No. 2.

JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

DECEMBER, 1878

PUBLISHED HALF-YEARLY.

SINGAPORE:
PRINTED AT THE "MISSION PRESS," BY A. H. ARDASEER.

1878.

[Price to Members, Extra copies... ...$1.00 each
To non-members ... ... 2.00 each

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CORRIGENDA.

In the second paper in this number (Malay Proverbs) the following corrections have to be made.

No.	88	for *peniajap*	read	*penjajah.*
,,	134	,, *bebulang*	,,	*belulang.*
,,	182	,, *meriap-riap*	,,	*meria-ria.*
,,	182	,, *Convolonlus raptans*	,,	*convolnulus repens.*
,,	190	,, *ber-jangkei-jangkei*	,,	*ber-jengkik-jengkik.*
,,	190	,, *chichap*	,,	*chichah.*

In the sixth paper (Perak Manuscripts) the following corrections have to be made:—

No.	183	*note* 3 for Grawfurd	read	Crawfurd.
,,	189	*line* 27 ,, truthful	,,	youthful.
,,	191	,, 28 ,, form	,,	poem.
,,	191	,, 36 ,, *kambar-allah*	,,	*kahar-allah.*
,,	191	,, 38 ,, if	,,	is.
,,	192	,, 13 ,, his	,,	how.
,,	192	,, 34 ,, shad	,,	shah.
,,	192	,, 35 ,, whom	,,	when.
,,	193	,, 4 ,, crowd	,,	craved.
,,	193	,, 5 *after* invasion	,,	of.
,,	193	,, 17 ,, these	,,	manuscripts.

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Wyneken, Mr. R;
Zemke, Mr. P;

PROCEEDINGS

ANNUAL MEETING, 13TH JANUARY.

MINUTES.

The Annual General Meeting of the Straits Branch of the Royal Asiatic Society was held at the Raffles Library at 8.30 p.m. on Monday the 13th January, 1879.

Present.

Ven. Arch. G. F. Hose, M. A.—*President.*
A. M. Skinner, Esq., Hon Secy.
The Hon. C. J. Irving, Hon. Treasurer.
E. Bieber, Esq., L. L. D.
N. B. Dennys, Esq., Ph. D.
J. Miller, Esq.
D. F. A. Hervey, Esq.
E. Koek, Esq.

and numerous members and visitors.

Mr. Geo. Mansfield is elected a member as proposed by the Council.

The Honorary Secretary reads the Council's Annual Report.

It is agreed by the Meeting that the Report be adopted and published.

The Honorary Treasurer reads the Council's Financial Report.

It is agreed by the Meeting that the Report be adopted and published.

The President then addresses the Meeting and concludes by resigning, on behalf of himself and the other members of the Council, the offices which they have discharged during the past year.

The Council then proceeds to ballot for the Officers and Council during 1879, Messrs. Dennys and Koek acting as scrutineers of the ballot.

The following Officers and Councillors are elected:—

President, Ven. Arch. G. F. Hose, M. A.
Vice-President { Penang, Hon. C. J. Irving.
Singapore, Major S. Dunlop.
Honorary Secretary, A. M. Skinner, Esq.
Honorary Treasurer, J. Miller Esq.

COUNCILLORS.

E. Bieber, Esq., L. L. D.
N. B. Dennys, Esq., Ph D.
E. Koek, Esq.
D. F. A. Hervey, Esq.
R. W. Hullett, Esq., M. A.

A vote of thanks to the Honorary Secretary for his services during the year having been put and carried, the Meeting separates.

THE COUNCIL'S ANNUAL REPORT FOR 1878.

Read at the Annual Meeting held on the 13th January, 1879.

In presenting to the Straits Asiatic Society their first Annual Report, the Council are glad of the opportunity to review briefly the steps which have been made to consolidate and extend the work of the Society, since the first General Meeting of January 21st.

It is satisfactory to record that the accession of new members has steadily continued, and at the present time the Society may congratulate itself upon numbering in all 158 Members, viz:—

The Patron (an office H. E. the Governor was pleased to accept last August.)

4 Honorary Members (the Raja of Sarawak, Messrs. Maclay, Favre and J. Perham.)

153 Ordinary Members (including the Officers and Councillors.)

In March, the Royal Asiatic Society, the parent of many branches, communicated its willingness to allow the Society to be affiliated to it in the usual manner.

Thanks to the permission accorded by the Committee of Raffles' Library and Museum to make use of the Library reading-room, no difficulty has been experienced with regard to the place of meeting. Nine "General Meetings" have taken place, and 22 Papers have been read; comprising, amongst others, original accounts of:—

"Breeding Pearls," "The Chinese in Singapore, their Triad Societies, and their Immigration to the Straits," "The Wild Tribes in the Peninsula and their Dialects," "The Proverbs of the Malays," "The Snake-eating Serpent," "The Dyak Mengap," "A Malay Nautch at Pahang," "Agriculture in the Straits," "The Metalliferous Formation of the Peninsula," "Rambau," "Pidgin English," and "Suggestions regarding a new Malay Dictionary."

The first number of the Journal (nominally for July) was actually published in September, owing to delay in the printing; and the 500 bound copies delivered have been dealt with as follows:—

Distributed to Members	... ...	160
Do.	to Councillors (extra)	12
Do.	to Contributors	12
Do.	to the Press	8
Do.	to Learned Societies	12
On sale at Singapore, Bangkok, Hongkong, and Penang		95

About 200 copies remain on hand, as well as about 100 copies of each paper unbound.

The numbers actually sold are not accurately known yet. It is believed they are not large. In the meantime, the Society has escaped from any difficulty with regard to funds through the cordial support it has met with from all classes of the community.

As yet only slight progress has been made towards the formation of a library, and none whatever towards the collection of Malay Books and MSS.; but there is at any rate some prospect of a steady growth in the number of journals and records exchanged for our own journal with kindred Societies elsewhere. For example, a complete set of the Records of the Indian Geographical Survey has been furnished to us from India (12 vols.) and a communication has been received from the President of the *Ecole des Langues Vivantes*, accompanied with three rare publications regarding

the Malay and Javanese languages. The Batavian Society of Arts and Sciences has also offered its hearty support; and in all these cases our correspondents have volunteered their assistance. It is our Society which has been sought; and this may be regarded as a recognition of the useful position it is calculated to fill in relation to other Scientific Associations.

The Council would here more particularly acknowledge the co-operation they have met with from the Foreign Consuls in Singapore, through whose aid they look to obtain a wider basis for their proceedings, and the great advantage of exchanging publications with Foreign as well as with English "learned Societies."

In addition to the General Meetings, the publication of the Society's Journals, and the formation of the Society's Library, the Council has addressed itself to certain questions of a more practical character, such as the preparation of a new map of the Peninsula, the recommendation to Government to purchase the late Mr. Logan's Philological Library, the indexing of the 12 vols. of that distinguished man's Journals of the Archipelago, the publication of a new Dictionary, and the preparation and distribution of a serviceable Vocabulary to assist in collecting the Dialects of Wild Tribes.

With regard to the new Map, and to the purchase of Mr. Logan's Philological Collection, though neither of these matters has yet been definitely settled, the Council wishes here to acknowledge the powerful support afforded by Government to the objects which this Society has been formed to promote; and it may be mentioned that one of the difficulties in the way of publishing an improved map—the want of funds—has been to a great extent removed by the Government's undertaking to distribute among the Native States 200 copies at the price of $2 each.

As to the still more serious difficulty, the want of exact information regarding the countries that form the Peninsula —most of which is still unexplored—something has already has done by the Society. The River Triang, connecting Jĕlĕbû with the main stream of the River Pahang, was descended by a traveller from S. Ujong last June, thus clearing up a large portion of the water-system of the Pahang, and incidentally explaining the hitherto mysterious connection between Jĕlei and the Nĕgri Sĕmbilan. The prosecution

of this journey was, it is believed, entirely due to the Society. Other explorations of equal consequence have been made in the interior of the Kinta District (Pêrak) by Mr. Leech, and across the watershed that separates Pahang and Kĕlantan by Mr. M. Maclay. These journeys, though executed under other influences, have been made more generally useful, and have been brought to serve our purpose, by obtaining compass bearings and itineraries of the newly explored districts for publication and record.

With regard to the question of publishing either a new or a supplementary Dictionary, a paper has recently been read before the Society, which will be found in the ensuing number of the Journal. Other communications on the subject have also been under the Council's consideration from two independent sources.

As to the forthcoming number of the Society's Journal (December 1878), the material is already in the printer's hands, and the printing of it is well advanced, and should be completed in a few weeks.

It only remains for the Council to take this opportunity of thanking the numerous contributors who have responded to their invitation; and to express their acknowledgements to the local and other journals for their ready co-operation in bringing the Society's proceedings to the notice of the public.

The Hon. Treasurer's Report.

The list of Members of the Society, handed to me for the collection of the subscriptions, included 155 names, exclusive of those of four Honorary Members; but of these, two were subsequently withdrawn as having been entered through some misapprehension, the number of the subscribing members being thus reduced to 153.

On the 31st December, the whole of the subscriptions had been paid with the exception of 16, of which four have since been paid; eight are likely to be paid shortly; and four may be considered as withdrawn.

Annexed is an abstract of the cash account of the year, from which it will be seen that the Receipts amounted to $827.50 and the payments to $517.98, the transactions resulting in a balance to the credit of the Society of $309.52. The subscriptions for 1878, to be received in 1879, amounte d to $72; but on the other hand one subscription, $6, was paid in 1878 in advance for 1879; and there were bills for 1878 outstanding at the end of the year to the amount of $41.60.

The general result is shewn by the annexed statement of Assets and Liabilities, from which it will be seen that the net balance to the credit of the Society at the close of the year was $333.92.

This appears to be as satisfactory a position as could have been anticipated, but it must be borne in mind that it results from the fact that the Society, while it has received the subscriptions for the entire year, has only issued one number of the Journal, instead of the two numbers, which it is proposed to issue yearly in future.

The cost of the publication of the number of the Journal for July did not much fall short of $400; and though the cost of the subsequent numbers is likely to be less considerable, the publication of the two numbers must be expected to absorb a very considerable proportion of the income of the Society, which does not appear likely much to exceed $900 a year.

STRAITS ASIATIC SOCIETY.

Cash account 1878.

	$ C.		$ C.
Sub'tions for 1878 ...	817 50	Publication of Journal ...	356
do. ,, 1879 ...	6	Photographs	12 50
Sale of Journal ...	4	Lithographs	6 ,,
		Printing Notices &c. ...	26 ,,
		Advertisements	10 52
		Allowance to Clerk ..	60
		Gas	7
		Postage	26 59
		Stationery	6 62
		Miscellaneous	6 75
			517 98
		Balance	309 52
	827 50		827 50

ASSETS AND LIABILITIES.

1st January, 1879.

	$ C.		$ C.
Balance Chartered Mercantile Bank	297 52	Bills outstanding Pub. of Journal (final) ...	25
Balance Cash ...	12 00		
Subscriptions 1878 outstanding ...	72	Sundries for December	16 60
		Subscription for 1879 in advance	6
			47.60
		Balance to credit ...	333.92
	$381.52		$381.52

THE PRESIDENT'S ADDRESS.

Gentlemen, if it had not been announced to you, both in the notices convening this meeting and in the public prints, that the President would address the Society this evening, I should only too gladly remain silent; being satisfied that in the two Reports to which you have just listened all that need be said of the past year has been said. For the subject, as it seems to me, of an address from the President of such a Society as this, at the end of his year of office, should be a review of the history of the Society during that year. But when I saw the exhaustive Report which the Hon. Secretary had drawn up for the Council, and which has just been presented to this meeting, I felt, like "the needy knifegrinder," that I had no story to tell. Very little remains for me to say except to congratulate the Society upon its present position. It is about a year old. I am not quite sure whether the day of the first preliminary meeting, the 4th of November 1877, or January 21st in 1878, the meeting at which Rules were made and Officers appointed, should be called the birthday of the Society: probably the latter; and in that case it has not yet quite reached its first anniversary. But the baby is alive and well. It has survived some of the dangers of infancy: it has not been smothered by kindness, nor left to perish from neglect; it has not been starved, as the Treasurer's report shews; and it has shewn itself capable of performing most of the functions which were expected of it.

We must all feel that the Report of the Council gives sufficient ground for the opinion that the Society is vigorous. Nine meetings held in the year:—twenty-two papers read:—one number of the Journal published, and a second almost ready for publication:—a library commenced:—160 members enrolled:—and last, though not least, a balance at the Bank: all these are healthy signs, and give us reason to hope that the Society is well established, and has a long and useful career before it.

Some of the papers that have been read are of very great value. I may mention as an instance Mr. Maclay's account of his long wanderings among the wild tribes of the Peninsula. He has fixed with a precision which only personal investigation on the spot could secure, both the *habitat* of each division of these scattered tribes, and the relation in which they stand to one another, and to other races. Every one who reads his most interesting paper must, I think, come to the same conclusions as Mr. Maclay himself, that, though

In Dyak life the sense of the invisible is constantly present and active. Spirits and goblins are to them as real as themselves. And this is specially true of these ceremonial feasts. In the feasts for the dead the spirits of Hades are invoked; in those connected with farming Pulang Gana, who is supposed to reside somewhere under the ground, is called upon; and in the Head-feast it is Singalang Burong who is invoked to be present. He may be described as the Mars of Sea Dyak mythology, and is put far away above the skies. But the invocation is not made by the human performer in the manner of a prayer direct to this great being; it takes the form of a story setting forth how the mythical hero Kling or Klieng made a Head-feast and fetched Singalang Burong to it. This Kling about whom there are many fables is a spirit, and is supposed to live somewhere or other not far from mankind, and to be able to confer benefits upon them. The Dyak performer or performers then, as they walk up and down the long verandah of the house singing the Mengap, in reality describe Kling's Gawè Pala, and how Singalang Burong was invited and came. In thought the Dyaks identify themselves with Kling, and the resultant signification is that the recitation of this story is an invocation to Singalang Burong, who is supposed to come not to Kling's house only, but to the actual Dyak house where the feast is celebrated; and he is received by a particular ceremony, and is offered food or sacrifice.

The performer begins by describing how the people in Kling's house contemplate the heavens in their various characters:—

"They see to the end of heaven like a well-joined box."

"They see the speckled evening clouds like a menaga jar 'in fullness of beauty."

"They see the sun already descending to the twinkling 'expanse of ocean."

They see "the threatening clouds like an expanse of black cloth;" "the brightly shining moon"; "the stars and milky way;" and then the house with its inmates, the "crowned young men"; and "hiding women" in high glee, and grave old men sitting on the verandah—all preparing for high festival. The women are described decorating the house with native cloths; one is compared to a dove, another to an argus pheasant, another to a minah bird—all laughing with pleasure. All the ancient Dyak chiefs and Malay

chiefs are called upon in the song to attend, and even the spirits in Hades; and last of all Singalang Burong. To him henceforward the song is almost entirely confined.

