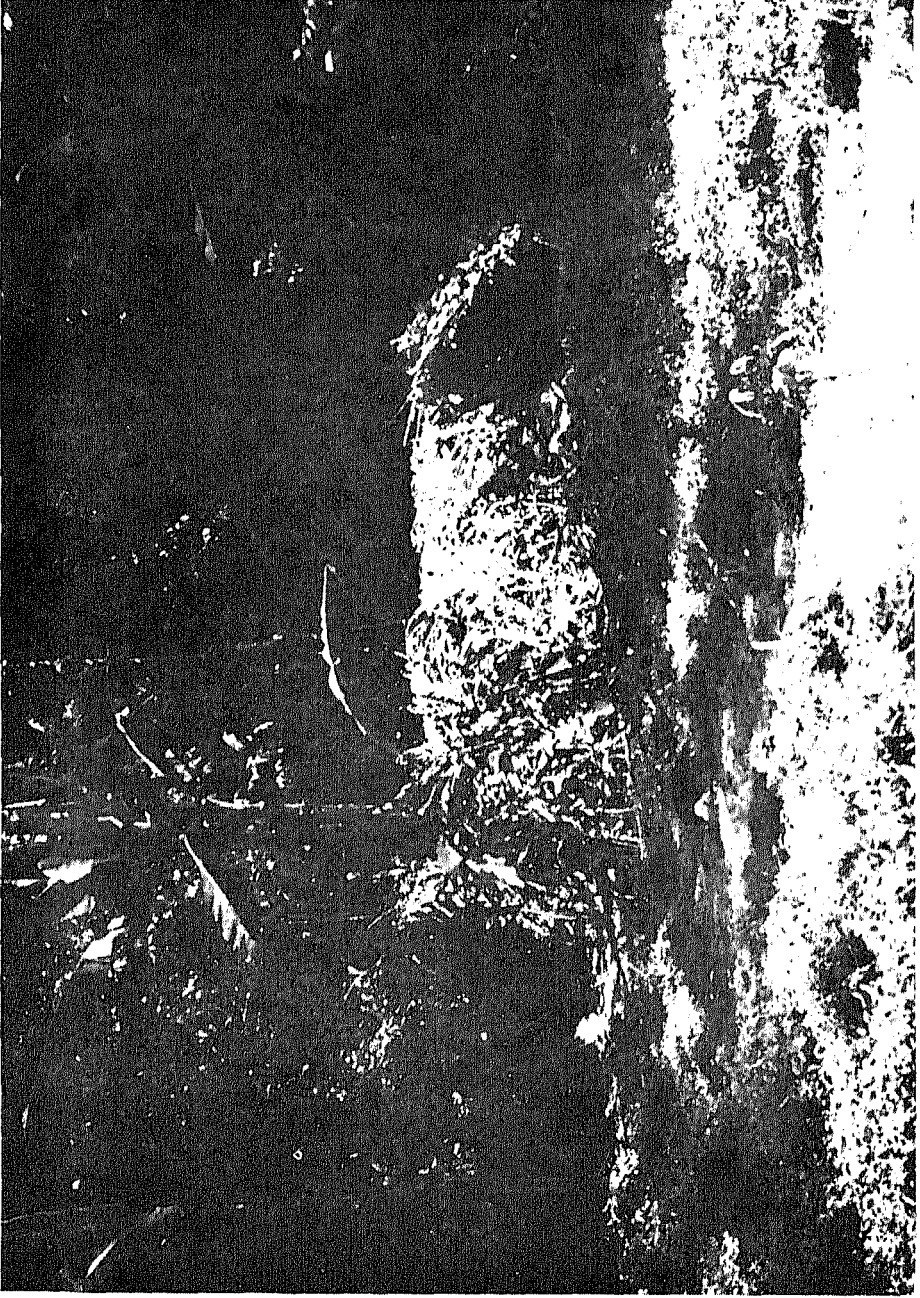
The band we were told had originally came from the vicinity of Kau Krai some 15 miles to the west. The band had however



