

human being. This spirit becomes the special protector of some individual Iban, to whom in a dream he manifests himself, in the first place in human form, and announces that he will be his "Nyarong," and apparently he may or may not inform the dreamer in what form he will appear in future. On the day after such a dream the Iban wanders through the jungle looking for signs by which he may recognize his "Nyarong," and if an animal behaves in a manner at all unusual, if a startled deer stops a moment to gaze at him before bounding away, if a gibbon gambols about persistently in the trees near him, if he comes upon a bright quartz-crystal or a strangely contorted root or creeper, that animal or object is for him full of a mysterious significance and is the abode of his "Nyarong." Sometimes the "Nyarong" then assumes the form of an Iban and speaks with him, promising all kinds of help and good fortune. If this occurs the Iban usually faints away, and when he comes to himself again the "Nyarong" will have disappeared. Or, again, a man may be told in his dream that if he will go into the jungle he will meet his "Nyarong" as a wild boar. He will then of course go to seek it, and if by chance other men of his house should kill a wild boar that day he will go to them and beg for its head or buy it at a great price if need be, carry it home to his bed-place, offer it cooked rice and kill a fowl before it, smearing the blood on the head and on himself and humbly begging for pardon. Or he may leave the corpse in the jungle and sacrifice a fowl before it there. On the following night he hopes to dream of the "Nyarong" again, and perhaps he is told to take the tusks from the dead boar and that they will bring him good luck. Unless he dreams something of this sort he feels that he has been mistaken and that the boar was not really his "Nyarong."