We must suppose the scene to be laid in Kling's house. Kumang, Kling's wife, the ideal of Dyak feminine beauty, comes out of the room and sits down on the verandah beside her husband, and complains that the festival preparations make slow progress. She declares she has no comfort either in standing, sitting or lying down on account of this slackness; and by way of rousing her spouse to activity, says the festival preparations had better be put a stop to altogether. But Kling will never have it said that he began but could not finish.

Indah keba aku nunggu,
Nda kala aku pulai lebu,
Makau benong tajau bujang.

Indah keba aku ngaiyau,
Nda kala aku pulai sabau,
Makau slabit ladong penyariang.

Indah keba aku meti,
Nda kala aku nda mai,
Bulih kalimpai babi blang.

Indah keba aku manjok,
Nda kala aku pulai luchok,
Bulih sa-langgai ruai lalang.

Kitè bisi tegar nda besampiar untak tulang.
Kitè bisi laju ari peluru leka bangkong,
Kitè bisi lasit ari sumpit betibong punggang,
Sampurè nya kitè asoh betuboh ngambi ngabang.

"When I have gone to fine people,
"Never did I return empty handed
"Bringing jars with me.

"When I have gone on the war-path,
"Never did I return unsuccessful
"Bringing a basketful of heads.

"When I have gone to lay pig-traps,
"Never did I return without
"Obtaining a boar's tusk.

"When I have set bird snares,
"Never did I return unfruitful
"Getting an argus pheasant.

"We have a strong one, the marrow of whose bones never wastes.
"We have one swifter than a bullet of molten lead.
"We have one more piercing than the sumpitan with ringed endings.
"Sampurè we will order to gather companions and fetch the guests to the feast."

So Sampurè is ordered to fetch Singalang Burong who lives on the top of a hill called "Sandong Tenyalang." But Sampurè begs to be excused on account of illness; upon which *Kasulai* (the moth) and *Laiang* (the swallow) offer themselves for the work, with much boasting of their activity and swiftness. With one bound they can clear the space between the earth and the "clouds crossing the skies." So they speed on their way. Midway to the skies they come to the house of "Ini Manang," (Grandmother Doctor) who asks the meaning of their hurried arrival covered with dirt and perspiration. "Who is sick of the fever? Who is at the point of death? I have no time to go down to doctor them."

Agi lelak aku uchu
Baru pulai ari tuchong langgong Sanyandang
Di-injau Umang
Betebang batang pisang raia.

"I am still weary, O grandchild,
"Am just come back from plain-topped Sanyandang;
"Having been borrowed by Umang
"To cut down the grand plantain tree."*

They answer that they are not come to ask her to exercise her medical skill, but simply to inquire how far it is to the country of Salulut Antu Ribut, (the spirit of the winds.) Ini Manang joking gives them this mystifying direction. "If you start early in the dark morning you will be a night on the way. If you start this evening you will get there at once." Whether this reply helped them or not they get to their destination at last; and the Wind Spirit accosts them.

Nama siduai agi bepetang, agi malam?
Bangat bepagi belam-lam?
Dini bala bisi ngunja menoa?
Dini antu ti begugu nda jena baka?

"Why come you while it is still dark, still night?
"So very early in the dawn of morning?
"Where is there a hostile army invading the country?
"Where are there thundering spirits in countless numbers?"

* This refers to a particular performance of the Dyak Manangs, i. e. Medicine men.

They assure her they bring no evil tidings; and they tell her they have been sent to fetch Singalang Burong, and desire her assistance in the matter. Here I may give a specimen of the verbosity of these recitations. Kasulai and Laiang wish to borrow Antu Ribut to,

Nyingkau Lang Tabunau
Ka Turau baroh remang.
Nempalong Singalang Burong
Di tuchong Sandong Tenyalang.
Nyeru aki Menaul Jugu
Ka munggu Nempurong Balang
Nanya ka Aki Lang Rimba
Ka Lembaba langit Lemengang.
Mesan ka aki Lang Buban
Di dan Kara Kijang.

"Reach up to Lang Tabunau
"At Turau below the clouds.
"Strike out to Singalang Burong.
"On the top of Sandong Tenyalang.
"Call to grandfather Menaul Jugu
"On Nempurong Balang hill.
"Ask for grandfather Lang Rimba
"At Lembaba in the mysterious heavens.
"Send for grandfather Lang Buban
"On the branch of the Kara Kijang."

These five beings described as living at five different places all refer to Singalang Burong, who is thus called by many names in order to magnify his greatness, to lengthen the story and fill up time. This is a general feature of all "Mengap." But to go on with the story: Kasulai and Laiang desire Antu Ribut to take the message on because they would not be able to get through "pintu langit" (the door of heaven), whereas she, being wind, would have no difficulty. She could get through the smallest of cracks. At first she objects on the plea of being busy. "She is busy blowing through the steep valleys cut out like boats, blowing the leaves and scattering the dust." However at length they prevail upon her, they return and she goes forward: but first she goes up a high tree where she changes her form, drops her personality as a spirit, and becomes natural wind. Upon this everywhere throughout the jungle there arises the sound of mighty rushing wind "like the thunder of a moon-mad waterfall." Everywhere is the sound of driving wind and of falling leaves. She blows in all quarters.

Muput ka langit ngilah bulau
Muput ka ili ngilah Suntun.
Muput ka dalam ai ngilah kurangan,

Muput ka tanah ngilah sabaian,
Muput ka langit ntilang remang,
Nyelipak remang rarat,
Baka singkap krang kapaiyang,
Nyelepak pintu remang burak,
Baka pantak peti bejuang,
Menselit pintu langit,
Baka tambit peti tetukang.
Nelian lobang ujan
Teman gren laja pematang.
Mampul lobang guntor
Ti mupur inggar betinggang.
Nyelapat lobang kilat
Jampat nyelambai petang.

The above describes how Antu Ribut blew everywhere,

" She blows to heavenward beyond the moon.
" She blows to seaward beyond the Cocoanut isle.
" She blows in the waters beyond the pebbly bottom.
" She blows to earthward beyond Hades.
" She blows to the skies below the clouds.
" She creeps between the drifting clouds,
" Which are like pieces of sliced kapaiyang.†
" She pushes through the door of the white flocked clouds,
" Marked as with nails of a cross-beamed box.
" She edges her passage through the door of heaven,
" Closed up like a box with opening cover.
" She slips through the rain holes,
" No bigger than the size of a sumpitan arrow.
" She enters the openings of the thunders,
" With roarings loud rushing one upon another.
" She shoots through the way of the lightning
" Which swiftly darts at night."

And moreover she blows upon all the fruit trees in succession making them to bear unwonted fruit. And so with sounds of thunder and tempest she speeds on her errand to the farthest heaven.

Now amongst Singalang Burong's slaves is a certain Bujang Pedang (Young Sword) who happens to be clearing and weeding the "*sebang*" bushes as Antu Ribut passes, and he is utterly astounded at the noise. He looks heavenward and earthward and seaward but can see nothing to account for it. On comes the tempest; he is confounded, loses heart and runs away, leaving half his things behind him. He falls against the stumps and the buttresses of the trees and against the logs in the way, and comes tumbling, trembling, and bruised to the house of his mistress.

Sudan Berinjan Bungkong
Dara Tiong Menyelong,

† A kind of fruit.

which is the poetical name of Singalang Burong's wife. He falls down exhausted on the verandah and faints away. His mistress laments over her faithful slave; but after a time he revives, and they ask him what frightened him so dreadfully, suggesting it may have been the rush of the flood tide, or the waves of the sea. No, he says, he has fought with enemies at sea, and striven with waves, but never heard anything so awesome before. Singalang Burong himself now appears on the scene, and being at a loss to account for the fright simply calls Bujang Pedang a liar, and a prating coward. Whilst they are engaged in discussion Antu Ribut arrives, and striking violently against the house shakes it to its foundations. Bujang Pedang recognizes the sound and tells them it was that he heard under the "*sebang*" bushes. The trees of the jungle bend to the tempest, cocoanut and sago trees are broken in two, pinang trees fall, and various fruit trees die by the stroke of the wind; but it makes other fruit trees suddenly put forth abundant fruit.

Muput Antu Ribut unggai badu badu.
Mangka ka buah unggai leju leju.

"The Wind Spirit blows and will not cease, cease,
"Strikes against the fruit trees and will not weary, weary."

Everybody becomes suddenly cold and great consternation prevails. Singalang Burong himself is roused, and demands in loud and angry tones who has broken any "*pemali*" (taboo), and so brought a plague of wind and rain upon the country. He declares he will sell them, or fight them, or punish them whoever they may be. He then resorts to certain charms to charm away the evil, such as burning some tuba root and other things. In the meantime Antu Ribut herself goes up to the house, but at the top of the ladder she stops short. She is afraid of Singalang Burong whom she sees in full war-costume, with arms complete and his war-charms tied round his waist; and going down the ladder again she goes round to the back of the house, and slips through the window in the roof into the room where Singalang Burong's wife sits at her weaving. Suddenly all her weaving materials are seen flying in all directions, she herself is frightened and takes refuge behind a post; but when she has recovered her presence of mind and collected her scattered articles, it dawns upon her (how does not appear) that this Wind is a messenger from the lower world, bringing an announcement that "men are killing the white spotted pig." Now she entertains Antu Ribut in the style of a great chief, and calls to her husband; but he heeds not,

Nda nyaut sa-leka mukut.
Nda nimbas sa-leka bras.

" Does not answer a grain of bran,
" Does not reply a grain of rice,"

(that is to the extent of a grain, &c.) The lady is displeased and declares she would rather be divorced from him than be treated in that way. This brings Singalang Burong into the room which is described as

Bilik baik baka tasik ledong lelinang.

"A room rich like the wide expanse of glistening sea."

It appears that Antu Ribut does not speak and tell the purport of her message, for they still have to find it out for themselves, which they do by taking a "*tropong*," * (telescope) to see what is going on in the lower regions. They see the festival preparations there, the drums and gongs, and thus they understand that they are invited to the feast.

Before Singalang Burong can start he must call from the jungle his sons-in-law, who are the sacred birds which the Dyaks use as omens. These are considered both as spirits and as actual birds, for they speak like men and fly like birds. Here will be observed the reason why the festival is called Gawè Burong (Bird feast). Singalang Burong the war-spirit is also the chief of the omen birds. The hawk with brown body and white head and breast, very common in this country, is supposed to be a kind of outward personification of him, and probably the king of birds in Dyak estimation. The story of the feast centres in him and the inferior birds who all come to it; hence the title Gawè Burong. To call these feathered sons-in-law of Singalang Burong together the big old gong of the ancients is beaten, at the sound of which all the birds immediately repair to the house of their father-in-law, where they are told that Antu Ribut has brought an invitation to a feast in the lower world. So they all get ready and are about to start, when it comes out that Dara Inchin Temaga, one of Singalang Burongs' daughters and the wife of the bird Katupong, refuses to go with them. On being questioned why she refuses, she declares that unless she obtains a certain precious ornament she will remain at home. She is afraid that at the feast she will appear less splendidly attired than the ladies Kumang, and Lulong, and Indai Abang.

* This must be a later addition to the story.

Aku unggai alah bandong laban Lulong siduai Kumang.
Aku unggai alah telah laban Kalinah ti disebut Indai Abang.

"I wont be beaten compared with Lulong and Kumang.
"I wont be less spoken of than Kalinah who is called Indai Abang."

This precious ornament is variously described as a "lump of gold," a "lump of silver" and compared in the way of praise to various jungle fruits, A great consultation is held and inquiries made as to where this may be found. The old men are asked and they know not. The King of the Sea gives a like answer, neither do the birds above mentioned know where it is to be obtained. At length the grandfather of the bird Katupong recollects that he has seen it "afar off" in Nising's house. Nising is the grandfather of the Burong Malam* (night bird,) All the sons-in-law set out at once for Nising's house. Arriving there they approach warily and listen clandestinely to what is going on inside; and they hear Nising's wife trying to sing a child to sleep. She carries it up and down the house, points out the fowls and pigs, &c. yet the child refuses to stop crying much to the mother's anger. "How can I but cry," the child says, "I have had a bad dream, wherein I thought I was bitten by a snake which struck me in the side, and I was cut through below the heart." "If so," answers the mother, "it signifies your life will not be a long one."

"Soon will your neck be stuck in the mud bank.

"Soon will your head be inclosed in *rotan-sega*.

"Soon will your mouth eat the cotton threads. †

"For this shadows forth that you are to be the spouse of Beragai's‡ spear;" and much more in the same strain, but I will return to this again. After hearing this singing they go up into the house and make their request. Nising refuses to give them any of the ornaments, upon which they resort to stratagem. They get him to drink "*tuak*" until he becomes insensible when they snatch this precious jewel from his turban. Soon after Nising recovers, and finding out what has been done he blusters and strikes about wishing to kill right and left; but at length they pacify him telling him the precious ornament is wanted to take to a Gawè in the lower world, upon which he assents to their taking it away,

* This is not a bird at all, but an insect which is often heard at night, and being used as an omen comes under the designation "Burong" as do also the deer and other creatures besides birds.

† This refers to cotton which in the feast is tied round the head.

‡ The name of a bird.

saying that he has many more where that came from. They start off homewards and come to their waiting father-in-law and deliver the "precious jewel" into the hands of his daughter, Dara Inchin Temaga.

Now this ornament, on account of which so much trouble and delay is undergone, is nothing else than a *human head*, either a mass of putrifying flesh, or a blackened charred skull. The high price and value of this ghastly trophy in Dyak estimation is marked by the many epithets which describe it, the trouble of obtaining it, and the being for whom it was sought, no less a person that the daughter of the great Singalang Burong. It shows how a Dyak woman of quality esteems the possession of it. This is that which shall make Dara Inchin more splendidly attired than her compeers Lulong and Kumang, themselves the ideal of Dyak feminine beauty. And moreover the story is a distinct assertion of that which has been often said, viz, that the women are at the bottom, the prime movers of head-taking in many instances; and how should they not be with the example of this story before them?

The meaning and application of the woman singing a child to sleep in Nising's house is the imprecation of a fearful curse on their enemies. The child which is carried up and down the house is simply metaphorical for a human head, which in the Gawè is carried about the house, and through it the curse of death is invoked upon its surviving associates. In the words I have quoted above their life is prayed to be short, their necks to rot in the mud, their mouths to be triumphed over and mocked, and their heads to be hung up in the conquerors' houses as trophies of victory. And this is but a very small part of the whole curse. It is this part of the song which is listened to with the greatest keenness and enjoyment, especially by the young who crowd round the performer at this part.