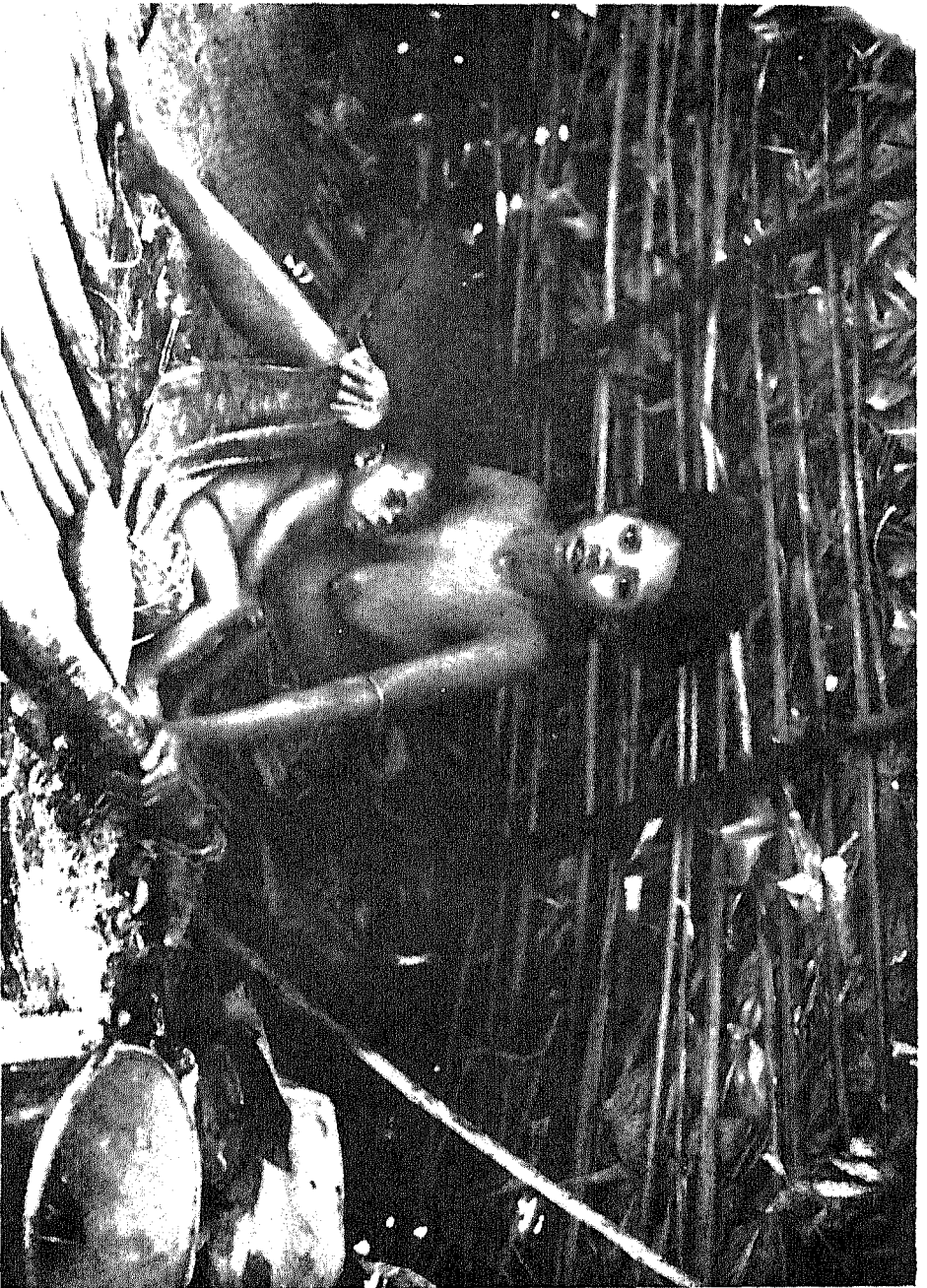
Hew. The last surviving man of a band of Negrito from Satun Province holds a blunt bladed spear and a tassel-headed bore cleaner for his blowpipe.



