

The sunbeam which enters this hole is called *kleput toh* (= the blow-pipe of the spirit).

Some of the Klemantans practise a third method to determine when the time for sowing is at hand, using a bamboo some feet in length which bears a mark at a level which is empirically determined. The bamboo is filled with water while in the vertical position. It is then tilted till it points towards a certain star, when of course some water escapes. After it has been restored to the vertical, the level of the surface of the remaining water is noted. The coincidence of this level with the mark mentioned above indicates that the time for sowing is come.

The Sea Dayaks are guided by the observation of the position of the Pleiades.

The appropriate season having been determined, it is necessary to secure good omens before the preparation of the land can be begun. A pig and a fowl having been sacrificed in the usual way, and their blood sprinkled upon the wooden figures before the house,¹ two men are sent out in a boat, and where they first see a spider-hunter they land on the bank and go through the customary procedures. The calls and appearances of various birds and of the *muntjac* are of chief importance. Some of these are good, some bad in various degrees. When a preponderance of favourable omens has been observed, the men return to the house to announce their success. They will wait two whole days if necessary to secure a favourable result. During their absence a strict *malan* or *lali* (tabu) lies upon the house; no stranger may enter it, and the people sit quietly in the house performing only the most necessary tasks. The announcement of the nature of the omens observed is made to the chief in the presence of a deeply interested throng

¹ See Chap. X.