With this "ornament" in possession Singalang Burong and his followers set out for the lower world. On the way they pass through several mythical countries the names of which are given, and come to "*pintu langit*", of which "Grandmother Doctor" is the guardian, and see no way of getting through, it is so tight and firmly shut. The young men try their strength and the edge of their weapons to force a passage through, but to no purpose. In the midst of the noise the old "grandmother" herself appears and chides

her grandchildren for their unseemly conduct. She then with a turn of a porcupine quill opens the door and they pass through. Downward they go until they come to a certain projecting rock somewhere in the lower skies where they rest a while. Dara Inchin Temaga in wandering about sees the human world, the land and sea and the islands; upon which she describes the mouths of the various rivers of Sarawak.

The following may be given as specimens:—

Utè ti ludas ludas,
Nya nonga Tebas;
Ndor kitè rari ka bias,
glombang nyadi.

Utè ti renjong renjong,
Nya pulau Burong,
Massin di tigong
kapal api.

Utè ti ganjar ganjar,
Nya nonga Lajar,
Di pandang pijar.
mata ari mati.

Utè ti linga linga,
Nya nonga Kalaka,
Menoa Malana
ti maio bini.

Which may be rendered as follows:

"That which is like a widening expanse
"Is the mouth of Tebas; (Moratebas)
"Whither we run to escape the pattering waves.

"That which is high peaked,
"Is the island of Burong;
"Ever being passed by the fire ships.

"That which glistens white
"Is the mouth of the Lajar, Saribu,
"Lit up by the setting sun

"That which heaves and rolls,
"Is the mouth of Kalaka;
"The country of Malana with many wives."

Sooon after this they come to the path which leads them to the house of Kling. As the whole of the performance is directed to the fetching and coming of Singalang Burong, naturally great effects follow upon his arrival, and such are described. As soon as he enters the house the paddy chests suddenly become filled, and any holes in wall or roof close themselves up, for he brings with him no lack of medicines and charms. His power over the sick and old is miraculous. "Old men having spoken with grandfather Lang become young again:—The dumb begin to stammer out speech. The blind see, the lame walk limpingly. Women with child are delivered of children as big as frogs." At a certain point the performer goes to the doorway of the house, and pretends to receive him with great honour, waving the sacrificial fowl over him. Singalang Burong is said to have the white hair of old age, but the face of a youth.

Now follows the closing scene of the ceremony called "*bedenjang*." The perfomer goes along the house beginning with the head man, touches each person in it, and pronounces an invocation upon him. In this he is supposed to personate Singalang Burong and his sons-in-law, who are believed to be the real actors. Singalang Burong himself "*nenjangs*" the headmen, and his sons-in-law the birds bless the rest. The touch of the human performer and the accompanying invocation are thought to effect a communication between these bird spirits from the skies, and each individual being. The great bird-chief and his dependents come from above to give men their charms and their blessings. Upon the men the performer invokes physical strength and bravery in war; and upon the women luck with paddy, cleverness in Dyak feminine accomplisments, and beauty in form and complexion.

This ceremony being over, the women go to Singalang Burong (in the house of Kling according to the Mengap) with "*tuak*" and make him drunk. When in a state of insensibility his turban drops off, and out of it falls the head which was procured as above related. Its appearance creates a great stir in the house, and Lulong and Kumang come out of the room and take it. After leaving charms and medicines behind him and asking for things in return, Singalang Burong and his company go back to the skies.

At the feast they make certain erections at regular intervals along the verandah of the house called "*pandong*" on which are hung their war-charms, and swords and spears, &c.

In singing the performer goes round these and along the "*ruai*." The recitation takes a whole night to complete; it begins about 6 p. m. in the evening and ends about 9 or 10 a. m. in the morning. The killing of a pig and examining the liver is the last act of the ceremony.

In Balau Dyak the word "Mengap" is equivalent to "Singing" or reciting in any distinctive tone, and is applied to Dyak song or Christian worship: but in Saribus dialect it is applied to certain kinds of ceremonial songs only.

MALAY PROVERBS.

BY W. E. MAXWELL.

Continued from page 98.

61. *Diludah naik ka langit, timpa ka muka sendiri juga.*

To spit in the air and get it back in one's own face.

To speak evil of his own family or relations is an injury which recoils upon the speaker himself. "To wash one's dirty linen in public."

62. *Dimana semût mati kalau tidak dalam gula?*

Where is it that ants die if not in sugar?

Ruin is commonly the result when everything is abandoned for the sake of pleasure.

The justness of the illustration will be apparent to every one who has lived in the East. How to keep sugar free from ants is one of the problems that puzzles every Anglo-Indian.

63. *Deri jauh orang angkat telunjuk, kalau dekat dia angkat mata.*

From afar men point the finger at him; if he is close by they make grimaces (*lit.* lift the eyes).

A man who has disgraced himself, and who is an object of contempt to his neighbours.

64. *Dimintu kapada yang ada.*
Berkaul pada Kramat.
Merajuk pada yang kasih.

Ask from one who has something to bestow.

Make vows at a shrine.

Sulk with some one who is fond of you.

There is a refined cynicism about this piece of wisdom, hardly to be expected from Perak Malays, from whom nevertheless I got it. The third line which recommends a display of temper being reserved for those who love us best is especially admirable. The idea of the whole is "apply where you are most likely to succeed."

65. *Retak menanti pechah.*

The cracked will break.

Ready to part company at any moment, and waiting only for a decent excuse. Said of two companions, or of a chief and adherent, one of whom wants to break with the other, and only awaits an opportunity.

66. *Ringan tulang, brat prut.*

Light bones, full stomach.

The active man will always have enough to eat.

Ringan tulang signifies energy, activity.

67. *Ringan sama menjinjing, brat sama memikul.*

Alike to carry (in the hand) light burdens: alike to shoulder heavy loads.

To share together whatever befalls, whether good or evil fortune. To stand or fall together. Used in allusion to the treatment of children of one family, who ought to be treated with impartiality by their parents. One should not have all the light loads, and another all the heavy ones.

68. *Rumah sudah, pahat berbunyi.*

The sound of the chisel is heard after the house is completed.

Means: the re-opening of a matter which ought to be considered finally settled. To start an objection too late.

69. *Seperti ayam patok anaknia.*

As a hen pecks her chickens.

A rule to decide the degree of punishment allowable in Malay nurseries. Maternal correction should not be too severe. The hen does not kill her chickens outright, but merely gives an occasional peck to those which misbehave.

70. *Seperti kain didalam lipat.*

Like a "*sarong*" not yet unfolded.

Bright and fresh in its even folds, with its clean, new smell, attractive colours, etc. A simile applied to a young girl, a bride, etc.

71. *Seperti ambun di hujong rumput.*

Like the dew on a blade of grass.

When the sun is up the dew-drop falls from the leaf to the ground (*kumbang panas gugor ka bumi*): the Malays use the illustration familiarly in speaking of that kind of love which comes from the mouth, but not from the heart, and which melts away on the appearance of adversity.

72. *Seperti ponggok merindu bulan.*

"As the owl sighs longingly to the moon."

A figure often used by Malays in describing the longing of a lover for his mistress. It recalls a line in Gray's Elegy:

"The moping owl doth to the moon complain."

73. *Seperti kwang mekik dipuchuk gunong.*

"Like the argus-pheasant calling on the mountain-peak."

Another poetical simile for a complaining lover. Here he is compared to a lonely bird sounding its note far from all companions.

74. *Seperti api makan sekam.*

Smouldering like burning chaff.

Nursing resentment, though shewing no outward signs of heat or passion.

Paddy chaff when burned does not blaze, but a large heap, if ignited, will smoulder away slowly till the whole is reduced to ashes.

75. *Seperti kaduk kena ayer tahi.*

Like the *kaduk* plant when manured.

The plant alluded to grows like a weed and requires no cultivation. The meaning intended to be conveyed is exactly that of the English proverb. "Ill weeds grow apace."

76. *Seperti talam dua muka.*

Like a tray which has two faces.

A simile applied to a false friend.

77. *Seperti tulis diatas ayer.*

Like writing on water.

An act by which no impression is made.

78. *Seperti kra kena belachan.*

Like a monkey smeared with *belachan.*

Belachan is a favourite condiment among Malays, of which it is enough to say that shrimps and small fish dried in the sun and pounded in a mortar are the principal ingredient. Monkeys have a peculiar horror of its very strong smell. The Malay phrase here given is applied to any wild or extravagant conduct, which seems as absurd as the antics of a monkey frantically endeavouring to get the *belachan* off his paws.

79. *Seperti burong gagak pulang ka benua.*

As the crow returns to his country.

To go back as one came, no richer no poorer. When the crows imigrate, as the Malays say they do, they fly back as they came (*itam pergi itam balik*), taking nothing from the country where they have sojourned so long.

80. *Seperti anjing kapala busok.*

Like a dog with a sore head.

A contemptuous expression applied to an outcast without friends, shelter, food or money.

81. *Seperti gergaji dua mata.*

Like a saw with a double edge.

Which cuts both ways (*tarik makan sorong makan,*) as it is drawn up or down. See No. 76.

82. *Seperti yu kiya-kiya.*

Like the shark of the kind called *kiya-kiya.*

A person with a character for sponging shamelessly on his neighbours.

83. *Seperti ular kena palu.*

Like a snake which has received a blow.

Used in speaking of a lazy, dilatory person. The Malays compare the slow, listless motions of a man who unwillingly gets up to perform some duty on which he is sent, to the contortions of a wounded snake. The verb *menggliat* signifies to writhe as a wounded reptile, or to turn and twist as a man yawning and stretching.

The Perak version of the proverb is '*Ngyliong bagei ular di pukul.*"

'*Ngyliong*=*menggliong*=*menggliat.*

84. *Seperti tabuan di dalam tukil.*

Like a swarm of bees.

The mumbling or muttering of a person who speaks incoherently is here compared with the buzzing of bees in a cluster.

85. *Siapa makan chabie iyalah berasa pedas.*

He who eats chilies will burn his mouth.

Everyone must be ready to bear the consequences of his own act.

86. *Sebab mulut badan binasa.*

It is by the mouth that the body is ruined.

A single word at a critical time may make or mar a man's fortune.

Sa'patah chakap terhutang, sa'patah chakap me-lepas-kan hutang.

87. *Sudahludah lalu di jilat.*

Licked up after having been ejected from the mouth.

Said of a donor, who repents of his generosity and asks for his gift back again; or of a Mohamedan husband who after divorcing his wife would like to take her back.

88. "*Seperti peniajap berpaling handak ilir.*"

Like a boat starting down-stream and turning (as it leaves the bank.)

A Malay beauty dressed and decked out on the occasion of a festival is compared to a boat equipped for a voyage, at the moment when she heads round to the current.

89. *Seperti isi dengan kuku.*

Like the quick and the nail.

A figure to express the closest degree of friendship. As inseparable as the nail (of a man's finger) and the flesh underneath it.

90. *Sa'manis-manis gula ada pasir didalamnia, dan sa'-pahit pahit mambu ada klatnia menjadi ubat.*

However sweet sugar may be, there is always some sand in it, and however bitter the *mambu* may be, its astringent qualities are useful in medicine.

Nothing is altogether good or bad. The leaves of the *mambu* are a native remedy in cases of small-pox. A bunch of them is tied over the door of the house where the sick person lies. When the disease is in its last stage, the leaves are bruised on a stone with rice, and the paste so procured is applied to the surface of the skin to allay irritation.

91. *Seperti belut pulang ka lumpur.*

Like the eel which goes back to the mud.

The return of a person to his own country or house after having been abroad to seek his fortune. The next proverb has a similar meaning.

92. *Seperti ikan pulang ka lubok.*

Like the fish which returns to the pool.

93. *Seperti tetegok di rumah tinggal.*

Like the night-jar at a deserted house.

The *tegok* or *tetegok* is a bird, common in the Malay Peninsula, whose habits are nocturnal and solitary. It has a peculiar, liquid, monotonous call. The phrase is used to signify the solitude and loneliness of a stranger (*orang dagang*) in a Malay kampong.

94. *Semut di pijak ta'mati, gajah harung berkalapangan.*

Without killing the ants on which he treads, the elephant passes by making a wide passage through the jungle.

Said of a person who is particular in his conduct regarding certain observances, ignoring the fact that his open breach of others is patent to everyone.

95. *Seperti anak ayam kahilangan ibunia.*

"Like a chicken which has lost its mother."

Description of a state of mental confusion and anxiety.

96. *Sedap dahulu sakit kemdian.*

"Pleasant at first but followed by pain."

Indulgence in vicious pleasure results in grief and sorrow in the end, "a sugarcane is sweet," say the Malays, "as long as the stem lasts, but when you get to the top (puchuk) you will find it insipid!"

97. *Seperti rusa kena tambat.*

Like a deer tethered to a post.

Stupid and helpless. A domestic animal under the same circumstances would be quite at home, but the deer tied up is out of its element.

98. *Seperti anjing beruleh bangkei.*

Like a dog which has found a dead animal.

Applied to persons who want to keep for themselves something which has fallen in their way, and who grudge others a share, (as dogs growl and snap at each other over a carcase.)

99 *Seperti gajah masok kampong.*

Like an elephant's incursion into a village.

Refers to the damage done to the crops and gardens of villagers by the arrival of a troop of persons, e. g. the followers of some raja on his travels. Everything eatable is carried off, and the peasant compares the raid to the havoc caused by wild elephants.

100. *Seperti penyapu di ikat benang sutra.*

Like a broom bound with silk thread.

A contemptuous expression for a common person dressed more finely than becomes his position. The broom is the most base of all domestic utensils among Malays, and this adds bitterness to the comparison.

101. *Seperti lemukut di tepi gantang.*

Like the rice-dust (broken grains of rice) on the sides of the measure.

Something of which the presence or absence is equally inappreciable. *masok pun ta'penoh, terbit pun ta'luah.* The fifth wheel to the coach.

102. *Seperti sayur dengan rambut.*

Like vegetables (compared) with hair.

The difference between an undertaking which promises a reasonable prospect of support and one which does not.

103. *Sayangkan kain buangkan baju.*

Out of concern for the *Sarong*, to throw away the jacket.

A second line, which is sometimes added,

Sayangkan lain buangkan aku.

(if you are fond of another, cast me off,) explains the application.

The proverb refers to the dilemma in which a Malay husband is placed, when he proposes to take a second wife, and finds that each lady wishes to be the sole object of his affections.

104. *Sapuloh jong masok pun anjing ber-chawat ekor juga.*

Ten junks may come in, but the dogs still tuck their tails between their legs.

Ruler may succeed ruler, or other important changes in the government of a country may take place, but the condition of the lower classes will remain the same.

This proverb is to be found in Klinkert's collection and in Favre's dictionary, but the former gives no explanation and that given by Favre is hardly satisfactory. It is best exemplified by another Malay saying, "*Siapa jadi raja pun tangan aku ka dahi juga.*"

"Whoever may be *raja* my hand goes up to my frehead all the same (in allusion to the mode of saluting)."