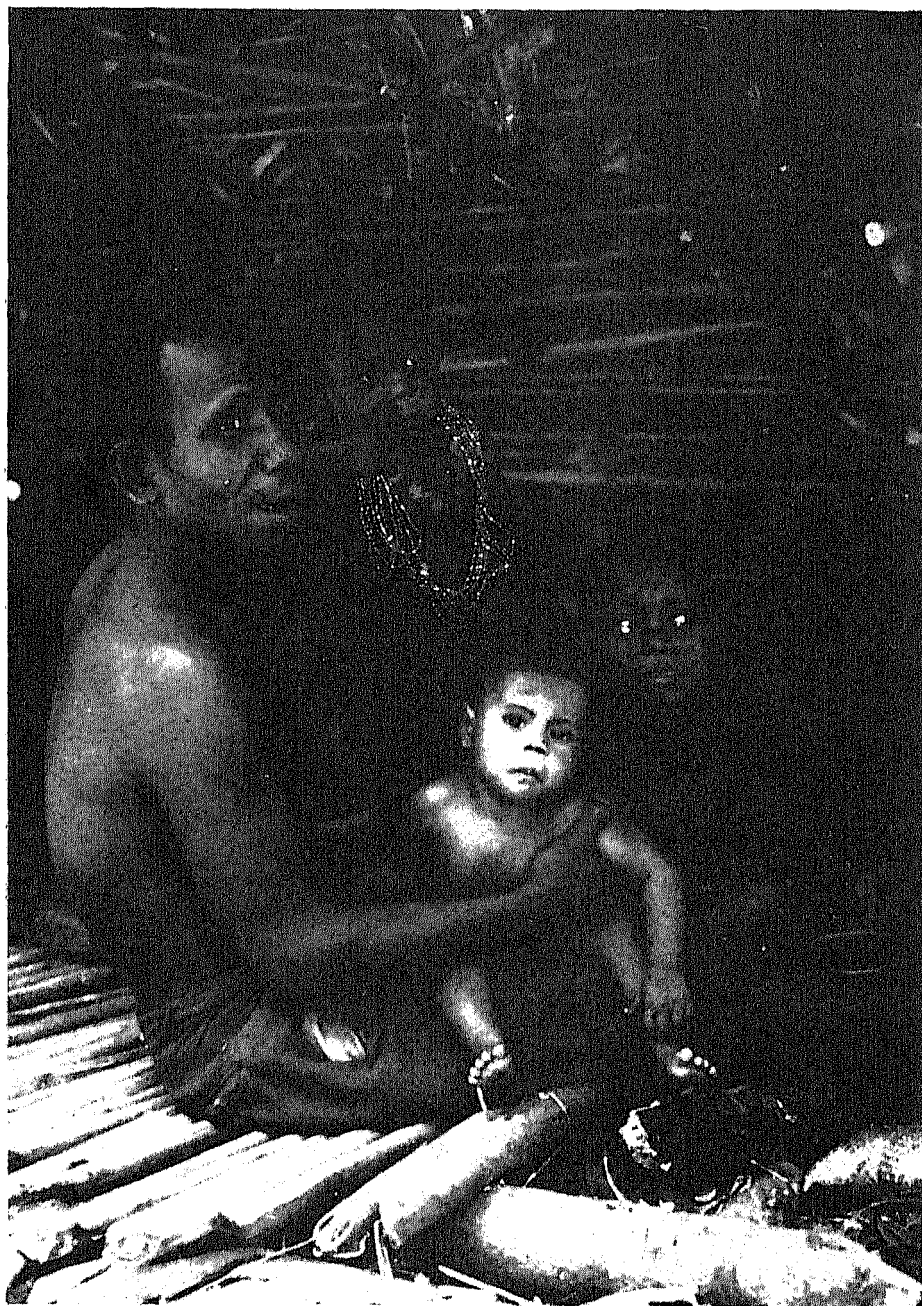
Wa, the last Negrito woman of the bau Doan Band holds her child, Samoi, which villagers threatened would be stolen or bought from her.