"*The arrival of ten junks even*," here used metaphorically for any important or astonishing event, is rather a characteristic figure; in Malay villages on the coasts of the Peninsula there are few events in the quiet lives of the people so important as the arrival of the periodical trading boats.

105. *Sudah ter-lalu hilir malam apa handak dikatakan lagi.*

(The *prahu*) has gone too far down-stream in the night; what more is to be said?

To have overshot the mark or to have done more than was intended and to repent when too late.

In travelling in boats on the rapid rivers of the Peninsula, if the polers, on the way upstream, go past their destination in the darkness, it matters very little, because the boat can come down again with the stream; but it is otherwise if the mistake is made when descending a river, and to go back involves a laborious journey against the current.

106. *Sesat di hujung jalan balik kapangkal jalan.*

If you miss your way go back to the beginning of the road.

If a thing is not likely to succeed it is best to commence *de novo*.

107. *Sirih naik junjong patah.*

As the sirih vine is growing up the prop breaks.

Said of the ruin or misfortune which befalls a family, when its support is suddenly removed by death or otherwise.

108. *Seperti janda bulum berlaki.*

Like a widow who has not been married.

109. *Seperti gadis sudah berlaki.*

Like a maiden who has been married.

Compare the following lines from a Malay poem, of which it is enough to explain that earrings *subang* are among the Malays the token of virginity:—

Sungguh bersubang tidak berdarah
Bagei mumbang di tebuk tupei.

110. *Sudah ter-kachak-kan benang arang hitamlah tapak.*

After having trodden on a charcoal line, the soles of the feet are of course black.

Said of a person who wilfully breaks a well known regulation and whose guilt is therefore clear.

The charcoal thread mentioned is the black line used by carpenters in marking timber for sawing.

111. *Sesak ber-undor-undor lari ta'malu menghambat ta'lugu.*

To retreat when hard-pressed, not ashamed to fly and not satisfied when pursuing.

A maxim illustrating Malay tactics in war or piracy. Malay warfare is generally a series of desultory attacks and retreats. Confronted by a superior force the attacking party does not disdain a retrogade movement, and when it is his turn to pursue he does not follow up his advantage.

112. *Seperti kumbang putus tali.*

Like a cockchafer whose string has broken.

Said of a person who has recovered his freedom.

Kumbang is the carpenter-bee, which Malay children spin, by means of a tread (tied to one of the insect's legs), to amuse themselves with the buzzing sound which it makes.

113. *Seperti bujuk lepas dari bubu.*

Like a fish (of the kind called *Bujuk*) which has escaped from the trap.

This proverb has much the same meaning as the last.

Bujuk, is a fresh water fish found in muddy places. *Bubu*, is a fish-trap made of split bamboo tied with rattan. It has a circular opening which narrows as the end of the passage is reached, and is constructed on the same principle as the eel-pot or lobster-pot. One of the highest mountains in Perak is called *Bubu*. It is supposed to be the fish-trap of a mythological personage named *Sang Kalembai*, and the rocks in the bed of the Perak river at Pachat are pointed out as his *Sawar*. (stakes which are put down to obstruct a stream and thus to force the fish to take the opening which leads to the trap.)

114. *Seperti ayam kuwis pagi makan pagi kuwis petang makan petang.*

Like a hen, what it scratches up in the morning it eats in the morning, and what it scratches up in the evening it eats in the evening.

A Malay peasant will use this phrase in speaking of his own means of livelihood, if he wants to explain that he makes just enough by his daily labour to support himself from day to day.

"To live from hand to mouth."

115. *Pagar makan padi, telunjuk merusuk mata.*

The fence eats the corn, the forefinger pierces the eye.

Klinkert's version gives "*menyuchuk*" instead of *merusuk* but this latter word is in use in Perak and seems to mean the same as *sigi*, (to poke with the finger,) and to be less strong than *merunjang* which means "to thrust upwards," as with a spear.

The saying is sometimes quoted in a rhythmical form,

Takar minyak sapi
Di buboh dibawah geta
Pagar makan padi
Telunjuk merusuk mata.

A measure of *ghi* put underneath the sleeping platform; the fence devours the rice; the finger thrusts at the eye.

The meaning is, to suffer injury at the hands of a person from whom protection was naturally to be expected. If the measure of *ghi* disappears, the owner of the house must blame the members of his own family, whose conduct in taking it is as unnatural as that of the hedge in the proverb, which eats up what it was put to protect, or of a man's finger, which injures instead of guarding his eye. Favre quotes *Hang Tuah* as the work from which he took this proverb.

116. *Pelabur habis Palembang ta'alah.*

The supplies were exhausted but Palembang did not fall.

This refers to an ancient siege of the town of Palembang in Sumatra by the Dutch. According to Malay tradition

the troops of the Hollanders raised the siege after great expense had been incurred in the expedition. The failure of this particular enterprise has ever since been quoted in the above form to signify failures in general.

117. *Pelakat api diatas bumbung.*

To light a fire on the roof.

To destroy a thing on purpose, pretending all the time to be of use.

It is a common thing to light a fire on the ground in front of a Malay house to keep away mosquitoes. The proverb supposes the case of a man professing to light such a fire, but really setting fire to the house.

118. *Peti yang berisi mas perak itu tiada di-lilik-kan orang.*

People do not pour out the contents of the box in which they keep their gold and silver.

Men do not give away their best for nothing, whether, literally, their most valuable possessions, or figuratively, their wisdom, experience, discoveries. etc.

119. *Putus benang dapat di ubong,*
Patah arang sudah sakali.

The thread severed may be joined again;
If a piece of charcoal be broken, it is all over.

Near relations or intimate friends do not quarrel irreconcileably, but between strangers or mere acquaintances a collision may end fatally.

120. *Pipit tuli makan ber hujan,*
Ta halau padi habis
Handak halau kain basah.

The deaf *pipit* is feeding in the rain,
If it is not driven away the *padi* will all be finished,
To drive it away one must wet one's clothes.

Said of a person in a dilemma; each course open to him presents difficulties.

There are two kinds of *pipit*, small birds which infest the *padi* fields when the grain is ripening. The *pipit tuli* will not move when shouted at, though it will take to flight if an arm is waved or other gesticulations made. The other kind *pipit uban*, or *cheah uban*, so called from its white head, is more easily frightened away.

121. *Pepat di luar ranchong didalam.*

Flat outside and sharp within.

Said of a person whose professions are fair but whose feelings are hostile.

122. *Pachat handak menjadi ular.*

The leech wants to become a snake.

Said in ridicule of unreasonable aspirations.

123. *Puchuk di chita ulam akan datang.*

To be wishing for young shoots just as the fruit arrives.

To receive something much better than what one is wishing for or expecting. *Ulam* is the word applied by Malays to the various kinds of fruit which they eat with *sambal*; e. g. *ulam puteh machang*, *ulam petai*, *ulam jering*, *etc.* When no fruit is to be obtained, *puchuk*, the young shoots of various trees, are used instead.

124. *Padang prahu di lautan,*
Padang hati di fikiran.

The field for a ship is the ocean,

The field of the heart is reflection.

125. *Kalau telan mak mati kalauludah bapa mati.*

"Swallow it and your mother dies reject it and your father dies."

An awkward alternative quoted proverbially in any case where choice has to be made between two courses each open to objection. Another version is.

Handak di telan termangkalan, handak di ludah tiada kaluar.

"Would you swallow it, it sticks in your throat: would you spit it out, it will not go forth."

126. *Kachang lupakan kulit.*

"The bean forgets its pod."

Ingratitude. The successful adventurer declines to remember his humble origin.

127. *Kechil-kechil-lah anak, kalau sudah besar menjadi unak.*

"While small, *children*; grown big, *thorns*."

Youth is the time for education: it is too late to commence tuition when the pupil is capable of resistance.

(It is impossible to reproduce in a translation the play on the words *anak* and *unak*.)

128. *Kalau tiada kulit berchereilah tulang.*

"If it were not for the skin the bones would separate."

If there were not some important functionary to keep a Government or Society together it would fall to pieces; if the father or mother dies the family is likely to be broken up.

129. *Kamana handak pergi layang-layang itu tali ada di tangan kita.*

"How can the kite get away while the cord is in our hands?"

The sense is, there is no fear of a debtor absconding when his debt is secured by some substantial pledge or deposit in the hands of the creditor. The kite without a string is a very common figure among Malays when describing an uncertain condition. See Crawfurd, History Indian Archipelago, Vol. II. p. 14.

130. *Kechil tangan ayun sahya tadahkan.*

"If my hands are too small I will hold out a tray."

Expression of the willingness of a poor man to take all that he can get from the rich or great.

131. *Kechil-kechil anak harimau.*

"Though small, *a tiger-cub all the same*."

Even the young of a dangerous animal are not to be trifled with. The Malay ryot must not imagine that he can take a liberty with a raja's son because he happens to be a child.

132. *Kalau sudah untong sa'chupah tiada bulih jadi sa'-gantang.*

"If a *chupah* is gained, there is no chance of its becoming a *gantang*."

Said of one who is just able to support himself, whose daily earnings enable him to live but not to save. The *chupah* and the *gantang* are measures corresponding roughly with the quart and gallon.

133. *Kena pukul di pantat gigi habis tanggal.*

"Struck on the back all its teeth drop out."

An expression used of a fruit-tree laden with fruit which falls off when the stem is shaken?

134. *Kikir pari bebulang kring*
Rendam tujuh hari ta basah.

"A skate-skin grater, a dry hide,

Soaked for seven days is not moistened."

A phrase used in speaking of any instance of excessive avarice or parsimony; *kikir* means literally "a file" but also signifies "avarice." The proverb illustrates the grasping, hoarding qualities of a miser and the difficulty of getting anything out of him.

135. *Kilat didalam kilau, guruh mengandong hujan.*

"Lightning lurks within brightness, thunder is big with rain."

Some hidden purpose may be concealed under a man's ordinary conduct or demeanour, just as a dangerous flash may be unsuspected amid the general brilliancy of a summer's day, and the first growl of thunder gives notice of an approaching storm though no rain has fallen.

136. *Kundur tiada melata pergi, labu tiada melata mari.*

"*If the gourd*-plant does not creep forward, the pumpkin-*vine will not* creep to meet it."

Advances must be made by both sides if two parties are to meet each other half-way. Mutual concessions are likely to bring about an understanding.

137. *Kandur berleting-leting tegang ber-jala-jala.*

"The loose vibrates with a twang, the tight hangs loose like a fringe."

("Black is white and white is black.")

An ironical expression, common in Perak, illustrative of the habitual falsehood and untrustworthy character of the Malays of that state. There is another saying of the same kind, with much the same meaning.

"*Ampat gasal lima genap.*" "Four is odd and five is even."

"*Ber-leting-leting*" signifies to make a twanging sound like that produced by the vibration of a taut string. I have not succeeded in finding the word in any dictionary.

138. *Krus kring seperti bayang*
Siapa pun tiada menaroh sayang.

"Thin and dry as a shadow,
There is no one to care about him."

A rhyme used by children making fun of a companion who has the misfortune to be thin.

139. *Kulai-balai bagei sendok di dukong.*

"Swinging about carelessly, like a ladle carried in a bundle."

"Said in ridicule of the gait affected by "fast" Malays, male and female, a swaying movement of the body from the hips while walking.

Kulai-balai like a common word *lalai balai* (neglectful, careless, *Crawfurd*), is one of those untranslatable compound words the sound of which is intended to assist the meaning, like the similar English word "hurly-burly," or the Hindustani word *ulta-palta* (topsy-turvy, higgledy-piggledy.)

Dukong, according to Marsden, means to carry on the back or under the *arm*. *Crawfurd* translates it "to carry on the *hip;*" *Favre*, "*on the back or hip.*" In this proverb di-

dukong, no doubt, means "carried in a bundle on the back." Malays moving from one place to another usually carry their cooking utensils and a few days provisions on their backs. The load is bundled up in a *sarong* or other cloth, one end of which is brought over one shoulder, and the other end under the other arm, both ends being tied together across the chest. A native spoon for culinary purposes, (a wooden handle lashed with rattan to a cocoanut shell), is an awkward article to carry in such a bundle. It sticks out inconveniently and sways about with the motion of the bearer.

140. *Kalis bagei ayer di daun kladi.*

"Rolling off, like water on a Caladium leaf."

A simile used in speaking of one who will pay no attention to advice. Good counsel has as little effect on him as water on a *kladi* leaf, "runs off like water off a duck's back."

Klinkert (and Favre following him) gives *kalis* (peeled, pared,) the secondary meaning to be "unwilling to listen to remonstrance." They do not seem to have known this proverb, though it seems to explain satisfactorily the secondary meaning of the word.

141. *Kamudi deri haluwan.*

"Steered from the bow."

An expression used of a home in which the wife rules and where the husband is "henpecked."

142. *Kail sa'buntoh umpannia sa'ekor.*
Sahari putus sa'hari berhanyut.

"A single hook and one piece of bait.
Once broken off you may drift for a day."

Don't run the risk of having your business stopped by failing to provide the apparatus in sufficient quantity.

143. *Kata tidak dipegangnia janji tidak ditepatnia.*

"He neither holds to his word nor carries out his promises."

A general description of an untrustworthy person.

144. *Kreja raja itu junjong, kreja kita di kilik.*

"*The raja's* business is borne on the head, our own may (*at the same time*) be carried under the arm."

A common phrase in Malay States where the ryots are liable to forced labour at the order of the raja. It means "while obeying the royal commands let us also keep an eye on our own affairs."

145. *Kasih-kan anak tangis-tangis-kan*
Kasih-kan bini tinggal-tinggal-kan.

"To love one's children one must weep for them sometimes; to love one's wife one must leave her now and then."

The second proposition in this sentence recalls the fact that with the Malays, who are Mohamedans, polygamy is an institution.

146. *Karam dilaut bulih ditimba karam dihati sudah sakali.*

"The boat which is swamped at sea may be baled out, but a shipwreck of the affections is final."

147. *Kain sa'lei peminggang habis.*

"One cloth round the waist is all."

A figurative mode of expressing that a person is extremely poor.

148. *Kurbau sa'kawan lalu di kandang, manusia sa'orang tiada terkawal.*

"A whole herd of buffaloes may be shut up in a pen, but there is one being who is not to be guarded."

A woman, of course, is meant. I think that the Abbe Favre has missed the point in translating this proverb, of which he gives a slightly different version:—

Kalau kurbau sa'kawan dapat di-kawal-kan manusia sa'orang tiada dapat di-malum-kan.

The French translation runs, "il est plus facile de garder *une étable pleine de buffles que de ramener un seul homme à la raison*," but I should prefer to render it. "Though a herd of buffaloes may be guarded, a single human being (a woman) is not to be understood."

149. *Gigi dengan lidah ada kala bergigit juga.*

"The teeth sometimes bite the tongue."

The best of friends fall out sometimes.

150. *Getik-kan puru di bibir.*

"To be impatient with a sore on one's lip."

To hate one's own child because it is deformed or ugly.

151. *Gerniut-gerniut bagei kambing ber-ulat.*

"As thick as maggots in a (dead) goat."

A simile to express the number and movement of a crowd of persons *e. g.* an assemblage of persons in a Malay house.

Gerniut is not be to be found in the dictionaries, but I believe it to signify the creeping motion of worms, etc.

152. *Gaya sahja rasania Wallah.*

"A project only; the result God knoweth."

"L' homme propose mais Dieu dispose."

"*Man proposes, God disposes*" is one of the proverbs mentioned by Archbishop Trench (Proverbs and their lessons, p. 63) as probably common to every nation in Europe. It has probably found its way into Malay through the Arabs. *Wallah* means literally "By God" though I have translated it as if *Wallahu alam* had been written.

153. *Gelagah borah rambutan jantan.*
Orang berbunga dia berbunga.
Orang berbuah dia tidak.

"Like a barren tree; others flower, he too puts forth flowers; others bear fruit, he does not."

Said of a pretentious or ostentatious person, who wishes to imitate every one who has or does anything that he admires. He takes in hand many projects but none of them reach completion. I have been unable to identify the plant here called "*gelagah borah.*" In Favre's dictionary *gelegah* is explained to mean "a kind of reed (*saccharum spontaneum*)."

154. *Gajah lalu de beli kwasa tidak terbeli.*

"He could buy the elephant, but not the goad."

A taunt directed against a person who does not take any trouble about minor details when the main thing is secured, *e. g.* who, having a large house, neglects to provide a carpet or lamp.

155. *Luka itu sumboh parutnia tinggal juga.*

"The wound is healed, but the scar of it remains."

A feud may seem to be forgotten but the sense of injury remains and may take an active form at any time.

156. *Lembu tandok panjang, tiada menandok pun dikata orang juga iya menandok.*

"Cows have long horns and so, though they injure no one, people say they are vicious."

A man of a family, tribe or race which bears a bad character may be an excellent person, but he will be distrusted all the same.

"Give a dog a bad name and hang him."

157. *Lepas deripada mulot buaya, masok ka mulot harimau.*

"To fall into the jaws of the tiger after escaping from the mouth of the alligator."

"Out of the frying pan into the fire."

158. *Lagi tongkat lagi senjata.*

"Weapons to boot, besides staves."

To have every advantage *e. g.* to be good and wise and fortunate besides being rich.

159. *Lampau serei masok gulei tentu maung.*

"If there is too much lemon-grass in the curry, it is certain to be nasty."

Said of an unsuitable match, *e. g.* the marriage of an old man with a young girl. Here one element, *age* preponderates in the transaction, and the result is not likely to be satisfactory.

160. *Lagi lauk lagi nasi.*

"The more meat the more rice."

The more rajas the greater the number of followers.

Lauk, is anything substantial eaten with rice, such as meat, fish, vegetables, whether curried or not.

161. *Lenggok-lenggang bagei chupak hanyut.*

"Rocking to and fro, like a floating cocoanut shell."

A simile used of a woman of openly wanton conduct.

Lenggang is the Malay equivalent for "swagger." See No. 139.

162. *Lagi trang lagi bersuloh.*

"Though it is already light he carries a torch."

Said of an upright judge, or other virtuous person, whose conduct will bear the closest scrutiny.

163. *Langit runtoh bumi chayer.*

"If the sky falls the earth melts."

The downfall of an important personage involves the destruction of those immediately beneath and dependent on him.

164. *Lang punggok lang ber-ikan*
Tidor siang berjaga malam.

"The tail-less kite that preys on fish sleeps all day and is astir at night."

Said of a noted thief or other bad character.

Lang punggok is probably some kind of owl, but I have not identified the species.

165. *Muka berpandang budi kadapatan.*

"To look on the face after having found out the character."

Good manners do not permit Malays to betray open distrust of one another and, while the rules of courtesy are observed, it is difficult to discover from a man's demeanour what his professions may be worth. But "fore-warned is fore-armed" and a Malay, who meets in a bargain or in any domestic negotiation some-one regarding whose unfriendly disposition he has received private information, goes to the interview prepared "*to look on the face with a knowledge of the character.*"

166. *Minyak dengan ayer adakah berchampur?*
"Will oil mix with water"?

Distinctions in rank should be observed and upheld.

167. *Mati-mati berminyak biar léchuk.*
If you use oil let the hair be thoroughly greased."

Do a thing thoroughly whether it be a good or bad action.

Similar proverbs are given by Klinkert in his collection;

Mati-mati mandi biar basah; mati-mati berdawat biarlah hitam.

The idea seems to be similar to that expressed by the familiar saying "One may as well be hanged for a sheep as for a lamb." The Perak Malays say "*Pala-pala aku handak mati biarlah aku mati ber-kapan chindei.*" "Supposing that I must suffer death let it, at all events, be for a silk robe." In other words, let me have the satisfaction of attaining notoriety by having killed some important personage and let me not be slain as a punishment for a vulgar or common offence.

168. *Malu berdayong prahu hanyut.*
"(He is) ashamed to row, (so) the boat drifts."

The man who is ashamed to put his own hand to his work will make nothing of it.

169. *Mati segan hidup ta'mahu.*
"Disinclined to die but get not willing to live."

Said of a person who is a burden on his family and is too lazy to do anything for his own support.

Sometimes the phrase is inverted, *Hidup segan mati ta'mau*; but the meaning is much the same.

170. *Mahukah orang menghajankan garamnya.*
"Will a man put his salt out in the rain?"

Will a man publish his own dishonour, or put himself to open shame and discredit by exposing the faults of his own household?

171. *Matahari itu bulihkah ditutop dengan nyiru?*

"Can the sun be covered up with a winnowing sieve?"

It is impossible to conceal what is patent to all. A great crime will almost certainly be discovered.

Another version (given by Klinkert) has *bangkei gajah*, the carcase of an elephant, instead of *mata hari*, the sun.

172. *Melepaskan anjing tersepit.*

"To extricate a dog caught (in a hedge.)"

To meet with an ill return for doing an act of kindness, the chances bring, that the dog will bite its rescuer.

173. *Merâjuk ayer di ruwang.*

"To be out of temper with water in the hold." To sulk and do nothing when the boat has sprung a leak.

The ryot cannot afford to shew temper with his chief, on whom he depends for support. His means of livelihood disappear if he does.

174. *Minum ayer sa'rasa duri,*
Makan sa'rasa lilin,
Tidor ta'léna, mandi ta'basah.

"To taste thorns in water,
To taste wax in food,
To take rest without sleep and to bathe without being wetted."

Describes the restless and uneasy condition of a man whose mind is preoccupied with some plan or project which he does not see how to put into execution. The first line will be found in Klinkert's collection and in Favre's dictionary, *sub voce* "*minum*," but the meaning there given is hardly satisfactory.

175. *Musang terjun lantei terjongket.*

"When the wild cat jumps down the flooring laths (split bamboo) stick up."

The evil reputation of a criminal will cling about the scene of his misdeeds long after he has disappeared.

176. *Mengwak-mengwak bagei hidong gajah.*

"Bellowing as if he had the snout of an elephant."

An uncomplimentary simile used regarding a person who breathes loud.

177. *Menguap bagei orang ombak.*

"Gasping like a man at the point of death."

A Perak phrase used of a person to whom every movement seems to be an exertion.

178. *Masam bagei nikah ta'suka.*

"As cross as an unwilling bride."

179. *Melabuh-labuh bagei buntal di-tiup.*

"Swelling and swelling, like the *buntal* fish blown out."

180. *Menchonga rupa kerbau jantan kemdian.*

"Staring right and left like a buffalo bull which walks last of the herd."

Said of a man in attendance upon Mohamedan women when they walk abroad.

181. *Mengleting-leting bagei chaching kapanasan,*

Turning round and round, like a worm in the heat (of the sun)."

Said of a person wandering about in an undefined and purposeless manner. Favre has (*sub voce* "*chaching*") "*Seperti chaching kena ayer panas,*" like a worm touched by hot water, which he explains to mean a person writting under misfortune. *Mengleting* (Perak) *me-leating*, wriggling about.

182. *Meriap-riap seperti kangkong di olak jamban.*

"Flourishing like the *kangkong* beside a cess-pool."

Said disparagingly of a person who seems to be doing well in the world. "Ill weeds grow apace."

Kangkong. (*nom d'une plante potagère, convolvulus reptans*; Favre,) is a very common and rather despised vegetable which grows *freely without cultivation.*

Riap, joyous, mirthful, means also luxuriant as applied to vegetation.

183. *Minum chuka pagi hari.*

"To drink vinegar in the morning."

Something that "goes against the grain" *e. g.* polygamy, from the point of view of the wives. Malay women are extremely jealous, and one of several wives of one husband (*perampuan bermadu*) will describe her lot by this phrase, "*minum chuka*, etc."

184. *Mengalis kain payah juga ka-cherok;*
Mengalis chakap dimata-mata sahja.

"To change a garment there is the trouble of going into a corner, but to change words (break promises) is the simplest thing in the world."

185. *Meniaga buluh kasap.*
Hujung hilang pangkal lesap.

"If you trade in the rough bamboo, you lose the top and the bottom disappears."

To lose one's capital besides forfeiting all the anticipated profit, by a foolish investment.

Buluh kasap is a kind of bamboo, (also called *buluh telor* and *buluh telang*), which is of no use for building purposes, the wood being extremely thin and the bore large. The Rawah Malays boil *pulut* rice in lengths of it to give to their friends on feast days, and the custom prevails also in some parts of Perak.

Goldsmith's "gross of green spectacles" is just the kind of transaction to which this proverb would apply.

186. *Menahan jerat ditempat genting.*

"To set a snare in a narrow place."

To take advantage of another's difficulties, *e. g.* to purchase (property for a quarter of its value) from a man in distressed circumstances, (by tempting him with ready money.)

187. *Menulong kerbau ditangkap harimau.*

To go to the rescue of a buffalo which has been seized *by a tiger."*

To make professions of assistance, but really to take advantage of the misfortunes of the person in want of it.

Malays who follow up a tiger which has carried off a buffalo, cut the throat of the latter, if it is still alive, in order to be able to eat the meat.

188. *Manis mulutnia berchakap,*
Seperti santan manisan, didalamniya pahit bagei hampedu.

"The mouth speaks sweet things, like sweetmeats made with cocoanut, but inside there is bitterness as of gall."

Hypocrisy. "Lingua susurronis est pejor felle draconis."

189. *Membuat baik tiada dipuji,*
Membuat jahat tiada dikeji.

"If he does well no one praises him,
If he does wrong no one despises him."

Said of the condition of a slave in the household of a Malay raja or chief.

190. *Menyaladang bagei panas dipadang.*

"Stretching away like a plain lit up by the sun."

An illustration of the even justice which should be the measure of a man's dealings with his neighbour. To run over your neighbour's rice field and to pick your way over your own (say the Perak Malays) is like the unequal light in a thicket, not like the broad blaze of sunlight in the plain,

(Ladang orang berlari-lari, ladang kita ber-jangkei-jangkei.)

Not a bad illustration of the Christian maxim "Do as you would be done by."

191. *Nafsu-nafsi Raja dimata Sultan dihati.*

"The desires are a raja in the eyes and a Sultan in the heart."

Compare No. 10, "*Ikut hati mati, ikut rasa binassa.*"

192. *Handak masak langsong hangus.*

"Intending to cook food, to go and burn it."

To spoil *any undertaking by excessive* zeal.

193. *Hujan jatoh kapasir.*

"Rain that falls on the sand."

Clean thrown away, like favours bestowed on a man who shews no appreciation of them.

194. *Harap hati handak memeluk gunong, apa daya? tangan ta' sampei.*

The desire of the heart may be to grasp a mountain, but what is the use? the arm will not reach round it."

Said of a person desirous of marrying above his or her station.

195. *Hangus tiada berapi, karam tiada berayer.*

"Burnt without fire, foundered without water."

A catastrophe, the cause of which is not apparent and for which it is difficult to impute blame to any one.

196. *Handak sombong berbini baniak, handak megah berlawan lebih.*

"To shew arrogance marry a number of wives, to attain celebrity be forward in fighting."

A maxim of Malay chiefs.

197. *Hati gajah sama dilapah.*
Hati kuman sama dichechap.

"Together we have sliced the heart of the elephant,
Together we have dipped the heart of the mite."
To share good and evil fortune, plenty and want, together.

Said of tried friends and comrades.

Chichap or *chechap* is *to dip e. g.* food into gravy or sauce, bread into sugar, *kulam* into *sambal*, etc. etc.

Another common proverb conveying a similar idea, namely the readiness of sworn comrades to face together whatever may befal them, is "*Changkat sama didaki, turah sama diturun.*" "Together we climb the hill, together we descend *into the valley.*

A MALAY NAUTCH.

BY

FRANK A. SWETTENHAM.

Read at a Meeting of the Society held on the 5th August 1878.

It was in the early part of 1875 that, being sent on a Mission to the Bandahara of Pahang, I witnessed, what I have never seen elsewhere in the Malay Peninsula or the Straits Settlements, a Malay Nautch.

I have of course, like most other people here I suppose, repeatedly witnessed Malays dancing and singing during the Muharam, especially in Penang; I have several times also been present at a Malay "Mayung," a kind of theatrical performance, with some dancing and much so-called singing:—the performers, as a rule, being a travelling company of three or four men and perhaps one woman, who make their living by their performances, and play either at the invitation of a Raja in his own house, or before the public on a stage erected in the middle of the Street.

Had the performance I now describe nearly resembled any of those commonly seen here, or in the Peninsula, there could be little interest in this description, but in the belief that the sight as I saw it is a rare one, seldom witnessed by Europeans, and so far undescribed, I have ventured to offer it, as it may, to some, be interesting.

The journey to Pahang and what occurred there I shall not speak of, for they have no bearing on the nautch. It will be sufficient to say that this was not my first visit to that state, that the Bandahara Ahmed and his chiefs were well known to me, and that whilst awaiting the Bandahara's decision in an important matter, for which I had already been delayed several days, we (for I had a companion) were invited to *attend a Nautch at the* Bandahara's Balei.

The invitation came at 2 a. m., and we at once responded to it.

Our temporary lodging had been the upper story of the Captain China's house, a not-too clean loft, gained by means of an almost perpendicular ladder, and furnished for the most part with the accessories of Chinese Processions, and a plentiful supply of musquitoes.