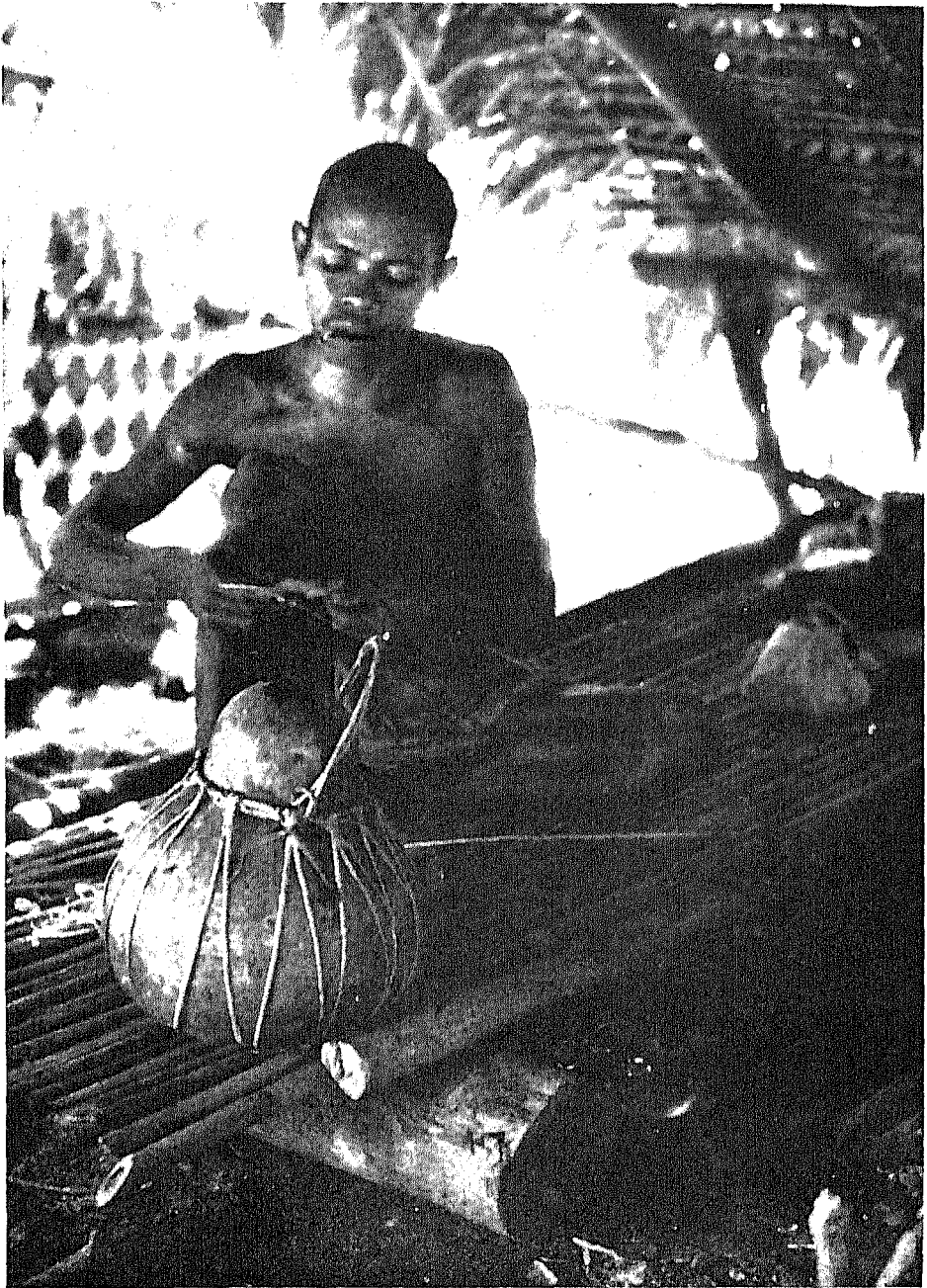
A Jungle camp of Negrito windscreens. The lean-to shelters are often arranged in a circle or in parallel rows facing each other.



Under the shade of a windscreen a Kenyan Nyanja woman nurses her child. In the part of the windscreen are hung paraphernalia and ornaments.



The young Negrito child is often quite light skinned when born but gets gradually darker. The child in the back wears a necklace of coins and trade beads.



A Kensiu Semang Negrito man twists string. In the foreground is a large gourd used for storing water. The raised platform protects the sleeper from the moist ground.



Seed beads and a rattan armband adorn this Kensiu Negrito girl. In her hair she wears a decorated bamboo hair comb with magical designs to protect the wearer from illness.



A Semang Negrito woman of the Kensiu Band of Yala Province, South Thailand. Both mother and child display the deep nasal root frequently observed while the child has an unusually pronounced forehead.



An old Negrito woman in Yala plays a two string bamboo musical instrument. The Negrito also possess flutes and mouth harps.



A Kensiu Negrito hunter displays his blowpipe and poisoned dart cannister. Both are decorated with magical incised designs to assure a successful hunt. The mouthpiece of the blow pipe is built up of wood and hardened pitch.

wandered in its present locality for over 20 years. The remaining female of the group, a 22 year old woman named Wa, was born in the vicinity of Ban Doan and villagers could remember her as a child. The couple had one female child about 2 years old named Samoi. A male child called Yiya had died.

The band had formerly consisted of nine others that could be recalled; all now dead.

<i>Name</i>	<i>Sex</i>	<i>Name</i>	<i>Sex</i>
1. I-Khaj	Male	6. Isah	Female
2. Auan	Male	7. Timah	Female
3. Aloj	Male	8. Lamba	Female
4. Sinang	Male	9. Diwa	Male Child
5. Iya	Female		

If the four couples had any other children they were not remembered or reported. The Negrito advised us that they had had no contact with other Negrito for this entire period although they were aware of the existence of other bands to the north. At one unspecified time other Negrito of undetermined origin had come to Ban Doan to contact this family but had been apparently unsuccessful.

The Negrito called themselves "Monik" which conforms with other Negrito deviations of the word which refers to "The People", themselves. The words Mos, Chong, Tonga which had been applied as Band names to this group were apparently unknown to them. None of them had ever been to the main Thai trading centers at Satun 39 Kls. to the south or Rattapoom in Songkhla Province 65 Kls. north. Negrito formerly traded at Rattapoom but it is assumed these came from Tonga living to the west of the settlement.

Although reported by villagers to camp in caves near Tung Nui as had been reported by Skeats and King Chulalongkorn among the Tonga, our informant denied this. The Negrito camp was visited after considerable bribing and after confidence had been established. The crude wind screen of Bamboo and Palm fronds was located 35 minutes walk from the settlement near a small jungle stream. The camp was on a rather precipitous slope. The horizontal sleeping

platform met diagonally with the slope of the mountain. A small sheltering fence of palm branches surrounded the platform. This had not been reported for other Negrito and may have been designed to protect the infant since no other persons were in the camp which might normally have been available to watch the child. Leaves were used as bedding. Skeats had earlier reported green leaves on Negrito sleeping platforms but Schebesta questioned whether Negritos ever did this as he had never seen this during his long residence among them.

The Negrito had a small swing built on a branch of a tree which is a previously unreported recreational device. It was also reportedly used during courtship at which time love songs were sung. The camp had dried salted river fish hung up which had been caught in the stream. The preservation technique may have been learned from the Malays since food preservation of any kind is not typical of the Negrito. Shortly after this visit the Negrito broke camp and moved. Attempts to visit the new camp site were unsuccessful.

Drinking water was stored in a joint of bamboo and cooking was done in an old metal pot that had been obtained by barter. The small storage baskets at the camp had also been obtained from the Malay. The Negrito claimed food taboos against Tiger, Bear, Elephant, Frog, Lizard, Duck, Pig and Deer. Villagers said the Negrito refused beef as well. Pork was of course not offered in a Moslem Malay village. The food taboos conform with those reported for the Tonga who also will not eat Rhino. The group maintained no special food taboos during pregnancy and both sexes ate together.

Both Negrito wore discarded clothing obtained from the Malays and the woman had a black sarong which she wore to the village. The predilection of the Tonga for discarded clothing was reported as early as the turn of the century. The child was naked except for a necklace of old Chinese coins. A necklace of seed beads was also worn at times. The Negrito attributed magical properties to monkey bones as do other Negrito bands. The Negrito claimed not to know how to make bark cloth from the Ipoh tree.

The informant stated that the dead were buried approximately 15 inches under-ground wrapped in cloth or Banana leaves. The head faced the west and the body was placed with the arms extended at the sides. Mourning lasted for 5 days. A windscreen was built over the grave and food offerings were made. This follows the burial practice of the Jahai and Lanoh Negrito in Malaya. The grave is not revisited. Ghosts were reported to appear white and human although they did not eat. Ghosts also reportedly wore clothing. The Tonga had reported to me that a spirit's face shines in the dark but our informant could not confirm this. The Tonga concept of heaven in the western sky to which a "soul" goes by climbing a Nipa Palm and then jumping over a stream was not understood by these Negrito although their "heaven" did lie in the west. This "heaven" had no Tiger and Elephant as in the Tonga belief but the Negrito advised us that men and women go to separate heavens. No children are born in heaven and families are not reunited after death. This lack of reunification differs from the Tonga.

Although the Tonga normally pay a bride price of cloth or trophies of the hunt the band claimed no bride price was necessary and that residence was matrilineal. Children are delivered in a lying position in contrast to typical Negrito parturition which is in a squatting position. The informant stated that incestuous relations between brother and sister were permitted.

The items of material culture were extremely limited. The man carried a short stabbing spear with a heavy metal blade which had been obtained from villagers. The blade was about 10 inches long and the shaft about 4 feet long. A short stout digging stick with a spatula shaped metal blade was used to dig out edible jungle tubers and other roots.

Weapons made by the Tonga Negrito are rather crude compared to the beautifully decorated blowpipes produced by the Kensiu and Jahai. The blowpipes made in Satun are undecorated as is characteristic of the Tonga. Three blowpipes collected measured 4' 10½", 5' 7" and 7' 2". Each was made of a two piece inner bore joined with a sleeve of bamboo covered with a hardened pitch. In