It was not therefore matter of regret to leave this, even at 2 a. m., for the Bandahara's Balei, a spacious Hall, the Entrance side of which was open and approached by steps, whilst the opposite side led through one small door into the 'penetralia' of the Bandahara's private dwelling.

The nautch had been going on since 10 p. m. There were assembled about 200 spectators, all or nearly all of them men,—squatting on the floor, on a higher or lower level according to their rank. We were accommodated with chairs and there was one also placed for the Bandahara.

When we entered, we saw seated on a large carpet in the middle of the Hall, four girls, two of them about 18 and two about 11 years old, all beautifully dressed in silk and cloth of gold.

On their heads they each wore a large and curious but very pretty ornament, made principally of gold—a sort of square flower garden where all the flowers were gold, but of delicate workmanship, trembling and glittering with every movement of the wearer.

Their hair, cut in a perfect oval round their foreheads, was very becomingly dressed behind, the head dress being tied on with silver and golden cords.

The bodies of their dresses were made of tight fitting silk, the neck, bosom and arms bare, whilst a white band round the neck came down in front in the form of a V joining the body of the dress in the centre, and there fastened by a golden flower.

Round their waists they had belts, fastened with very large and curiously worked "pinding" or buckles, so large that they reached quite across the waist. The dress was a skirt of cloth of gold, (not at all like the Sarong) reaching to the ancles, and the dancers wore also a scarf of the same material fastened in its centre to the waist buckle, and hanging *down on each side* to the hem of the skirts.

All four dancers were dressed alike, except that in the elder girls, the body of the dress, tight fitting and shewing the figure to the greatest advantage, was white, with a cloth of gold handkerchief tied round it under the arms and fastened in front, whilst in the case of the two younger, the body was of the same stuff as the rest of the dress. Their feet of course were bare.

We had ample time to minutely observe these particulars before the dance commenced, for when we came into the Hall the four girls were sitting down in the usual Eastern fashion, on the carpet, bending forward, their elbows resting on their thighs, and hiding the sides of their faces which were towards the audience with fans, made I think of crimson and gilt paper which sparkled in the light.

On their arms they wore numbers of gold bangles and their fingers were covered with diamond rings. In their ears also they had fastened the small but pretty diamond buttons so much affected by Malays, and indeed now, by Western ladies.

On our entrance the Band struck up, and our especial attention was called to the orchestra as the instruments were Javanese and seldom seen in the Malay Peninsula.

There were two chief performers, one playing on a sort of wooden piano - the wooden keys being the only resemblance, for with them the machinery of the instrument began and ended—knocking the notes with pieces of stick which he held in each hand -The other, with similar pieces of wood, played on inverted bowls of metal.

Both these performers seemed to have sufficiently hard work, but they played with the greatest spirit from 10 p. m. till 5 a. m.

The other members of the Band consisted of, a very small boy who played, with a very large and thick stick, on a gigantic gong - a very old women who beat a drum with two sticks, and several other boys who played on instruments like triangles.

All these performers, we were told with much solemnity, were artists of the first order, *masters* and a mistress in their craft, *and I think they proved the justice* of the praise.

I said the Band stuck up as we entered and I have tried to describe the principal figures in the scene which greeted us, and which impressed me, with much interest as a sight to which I was unaccustomed.

The Orchestra was on the left of the entrance, that is rather to the side and rather in the back ground, and I was glad of it. The position had evidently been chosen with due regard to the feelings of the audience.

From the elaborate and vehement execution of the players, and the want of regular time in the music, I judged, and rightly, that we had entered as the ouverture began. During it's performance, the dancers sat leaning forward and hiding their faces as I have described, but when it concluded, and without any break, the music changed into the regular time for dancing, the four girls dropped their fans, raised their hands in the act of "Sambah" or homage, and then began the nautch by swaying their bodies and slowly waving their arms and hands in the most graceful movements, making much and effective use all the while of the scarf hanging from their belts.

Gradually raising themselves from a sitting to a kneeling posture, acting in perfect accord in every motion, then rising to their feet, they began a series of figures hardly to be exceeded in grace and difficulty, considering that the movements are essentially slow, the arms hands and body being the real performers whilst the feet are scarcely noticed and for half the time not visible.

They danced 5 or 6 dances, each lasting quite half an hour, with materially different figures and time in the music. All these dances I was told were symbolical, one, of agriculture, with the tilling of the soil, the sowing of the seed, the reaping and winnowing of the grain, might easily have been guessed from the dancers movements. But those of the audience whom I was near enough to question were, Malay like, unable to give me much information. Attendants stood or sat near the dancers and from time to time, as the girls tossed one thing on the floor, handed them another.. Sometimes it was a fan or a glass they held, sometimes a flower or small vessel, but oftener their hands were empty, as it is in the movement of the fingers that the chief art of Malay nautches consists.

The last dance, symbolical of war, was perhaps the best, *the music being much* faster almost inspiriting and the move-

ments of the dancers more free and even abandoned. For the latter half of the dance they each had a wand, to represent a sword, bound with three rings of burnished gold which giltered in the light like precious stones.

This nautch, which began soberly, like the others, grew to a Bacchante revel until the dancers were, or pretended to be, possessed by the Spirit of Dancing "hantu menari" as they called it, and leaving the Hall for a moment to smear their fingers and faces with a fragrant oil, they returned, and the two eldest, striking at each other with their wands seemed inclined to turn the symbolical into a real battle. They were however, after some trouble, caught by four or five women, who felt what the magic wands could be made to do, and carried forcibly out of the Hall. The two younger girls, who looked as if they too would like to be possessed but did not know how to do it, were easily caught and removed.

The Band, whose strains had been increasing in wildness and in time, ceased playing on the removal of the dancers, and the nautch was over. This was after 5 a. m.

The Bandahara who had appeared about 4 a. m. told me that one of the girls, when she became "properly" possessed, ate nothing for months but flowers, a pretty and poetic conceit.

In saying good bye we asked if we might, as I understood was customary, leave a present for the performers, who I should have mentioned were part of the Bandahara's own household.

He consented seemingly with pleasure, and we left him for our boat just as the day was beginning to break.

By the time we had got our traps together the sun had risen and was driving the night fog from the numbers of lovely islands which stud the river near the town.

We got into our boat, shoved off, and thoroughly tired lay down on the thwarts and in 10 minutes were fast asleep: only waking when we reached the "Pluto" at 7.15 A. M.

"PIDGIN" ENGLISH.

By N. B. Dennys Ph. D.

Read at a Meeting of the Society held on the 9th Dec. 1878.

Most visitors to the Far East have heard of Pidgin English, though its use is principally confined to Hongkong and the "Treaty" or open ports of China. How and when it took its origin is an unsolved mystery. The oldest living foreign resident in China recollects it as the standard means of communication, not merely between foreign masters and their domestic servants, but between the once fabulously rich members of the Congsee or "Thirteen Hongs," who, up to 1859, were alone permitted to transact business at Canton with "outside barbarians." But we fail to find any authentic record as to when it first assumed the dignity of a language or when proficiency in its phraseology was an object of ambition to dapper young Chinese clerks to enable them to fill the posts of interpreters and squeeze-collectors. It appears to have been in common use when Dr. Morrison was achieving the herculean task of compiling the first Anglo-Chinese dictionary, some sixty or more years ago, and was probably current shortly after the East India Company's factory was first established at the City of Rams. I propose to occupy a few minutes of your time in briefly describing this latest addition to the philological family, and, it may be, to vindicate its claims to passing attention as illustrating under our own eyes a process which many tongues now ranking as important must have undergone in their earlier stages. There is a strong flavour of "Pidgin" in a good deal of the Law Latin and French of the 11th and 12th centuries. Pidgin English therefore, uncouth as it is, aids us in recalling how languistic changes were brought about in our own and kindred languages.

Speculation, however, as I have said, is woefully adrift in tracing its origin, and even its name has puzzled the brains of clever etymologists. The most popular and probably the *most correct derivation* is from the word "business" which

on the lips of a Chinaman utterly ignorant of English *does* sound something like "pidgin." But I must confess that this seems to me a rather far fetched origin though I cannot suggest anything better: nor, so far as I am aware, can any one else.

As regards the formation of this queer dialect we find less difficulty in arriving at a conclusion.

Of the natural tendency of language to assimilate words from sources foreign to its own origin we have numerous examples in everyday life. Hindostanee words have become a part and parcel of the English spoken in Great Britain, while numerous Spanish expressions are current in the United States. Spanish itself, again, has in Uruguay and Paraguay admitted a large admixture of Guarani, and the conservative Chinese have with equal facility adopted many words from Manchu and Mongolian. In all these cases the intruding vocables have at first passed as "slang" until custom has stamped them with the mint-mark of respectability. No visible effect is produced upon the languages in question by the presence of these strangers. Yet dialects are to be found which, beginning under similar circumstances, have so lost their original indentity in the process as to have become veritable philological "bastards." Such are the *lingua franca* of the Mediterranean, and the *gitano* or gypsey language of that vast tribe, of Hindoo origin, which still exists in every European country, its members, like Ishmael of old, having "their hand against every man, and every man's hand against them." The most recent of these bastard dialects, and necessarily less perfect in its individuality than those above-mentioned, is the Pidgin English under notice, which at the present day is spoken by some hundreds of thousands of Chinese upon the seaboard of their empire, and even threatens to extend to the coasts of Japan.

There was also, singularly enough, a native Chinese dialect in process of formation, which was to the colloquial of the district in which it existed what "pidgin" is to pure English. One effect of the Taiping rebellion, which caused an influx of natives from the districts of Central China to Shanghai, was to cause the formation of a fused dialect, consisting of words indifferently taken from those spoken at Shanghai, Canton, and Nanking. No great growth of this speech has been noticeable since the rebellion was crushed; but it bade fair at one time to contribute another to the already numerous *varieties spoken in different* parts of the empire.

It is not impossible that events will some day bring about this result, in which case it will probably attract considerable attention on the part of sinologues, as the tonal rules hitherto in force will be subjected to new and curious violations.

Still, with all this granted, none of the dialects or languages I have mentioned are precisely analogous to "pidgin English" which, broadly speaking, chiefly consists of the words of one language more or less mutilated, put together according to the idiom of another. Moreover there is, I fancy, no record of any dialect however uncouth having sprung up in so mushroom-like yet complete a manner. A member of our Council who very kindly took the trouble to send me some notes for this paper writes: "A great difficulty pre-"sents itself to my mind at once. How could a system of "speech have got itself established so soon as pidgin English "must have done, under the common view of its origin? "Internal evidence appears to me to point to another source "than the first English factory at Canton and a necessity "not explained by the difficulties found by English in "speaking Chinese or by Chinese in speaking English;" and he points out that there is no pidgin Portuguese at Macao where the same difficulties should have led to the same results. I do not however quite agree with him. I should be inclined to say that the immense difficulty experienced by average Europeans in becoming fluent in Chinese is quite sufficient to account for any alternative being gladly adopted: while as regards Portuguese, though that spoken at Macao is not exactly "Pidgin" it is much deteriorated in Chinese mouths; moreover it is far easier for a Chinaman to learn than English, which is I imagine the most difficult of all European languages for the Chinese to master.

Let us turn to the principal rules which govern "pidgin English," and if possible, arrive at some conclusion as to its probable future. Although only dating back to the early days of the East India Company, a sufficient time has elapsed since its origin to fix its formation within regular limits. Take, for instance, to begin with, the pronoun This occurs only in the forms *my*, *he*, and *you*, which do duty both as personals and possessives "he" doing duty for "she" and it. "We" and "they" are rendered by *thisee man*, *that man*, the context implying when they are used in a personal rather than a demonstrative sense. The sentence "I saw him" thus becomes "my have see he;" while "we went *out*" would be rendered "Allo thisee man go out." There *is not here any* analogy between the Chinese forms (resem-

bling our own) and the rude substitutes adopted. All native dialects have I. he, we, you. and they, the possessives (in Mandarin) being regularly formed by the addition of *ti*, of: thus, *wo*, I; *wo ti*, mine. The article and conjunction are entirely dispensed with in "pidgin" as they are colloquially in Chinese, the word "together" being used as a copulative only in extreme cases. Verbs are in "pidgin English" conjugated by the use of such words as *hab*, *by'me-by* &c. Thus "I saw him" becomes "my hab looksee he"; "I shall get it" is "my by'me-by catchee he." The infinitives of most words are made to end in *ee*: *likee*, *wantsee*, *walkee*. The word *belong* or *b'long* also does duty as an auxiliary "I am a Chinaman" being "my b'long Chinee." The subjunctive also is formed by adding this word *belong*: "you should go" being expressed as "you b'long go." "If I go" is "sposee my go;" and beyond this there are no means of expressing the other tenses except by clumsy combinations. "If I had gone" is "sposee my have go." *B'long*, of course, stands for "it *belongs* to your business to."

The comparison of adjectives is effected by prefixing the words "more" and "too muchee," though the ordinary comparative form is often used in conjunction with the first-named: thus, good, more better (pronounced bettah), too muchee good: large (also pronounced *lahgee*), more largee, too muchee big. The Chinese form is simple enough: "I am better than he is" being "I, than he, good;" or, in the superlative, "that is the best," "that, than all, exceeding good." Pidgin English uses our own handy "yes" and "no" in place of the awkward "it is," "it is not," of Chinese. These examples show that, as regards grammatical structure, "pidgin" is in the main an imperfect adaptation of our own rules. But the general construction of sentences is essentially Chinese. "Go to the post-office and bring me a letter" would be rendered just as it would be translated in a native dialect: "You savee that post-office: go looksee have got one chit b'long my; sposee have got you makee bling." The absence of a relative form necessitates the cutting up of all long phrases into short sentences both in Chinese and pidgin English.

Such being, in short, some of the most important grammatical peculiarities of this dialect, let us turn to its pronunciation. There are certain sounds which the Chinaman has from custom an inherent difficulty in pronouncing. Thus, he cannot sound the final *ge* of "large" except as a separate syllable, *so he adds an e and makes* it largee. A similar dis-

ability exists to pronounce under certain circumstances, dependent on the initial sound following them, words ending in f, t, k, th, m, n, s, and v, which in like manner have *ee* or *o* added to them; t and k frequently take *see*, "want" becoming "wantsee." There is no apparent reason for this latter peculiarity, unless it may be referred to habit, arising from the constant recurrence of the *ts* sound in all Chinese dialects. Custom gives the final *ee* to many words ending in *b* and *l*, but they present no difficulty to the native speaker as pure finals. The letter *r* is absolutely unpronounceable either as initial or medial to the Southern Chinaman, and is avoided as a final when possible—in striking contradistinction to the mandarin-speaking portion of the empire. In Peking, almost every word is capable of taking a final *r* sound by adding to or eliding its primitive terminal; thus, *jen* becomes *jerh*; *nā*, *nārh*, etc. When pronounced in the south the *r* closely resembles the Hindoo letter *r*, which is between an *r* and a *d*.