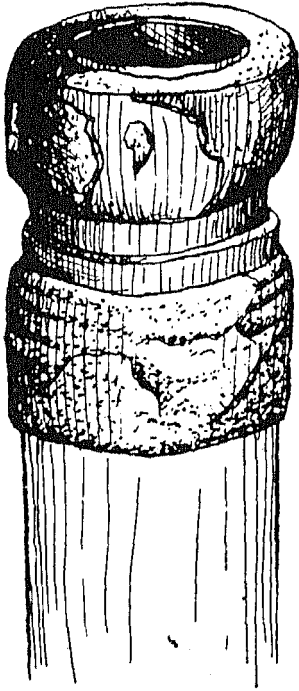
blowpipe, Th-1390, the inner bore pieces measured 53" and 33½ including a 4½" mouthpiece. The outer protective covering was made of three pieces 38", 16" and 8½" long. The last 19 inches of the inner bore was uncovered but had apparently been covered at one time by another extension of the outer covering. The joints were tightly lashed with rattan and covered with hardened pitch. The ends of the covering were similarly bound to prevent splitting. The joints were made of extremely thin lightweight yellowish cane or undetermined species of bamboo. The Negrito in the area do not have access to a good grade of bamboo with long joints such as are extensively traded about among the Negrito in Malaya. The bore diameter of the weapons ranged from 9/16 to 11/16 inches. The outer bore diameter on blowpipe Th-1930 was 1 inch and on Th-1319 1 1/4 inches.

The mouthpiece was carved from bamboo and had a crown built up of gummy pitch with a semi soft consistency similar to modeling clay.

A unique instrument found among the band was a bore cleaning rod. This has been, I believe, previously unreported among any Negrito. It consists of a 1/4 inch stick 55" in length. The head has a backward bound tassel of split rattan fibres lashed fast with rattan lacing.

The poison container was a joint of bamboo 17" × 1 1/4". The top was stoppered with a wad of leaves and contained a long thin spatula. The Tonga made use of sap from the tree, *Antiaris toxicaria*, for poisoning their darts. The hard chocolate brown sap is collected by slashing the trunk of the tree and catching the sap in a bamboo joint. The sap, originally a milky gray, turns dark and hard upon drying. It becomes very brittle but can be softened again by heating. The Tonga frequently mix this poison with cooked sap from a creeper belonging to the genus *Strychnos* and add chicken gall and bird fat to increase it's potency. The Satun band claimed they added "other items" to the poison but would not elaborate on what the "other" ingredients were.

Three dart containers were obtained from the group. These measured 16½ × 3½, and 14½ × 2½". Another was 12 inches long.



I.

- I. Ban Doan Negrito. Blowpipe mouthpiece made of wood covered with pitch. The wrapping is of pitch covered rattan.
- II. Tonga type blowpipe of the Ban Doan Negrito showing outer bore covering and mouthpiece.
- III. Tonga type blowpipe showing inner bore of two pieces joined with sleeve of bamboo. Mouthpiece stem is attached as a separate unit with a rounded wooden block for a mouthpiece.
- IV. Ban Doan Negrito poisoned dart. The tip is covered with Ipoh poison and is notched to break off in a wound.



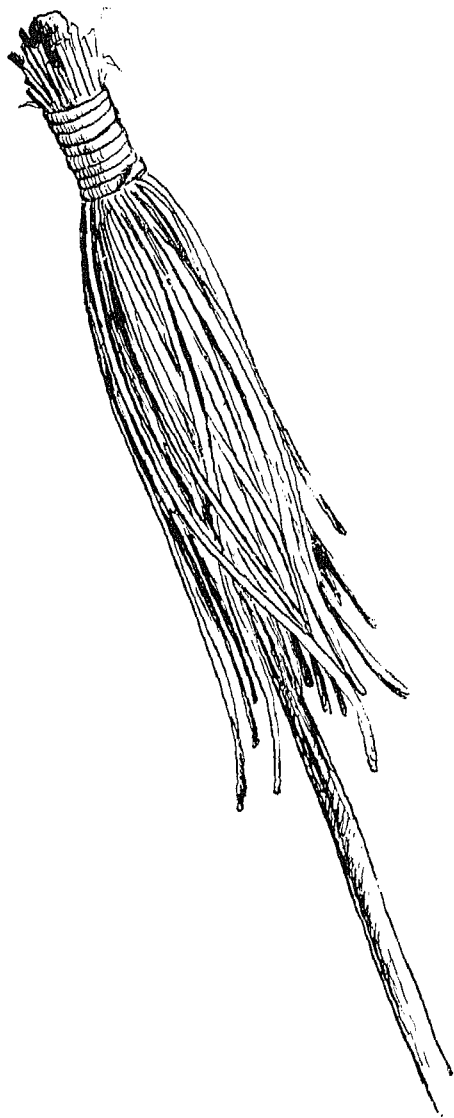
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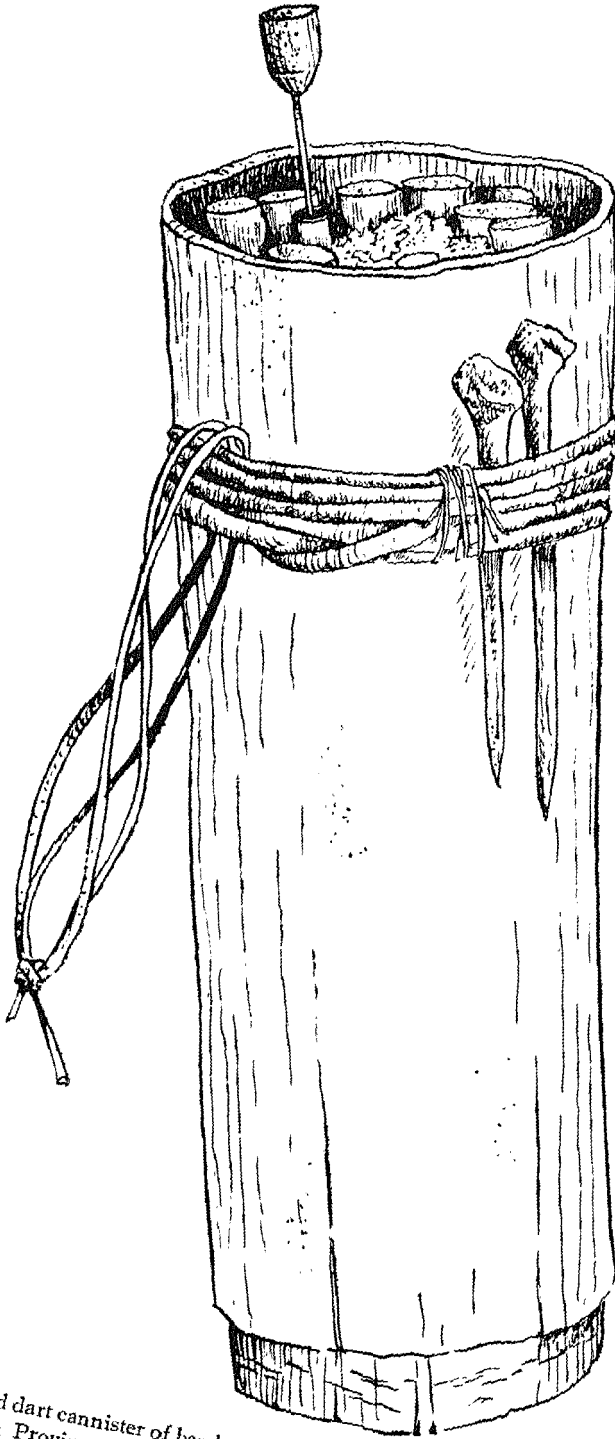
III.



IV.



Blowpipe bore cleaner rod collected among the Ban Doan Negrito in Satun Province, South Thailand.



Poisoned dart cannister of bamboo joint made by Ban Doan Negrito in Satun Province. On the lashing are two bore awls. Inside, each dart has a separate compartment made of cane.

All were made from large joints of bamboo. The first was a polished joint bound near the top with rattan lashings to which were attached a fibre cord and a piece of rag for binding the cannister around the waist. The cannisters of the Kensiu and Jahai are normally tucked into a waistband without a separate strap. The bottom of the cannister on the outside had a heavy coating of the same soft gummy material of which the blowpipe mouth pieces were built up.

Inside the larger of the cannisters were 22 individual tubes of cane, each containing one poisoned dart. These were arranged around the walls of the container. The core was packed with plant fibre flocculence probably *Caryota* or *Calamus*. This is used as an air seal behind the dart in the breech so in expelling the projectiles no air is lost. The medium sized cannister contained 17 dart tubes. This cannister was also of Bamboo from which the glazed outer coating had been scraped. Both the Tonga and the now extinct Hami made cannisters bound about the waist in which each dart was in a separate container. Other Negrito bands use small narrow cannisters without tubes. The Tonga cannisters and blowpipes are also unique in that they are without decoration. Among other Negrito, decorative patterns have important significance as attractants for game or to prevent animals from being afraid of the hunter through its magic properties. Most Negrito consider undecorated blowpipes as ineffective.

On the outside of the larger cannister were two sharpened bone awls, 5 3/4" and 4 1/4" long placed under the rattan binding. Although their utilitarian purpose was quite probably otherwise, the informant said they were used for removing splinters from his feet.

The rather heavy darts were 14" long and made of what appeared to be palm wood. 3 1/4" from the tip the darts were deeply notched so as to break off in the wounded animal. On the upper end was a conical cap of light pithy wood which was cut to fit the bore diameter. The darts are considerably heavier than the light splinter like darts made by the Kensiu from Bertam Palm rib.

The Negrito claimed not to make musical instruments although Jews Harps have been reported among the 'Tonga.