The results of these rules—if they can be so called—are somewhat odd, the more so as, in addition to disguising the words, the native compilers of pidgin vocabularies often make up the quaintest combinations to express very simple words. As specimens of merely adulterated English I may mention *allo* for all, *chilo* for child, *facey* for face or character, *Ink-e-lee* for English, *kumpat-o* for Compradore, and so on. But one becomes puzzled at such renderings at *pŭt-lŭt-ta* for brother *ha-ssū-man* for husband or *sha-man* for servant. Of compound words I may quote *bull-chilo* and *cow-chilo* for boy and girl: *Allo plopa* for quite right *Joss pidgin man* or *Heaven pidgin man* for missionary, and *looksee pidgin* for ostentation or hypocrisy; while anybody reputed to be cracked is described as one who *hab got water top side!*

It will be readily understood that, thus "transmogrified," English as spoken by natives at the China ports becomes a jargon, rescued only from contempt by the fixed rules under which it is constructed, and the illustration it affords of Chinese idioms. Many words in common use are of Portuguese or Malay origin, while a certain number of pure Chinese phrases add to its polyglot character. Some words, again, are neither English, Chinese, nor anything else but "pidgin," and their derivation cannot be ascertained. Such are *maskee*, which signifies "never mind," *chin-chin*, for "how do you do," or "good bye," "to compliment," etc. *This latter phrase* is not, as commonly supposed, Chinese. *There is a phrase, Tsing Tsing*, meaning "if you pleaes;"

but it is never used in the sense of the modern *Chin-Chin*, and the natives believe the latter to be pure English. One of the most curious "pidgin" words is an excrescence pronounced *ga-lah*. It has no signification, and is simply added to a word or sentence to round it off. A Chinaman will thus say, "my wantsee go topside ga-lah" for "I shall be going upstairs" or "up town." The origin of this queer word is found in Chinese colloquial. Each dialect has certain "empty sounds," as the syllables are appropriately named, which are affixed to the ends of sentences to satisfy certain laws of rhythm, and the commonest of these is *ko-lo* or *ko-la*, which has easily changed into *ga-lah*. I must not omit to mention a word which is of constant use and without which a Chinaman quite breaks down in the simplest phrases—the word *piecey*. This represents what is termed the "classifier" which in Chinese colloquial precedes most substantives and to which a close analogy is shewn by such words as *orang*, *buah*, *biji* &c. in Malay. As Chinese however possesses some 75 of these useful words there is no need to look beyond it for the derivation of their pidgin equivalent.

Although pidgin English seems, when first heard by an unaccustomed stranger, to be as difficult as a veritable foreign language, its inverted construction and curious mispronunciation are very easily acquired, and it therefore continues in extensive use. A colloquy committed to writing looks curious. Suppose, for instance, a foreigner to have called about some business on a native merchant:

Chinaman. Ai yah! chin-chin; how you do?

Foreigner. Chin-chin; any piecee news have got?

Ch. No got news; thisee day b'long too muchee hot?

For. Yes; too muchee hot; you pidgin numba one?

Ch. Pidgin no b'long good jus' now; you got any pidgin for my?

For. My got littee smallo piecee; my wantsee buytee one lole (roll) sillik (silk.)

Ch. Ah! my got plenty. What fashion coloh you wantsee? Allo fashion have got. That Guvnoah missisee (Governor's wife) any time come thisee shop makee buytee (always deals at this shop); etc., etc.

It does not appear that pidgin English will die out. Numbers of Chinese, indeed, thanks to emigration to the United States, *and the increased facilities* available in the British

Government schools at Hongkong, now learn to talk English with fluency and correctness; and the number of foreigners who acquire one or other of the Chinese dialects is increasing, the latest estimate, counting all nationalities, being somewhat over five hundred. But there is always a large fluctuating population of foreign soldiers, sailors, and visitors, to whom the acquisition of Chinese would involve a toil quite disproportioned to its use. To these a means of communication with the natives, based on a European vocabulary, is too serviceable to be dispensed with, and for them pidgin English will hold its ground. So far from dying out, it seems rather probable that in the course of years it will take rank as a dialect beside the *lingua franca* of the Mediteranean Sea. Those who are curious to see how pidgin English looks when printed may be referred to Mr. Leland's little book of Pidgin English Sing-Song in the Raffles Library. Although some of its phrases are rather far fetched it will give any one a tolerably fair idea of this singular dialect.

THE FOUNDING OF SINGAPORE.

THIS INTERESTING LETTER OF SIR T. S. RAFFLES HAS BEEN KINDLY PLACED AT THE DISPOSAL OF THE STRAITS ASIATIC SOCIETY BY THE CHAIRMAN OF THE RAFFLES LIBRARY AND MUSEUM COMMITTEE, WITH THE FOLLOWING EXPLANATION.

Singapore, 3rd December, 1878.

Sir,

I was requested when leaving England, by my friend Mr. T. Dunman, formerly Commissioner of Police, Straits Settlements, to take charge of the enclosed most interesting letter from Sir Stamford Raffles to Colonel Addenbrooke, dated Singapore the 10*th June* 1879, *and to offer it to the Raffles Museum here in the name of T. H. Scholefield Esq. of Bournemouth, Devonshire, to whom it belongs.*

I have no doubt you will consider the letter, containing as it does the views of the Founder of the Settlement at the time of his taking possession, of sufficient value and interest to provide for its safe-keeping in the Raffles Museum.

I have &c.,

(*Signed*) W. W. WILLANS.

The Chairman of
The Committee of Management
of the Raffles Museum.

Singapore, 10th June, 1819.

My dear Colonel,

You will probably have to consult the Map in order to ascertain from what part of the world this letter is dated. Refer to the extremity of the Malay Peninsula where you will observe several small Islands forming the Straits of Singapore. On one of these are the ruins of the ancient Capital of "Singapura," or "City of the Lion" as it is called by the Malays. Here I have *just planted* the British Flag, and a *more commanding and promising* Station for the pro-

tection and improvement of all our interests in this quarter cannot well be conceived. Since my return to this Country my public attention has been chiefly directed to the proceedings of the Hollanders, who, not satisfied with receiving from us the fertile and important Islands of Java and the Moluccas, have attempted to exercise a supremacy over the whole of Borneo and Sumatra, and to exclude our nation from all intercourse with the other States of the Archipelago. They have been very particular in the means, and they seem to have considered the degradation of the English character as necessary to their own Establishment. You may easily conceive how much annoyance this has given to me, and prepared as I was to remain a quiet spectator of all their actions, I have not found it possible to continue entirely neutral. While they confined their proceedings to the Countries in which European authority was established, we had no right to interfere; these we had by Treaty agreed to transfer to them, and they were of course at liberty to act in them as they thought proper without reference to our interests; but they no sooner found themselves possessed of these than they conceived the idea of driving us from the Archipelago altogether, and when I made my re-appearance in these Seas they had actually hardly left us an inch of ground to stand upon. Even our right to the spot on which I write this, though yesterday a wilderness and without inhabitant, is disputed; and, in return for our unparallelled generosity, we are left almost without a resting place in the Archipelago.

But it is not *our* interests alone that have suffered by this unexpected return; those of humanity and civilization suffer more deeply. To comprehend the question justly you must consider that it has always been an object of the first importance to our Indian interests to preserve a free and uninterrupted commerce with these Islands as well on account of this commerce itself, as the safety of our more extensive commerce with China, which lies beyond them; and that for the last century, owing to the defects and radical weakness of the Dutch, we have been able to effect this without serious molestation from them. The consequence of this constant and friendly intercourse has been the establishment of numerous independent States throughout the Archipelago. These have advanced considerably in civilization; and as their knowledge increased so did their wants; and their advancement in civilization might be estimated in the ratio of their commerce. The latter is suddenly arrested by *the withering grasp* of the Hollander; the first article he *insists upon is the* exclusion of the English and the mono-

poly on account of his own Government of whatever may be the principal produce of the place; the private merchant is thrust out altogether; or condemned to put up with vexations and impositions but above all the unhealthy climate of Batavia; at which Port alone the Dutch seem determined that all the trade of these Islands shall centre. Surely after the millions that have been sacrificed to this hateful and destructive policy, they ought to have had some common feeling for humanity, some object in view beyond the cold calculations of profit and loss. Let them do what they please with Java and the Moluccas, and these contain a population of at least five millions; but with the population of Borneo, Sumatra and the other Islands, which is at least equal in amount, they can have no right to interfere by restrictive regulation. Let them turn their own lawful subjects to what account they please, but let them not involve our allies, and the British character, in the general vortex of the ruin they are working for themselves.

I must beg your pardon for troubling you with politics, but it is necessary I should give you some account of them to explain the cause of my movements, which have been various and rapid. I had not been six weeks in Bencoolen before it was necessary to penetrate into the interior of the Southern Districts of Sumatra. I had hardly accomplished this when my attention was directed to the Central districts and the original seat of Malayan Empire*; on my return from there I had to send a party across the Island from Bencoolen; being the first attempt of the kind ever made by Europeans, and finally I had to proceed to Bengal to report my proceedings and to confer with the Governor General as to what was best to be done to check the further progress of the Dutch. Here I fortunately met with every attention; the subject was fairly and deliberately considered, and to use the emphatic words of Lord Hastings "there was but one opinion as to the moral turpitude of the means employed by our rivals and their determination to degrade and injure the British. In this crisis it remained to be considered what was best to be done in this country without exciting actual hostilities: and what should be recommended to the authorities in Europe. It was clear that the object of the Dutch was not only to command for themselves all the trade of the Eastern Islands, but to possess the power in the event of future war of preventing our regular intercourse with China.

* *Menangkabau; an interesting account of this visit is to be found in Crawfurd's Descriptive Dictionary p. 273.*

By possessing the only passes to this Empire, namely the Straits of Sunda and Malacca, they had it in their power at all times to impede that trade; and of their disposition to exert this power, even in time of peace, there was no doubt. It was therefore determined that we should lose no time in securing, if practicable, the command of one of these Straits; and the Straits of Malacca on account of their proximity to our other Settlements appeared the most eligible. I was accordingly authorized to provide for the establishment of the British interests at Acheen, (the most Northern Kingdom of Sumatra and which commands the Northern entrance of these Straits) and to fix upon some Station that might equally command the southern entrance. My negotiations occupied a period of several months, but they ended successfully, and the predominance of the British influence in that quarter has been duly provided for. The same has been effected at this end of the Straits and the intermediate station of Malacca although occupied by the Dutch, has been completely nullified.

This decisive though moderate policy on the part of the British Government has paralysed the further efforts of the Dutch, and we have reason to hope that every thing will remain *in statu quo* pending the references which are necessarily made to Europe by both parties. Our eventual object is of course to secure the independence of the Bornean, Sumatran and other States with which we have been in alliance for the last twenty years: and further, if practicable to regain the Settlements of Malacca, Padang and Banca. These ought never to have been transferred to the Dutch, but as they are indebted to us in nearly a Million Sterling on the adjustment of their Java accounts, it is to be hoped we may yet make a compromise for their return.

I shall say nothing of the importance which I attach to the permanence of the position I have taken up at Singapore: it is a child of my own. But for my Malay studies I should hardly have known that such a place existed; not only the European but the Indian world also was ignorant of it. It is impossible to conceive a place combining more advantages: it is within a week's sail of China, still closer to Siam, Cochin-China, &c. in the very heart of the Archipelago, or as the Malays call it, it is "the Navel of the Malay countries": already a population of above five thousand souls has collected under our flag, the number is daily increasing, the harbour, in every way superior, is filled with Shipping from *all quarters;* and although our Settlement has not been

established more than four months every one is comfortably housed, provisions are in abundance, the Troops healthy, and every thing bears the appearance of content and abundance. I am sure you will wish me success, and I will therefore only add that if my plans are confirmed at home, it is my intention to make this my principal residence, and to devote the remaining years of my residence in the East, to the advancement of a Colony which in every way in which it can be viewed bids fair to be one of the most important, and at the same time one of the least expensive and troublesome, that we possess. Our object is not territory but trade, a great commercial Emporium, and a *fulcrum* whence we may extend our influence politically, as circumstances may hereafter require. By taking immediate possession we put a negative to the Dutch claim of exclusion, and at the same time revive the drooping confidence of our allies and friends; one Free Port in these Seas must eventually destroy the spell of Dutch monopoly; and what Malta is in the West, that may Singapore become in the East.

I shall leave this for Bencoolen in a few days, where I hope to remain quietly until we hear decidedly from Europe, at all events I am not likely to quit Sumatra again for some months and then only for a short period to revisit my new Settlement. You may judge of our anxiety to return to Bencoolen when I tell you that we left our little girl there in August last, and have not since seen her. Lady Raffles, who accompanied me to Bengal and is now with me, has since presented me with a son; the circumstances preceding his birth were not very propitious: I was obliged to quit her only four days before the event, we were almost amongst strangers, no nurse in whom to confide, no experienced medical aid, for we had expected to reach Bencoolen in time, and yet all went on well, and a finer babe or one with more promise of intelligence never was beheld. You will recollect that our little girl was born on the waves, under circumstances not more promising, and yet no mother and no children could have suffered less. What strange and uncertain dispensations of Providence! Good God when I think of Claremont and all the prospects which were there anticipated, -but I must check my pen.

I thank you most sincerely for your letters of the 8th December 1817 and 29th April, 1819; the former I could never acknowledge till now; the latter is before me and I cannot express how much I feel indebted to you for your kind and affectionate attention. The engravings I have

duly received; one of them in particular is dear to me from many associations; it is from the Painting which I so often admired in the Drawing-room.

Your account of our amiable and invaluable Prince has given me the greatest satisfaction. He has indeed had his trials, but that he is himself again proves him to be of a higher being than our ordinary natures. Volumes would not do justice to his merits or his virtues, my heart overflows when I think of him and of his sufferings, and though far removed and separated from the passing scene, be assured I listen with no common interest to all that is said of and about him.

I have told you that Lady Raffles has presented me with a son and a daughter; from the circumstance of the latter having been born on the voyage, the Javanese who are a poetic people, wished her to be named Tunjung Segâra, meaning 'Lotos of the Sea,' and a more appropriate name for purity or innocence could not have been conceived. I gratified their wish, but at the same time my own, by prefixing a more Christian and a more consecrated name "Charlotte"; my son has been christened "Leopold"; and thus will "Leopold and Charlotte" be commemorated in my domestic circle, as names ever dear and ever respected; and that of my daughter will be associated with the emblem of purity, handed down in remembrance of one whose virtues and interests will never be forgotten.

I must not close this letter without giving you some account of my occupations and views as far as they are of a personal nature; I am vain enough to hope that these will interest you more than all I could write of a public or political nature.