With only one informant, with whom communication and contact was limited, the accuracy of acquired information is questionable. The intelligence of the informant and his familiarity with some of the aspects of his culture could not be ascertained. His long isolation from others of his kind may have dulled his recollection of some cultural matters. The items of material culture described may be crude due to poor craftsmanship rather than being typical of the group, recognizing that all persons are not equally gifted craftsman. His lack of knowledge, i. e. regarding musical instruments, may be due to the same reason.

The last contact with Hew, Wa and Samoi was on May 24, 1964.

Note: On April 17, 1964 a Malay woodcutter from Ban Doan was approached in the forest by a powerfully built bushy haired nude Negrito man carrying a blowpipe, dart cannister and a long sword like machete. The Negrito asked in southern dialect Siamese for food and clothing. The badly frightened Malay guided him to the village where he was given a pair of old Khaki shorts. The Negrito did not know apparently how to put on trousers and was instead given an old pakoma (short wrap around sarong). He asked that food be placed upon a rock in mid stream above the village for him. This was done and the food was gone next morning. I visited Ban Doan on this particular day and found the villagers extremely excited by their jungle visitor. The Negrito did not return after the initial contact.

Ten days later an entire new band of Negrito, all nude, emerged from the forest guided by the former visitor who had acted as reconnaissance scout. This group consisted of three adult females, three adult males, one male child of approximately 11 years and one male child of 8 or 9. All asked for clothing and food and then returned to the forest. The women wore head bands of twisted grasses over closely cropped hair. The male scout, a powerfully built unusually tall Negrito, wore long bushy hair. All members of the band wore red dyed fibre neck cords called "gasai", worn to prevent illness. No earrings or bracelets were seen.

The new band soon joined the Negrito family of Ban Doan and established a joint camp with Hew acting as group leader. The new



An unusually large **bushy** headed Negrito acted as scout for his band at Tambon Tungnui, **Satun Province** and emerged from the forest with eight other Negrito. He wears a shirt given him by the Malay villagers and holds a blowpipe in his hand. Around his neck is a red dyed string worn to prevent sickness.



Two Negrito girls from the Satun Negrito band at Tambon Tungnui. Twisted plant fibres are wrapped around their foreheads. The band came from the forest to trade after having wandered for six years in the Dong Chiok Chang Forest Tract on the Thai-Malay border.

comers were uninhibited and aggressive around the village in contrast to the normal shy retiring character of Negrito. The two Negrito boys particularly delighted in grimacing at the Malay children fully aware of the fears that the villagers had of the jungle people. All the men were armed with blowpipes and poison darts. No permission could be obtained to accompany them to their camp and they advised that they would run away if any attempt was made to follow them.

The band informed us they had formerly lived near Kau Krai (where Hew's band had also originated) but had been away from contact with villages for over six years. On May 24, 1964 the group visited Ban Doan and said they were tired of eating rice and were going back into the forest to live. Apparently Hew and Wa joined the new group which was the first of their race they had seen in a decade. No Negrito has been seen in the village since their departure. Where they have gone or where from the huge forests they will again emerge, and when, no man knows.

THE ANGLO-SIAMESE SECRET CONVENTION OF 1897

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The last quarter of the nineteenth century saw Siam become the target of jealousy and rivalry between Britain and France, her territorial neighbours on the west and east. Of these two strong colonising Powers, the Siamese, in their best interests, looked to the British Government for help. As King Chulalongkorn of Siam put it, "We always rely on England as our support".² As regards the relations with France disagreement was always chronic, and periodically developed into an acute form. Doubtless Siamese procrastination and shuffling were to some extent responsible for this fact. But on the other hand, Siamese hatred and mistrust for France were due to the aggression and hectoring tone of the French Colonial Party. The difficulties over claims to territory on the left bank of the Mekong which boiled up with the passage of the Menam by the French gun-boats culminated in 1893 in a rupture of relation. It, however, brought salvation to Siam since the Siamese cession of all territory to the east of the Mekong made French possessions contiguous with the British Protectorate on the Burmese frontier. Such a situation aroused a considerable amount of mutual suspicion between England and France as regards designs upon Siam, and led to protracted pourparlers, which after some three years, resulted in the Anglo-French Declaration of 1896. Summed up briefly, this was to the effect that neither England nor France should advance their armed forces, nor acquire any special privilege or advantage within the region which roughly speaking might be termed the valley of the Menam.

This settlement, though it guaranteed the independence of Siam, gave a rather loose definition of the non-guaranteed portion of Siam, the Malay Peninsula in particular. The Foreign Office and Colonial Office both agreed that "Whoever holds the Peninsula must to a great

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2. Foreign Office Paper, hereafter cited as F.O. 422/56, Archer to Lansdowne, September 29, 1902.