Notwithstanding the serious demands on my time arising out of my public station, and the discussion I have naturally had with the Dutch Authorities, I have been able to advance very considerably in my collections in Natural History. Sumatra does not afford any of those interesting remains of former civilisation, and of the arts, which abound in Java. Here man is far behind-hand, perhaps a thousand years even behind his neighbour the Javanese; but we have more originality, and the great volume of Nature has hardly been opened. I was extremely unfortunate in the death of Dr. Arnold, who accompanied me as a Naturalist from England, he fell a sacrifice to his zealous and indefatigable exertions *on the first journey* he made into the interior; but not until

he immortalized his name by the discovery of one of the greatest prodigies in nature that has been yet met with, a flower of great beauty but more remarkable for its dimensions; it measures a full yard across, weighs fifteen pounds, and contains in the Nectary no less than eight pints, each petal being 11 inches in breadth and there being five of them. I sent a short description of this plant, with a drawing and part of the flower itself, to Sir Joseph Banks; from whom, or some of the members of the Royal Society, you may probably have heard more particulars. I have now with me as a Botanist Dr. Jaik, a gentleman highly qualified, and we are daily making very important additions to our Herbarium. We have recently discovered at this place some very beautiful species of the *Nepenthes* or Pitcher Plant, which in elegance and brilliancy far surpass any thing I have yet seen in this quarter—the plant is very remarkable, and though the genus has been generally described but little is known of the different species. We are now engaged in making drawings of them, with a few other of the most remarkable and splendid productions of the vegetable world which we have met with, and propose forming them into a volume to be engraved in Europe. This will be an earnest of what we propose to do hereafter, and you will oblige me much by informing me whether His Serene Highness would have any objection to the first result of our labours being dedicated to him; there will not be above six or eight engravings, but they will be on a large scale.

Besides our Botanical pursuits I have in my family two French naturalists, one of them step-son to the celebrated Cuvier; their attention is principally directed to Zoology, but we include in our researches every thing that is interesting in the mineral kingdom; our collection of Birds is already very extensive, and in the course of two or three years we hope to complete our more important researches in Sumatra. We shall endeavour to include the Malay Peninsula, Borneo and elsewhere, wherever the Dutch, who are the Vandals of the East, do not establish themselves to our exclusion. I hope the plants &c. by Dr. Horsfield reached Claremont in safety and tolerable preservation.

On the West Coast of Sumatra abound great varieties of Asallims and Madrepores; but few of these are known in England, and collections are rare. I am preparing a few for Claremont and shall be happy to hear from you if they are likely to be acceptable, or what would be more so. I beg of

you to present my respects to Prince Leopold with every assurance of deep regard, affection, and esteem which it may be respectful for me to offer.

To the Duke of Kent, (although I have not the honor of his acquaintance I am personally known to his Royal Highness) I will thank you also to present my respects, and my congratulations, as well on his marriage as his appointment of Commander-in-Chief, which we learn by the Public Prints has recently taken place.

Allow me to add my kindest remembrances to Sir Robert Gardiner, the Baron Dr. Stockmar, and other members of the family or visitors to whom I may have the honor of bring known and who are kind enough to take an interest in my welfare; and to assure you, my dear friend, that I am with sincerity and truth,

Your obliged and
very faithfully attached friend,
(Signed) T. S. RAFFLES.

NOTES ON TWO PERAK MANUSCRIPTS.

By W. E. Maxwell.

Malay history is very little more advanced than it was when Crawfurd remarked on the meagre and unsatisfactory nature of the notices which we possess on "this curious and interesting subject."(1) The *Sijara Malayu*, or history of the Malacca kings, is the work of a Mohamedan who grafted events which were recent in his time upon legends whose real place is in Hindoo mythology. It possesses little value as a historical document, except as regards the reigns of the later kings of Malacca.

The "*Marong Mahawangsa*," or "Kedah Annals," professes to treat of the early history of the State of Kedah, and though not justifying, as a historical document, the credit attached to it by its translator, Col. Low, it hardly merits, perhaps, the sweeping condemnation of Mr. Crawfurd, who described it as "a dateless tissue of rank fable from which not a grain of reli-"able knowledge can be gathered."(2) If, as there seems good reason for believing, the Hindoo legends in these works are traceable to the Brahminical scriptures of India, their value from an ethnological point of view may perhaps some day be better appreciated. The *Hikayat Hang Tuah* fares no better at Mr. Crawfurd's hands than the work of the Kedah historian. It is described as "a most absurd and puerile produc-"tion. It contains no historical fact upon which the slightest "reliance can be placed: no date whatever, and, if we except "the faithful picture of native mind and manners which it "unconsciously affords, is utterly worthless and contemp-"tible."(3)

Leyden in his Essay on the Languages and Literature of the Indo-Chinese nations(4) gives the following account of Malay historical manuscripts:

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1 Descriptive Dictionary, *sub voce* Omrah.
2 Crawfurd, Hist. Ind. Arch. Vol. II. p. 371.
3 Grawfur dHist. Ind. Arch. vol. II. p. 371.
4 Asiatic Researches. Vol. X. *p. 180.*

"There are many *Malayu* compositions of a historical nature, though they are not so common as the classes that have been enumerated; such as the *Hikayat Rajah bongsu*, which I have not seen, but which has been described to me as a genealogical history of the Malay Rajahs. The *Hikayat Malaka*, which relates the founding of that city by a *Javanese* adventurer, the arrival of the Portuguese and the combats of the Malays with Albuquerque and the other Portuguese commanders. The *Hikayat Pitrajaya-Putti*, or history of an ancient Raja of Malacca, the *Hikayat Achi*, or history of Achi or Achin in Sumatra and the *Hikayat Hang Tuha*, or the adventures of a Malay Chief during the reign of the last Raja of Malacca, and the account of a Malay Embassy sent to Mekka and Constantinople to request assistance against the Portuguese. Such historical narrations are extremely numerous, indeed there is reason to believe that there is one of every state or tribe; and though occasionally embellished by fiction, it is only from them that we can obtain an outline of the Malay history and of the progress of the nation."

Leyden wrote seventy years ago, but, owing probably to the limited intercourse of Europeans with the native States of the Peninsula, little has been discovered since his time to justify his belief that separate historical narrations existed for every state or tribe. The publication of a translation of the *Hikayat Marong Mahawangsa* by Col. Low (5) is, as far as I know, the only acquisition of importance.

In Perak I have lost no opportunity of enquiring for historical manuscripts, and have succeeded in obtaining two, of which I propose to give a short account in this paper.

The first is a short genealogy of the Mohamedan kings of Pêrak. It is a well-thumbed little book of 72 pages, which formerly belonged to the Raja Bĕndahara, and has evidently been treated as a treasure, for it is wrapped up in an embroidered napkin (*telampan*) and an outer wrapper of yellow cloth. The first page is missing but I hope to get it supplied from memory or from another copy.

The book commences with an abstract of the *Sĭjara Malayu* and the Malay kings are traced from Palembang to Singhapura, and from Singhapura to Malacca. A Summary

(5) Journal Indian Archipelago Vol. III. p. 1.

of the history of the Malacca kings is given, which differs in some particulars from the account translated by Leyden. (6) The Portuguese are not mentioned, singularly enough, but Sultan Mahmud Shah, in whose reign Malacca was taken by Albuquerque, is summarily dismissed in the following sentence; "It was this Sultan who is spoken of by people as "Murhom Kampar" and the time that he reigned in Malacca was thirty years. It was in his time that Malacca was taken by the people of Moar, and he fled to Pahang for a year, and thence to Bentan, where he spent twelve years, and thence to Kampar, where he remained for five years. Thus the whole time that he was Raja was forty-eight years."

The Perak manuscript makes out that the first king of Perak *Sultan Muzafar Shah* was the son of Sultan Mahmud of Malacca by a princess of Kĕlantan. Raja Muzafar, according to this account, was brought up as heir apparent of the throne of Malacca, but was dis-inherited by his father in favour of Raja Ala-eddin, the son of the Sultan's favourite wife Tun Fatima. After the death of Sultan Mahmud (*Murhom Kampar*) Raja Muzafar was turned out of the country (Johor?) by the Chiefs and went to Siak and thence to Klang. At Klang he was found by a man of "Manjong" (Perak) by whose influence he was installed as Raja in Perak.

So far the MS. account, but this does not agree either with the *Sijara Malayu* or with local tradition in Perak.

According to the *Sijara Malayu* (Leyden's translation, p. 265) the first Sultan of Perak was "Tun Viajet surnamed Sri Maha Raja," who was formerly Bĕndahara of Johor and "who was originally appointed Raja over Perak under the "title of Sultan Muzafar Shah. He married the Princess of "Perak and begot Sultan Mansur *who reigns at present*."

The Johor origin of the Perak Rajas is confirmed by tradition, though the manuscript before me makes the connection collateral only. After relating the installation of Muzafar Shah as Sultan in Perak, the Perak historian makes a digression to Johor, explains that Raja Ala-eddin (younger brother of Muzafar Shah and son of Sultan Mahmud Shah of Malacca) became Sultan of Johor, and gives a list of six Rajas who succeeded him that Kingdom. The royal line of Johor ended (says the Perak manuscript) with "*Murhom Mangkat di Kota Tinggi*" and the sovereignty became vested in the family of the Johor Bĕndahara.

(6) Leyden's Malay Annals Longman 1821.

Returning to the first Raja of Perak, the chronicler, forgetting that he has just stated that Muzafar Shah went to Perak from Klang, makes Johor his starting point after all. "He begot a son named Raja Mansur, who remained at "Johor when his father went to Perak, and who married a "sister of *Marhom Bukit* (wife of Raja Jalil of Johor). Raja "Muzafar Shah, when he became Raja of Perak, establish-"ed his capital, at Tanah Abang, and after his death was "known as "*Marhom Tanah Abang*." Then Sultan Ala-eddin "sent Raja Mansur and his wife to Perak, and they reigned "there and established their capital at Kota Lama."

It is clear I think that the Perak historian was not satisfied with a Johor Bendahara as the progenitor of a line of kings and has somewhat clumsily tried to adapt history to the necessity of establishing a connection with the Royal house of Malacca and thus obtaining for the Perak Rajas the benefit of an apocryphal descent from Alexander of Macedonia.

The manuscript gives a few details regarding the reigns of twelve Perak Rajas commencing with Muzafar Shah (to whose accession I should be inclined to assign the date A.D. 1550) and ending with Mahmud Shah, in whose time the Bugis invasion of Kedah (A.D. 1770) took place. The average duration of one reign is about 19 years. Two invasions of Perak by the Achinese are recorded, both of which resulted in the defeat of the Perak Malays and the captivity of members of the Royal family and of various Chiefs. Two Bugis invasions are also mentioned.

An allusion which has a special interest for Europeans is the mention of the Dutch factory at Tanjong Putus in the Perak river, in the reigns of Sultan Iskander (about A. D. 1756) and of his predecessor, Sultan Muzafar Shah (*Marhom Haji.*)

No dates are given in this manuscript, but it is possible to supply them in some places from what is known of the history of Achin and Johor. Perak gave Achin one of her most famous kings, Mansur Shah, whose persevering attacks upon the Portuguese in Malacca are a matter of authentic history. Crawfurd assigns the year 1567 as the date of his accession in Achin. The Perak chronicler does not mention him by name, but in relating the events of the first Achinese invasion states that the eldest son of the Perak king (*Marhom Kota Lama*) was among the captives and was taken by the Queen of Achin as her husband. This was no doubt the

well known Mansur Shah. The circumstances of his death are not related, though the Achinese account states that, like many other kings of Achin, he came to a violent end. The author of the historical sketch under notice simply "states that the King of Achin went across to Perak to "amuse himself, and to visit his relations and to re-organise "the kingdom of Perak. When he returned from his visit "to Perak and reached Kwala Achih he died. The name "by which he was known after his death was "*Sri Pada Mangkat di Kwala.*"

The conclusion of this little work shews, I think, that it was written out for one of the late Bandaharas of Perak, I obtained it from the late Raja Osman, the last Perak Bendahara. The final paragraph records how the office of Bandahara, which had always been held by a Chief, was for the first time vested in a Raja in the person of Raja Kechil Muda the son of Sultan Mahmud Shah *(Marhom Muda di Pulo Besar Indra Mulia).* In the words of the historian, "he took the title of *Raja Bandahara Wakil al Sultan Wazir* "*al Kabir* and ruled over the country of Perak. He lived at "Sayong by the long sandy shore. After he had ruled "Perak for a long time he returned to the mercy of God "most high and was known after his death as *Marhom* "*Sayong di Pasir Panjang.*"

The title of Raja Bandahara was first used in the time of Sultan Iskandar (*Marhom Kahar*) A.D. 1756—1770.

The second manuscript is a historical work entitled "*Misal Malayu*," or "*An Example for Malays*," which relates the principal events of the reign of Sultan Iskandar of Perak *(Marhom Kahar)*, of his immediate predecessors Sultans Mohamed Shah and Muzafar Shah and of his successor Sultan Mahmud Shah. Sultan Iskandar was Raja Muda during two reigns before he himself succeeded to the throne. His actual reign as Sultan lasted for fourteen years, but he must have governed Perak *de facto* for a very much longer period. He seems to have been the strongest of the Perak sovereigns and the days of *Marhom Kahar* are still spoken of in Perak as a kind of golden age, when everything was peaceful and prosperous, when chiefs obeyed the Sultan and the ryots followed their chiefs cheerfully.

The author of the *Misal Malayu* was Raja Cholan, who received the title of *Raja Kechil Besar* in the reign of Sultan Muzafar Shah. He is remembered in Perak by the name of

"assembled nobles), for my part I cannot find it in my heart "to remain here any longer, for it is distasteful to me to "have the royal drum (*nobat*) sounded so near to the grave "of the late king. It is, therefore, my wish to remove "from *Brahman Indra*."

On the 17th October 1765, according to Dutch records, a treaty was made between the Dutch East India Company and "Paduca Siry (Sri) Sultan Mohamed Shah, King "of Pera." It is interesting to find in the Malay manuscript under notice an account of the negotiations which led to this treaty and of the circumstances connected with the signing of it. Even the names of the Dutch officials are given; barely recognisable, it is true, in their Malay rendering. The fact that the name of the reigning Sultan in the Malay narration is Iskander Shah, while that in the treaty is Mohamed Shah, need not, I think, cast a doubt on the veracity of the native account, for Europeans are extremely likely to have made a mistake about native names. If the name was *Iskander Shah bin Al Merhom Mohamed Shah*, the mistake is easily accounted for.

Iskander Shah fixed his residence at Pulo Champaka Sri, near Pasir Panjang on the Perak river, and dignified it, after the manner of Malay Rajas, with a high-sounding name, "*Pulau Indra Sakti*." Kling, Bugis, and Menangkabau traders are mentioned as frequenting the new town and the Chinese had a separate quarter to themselves. In recording the establishment of the new capital the historian preserves the following *pantun* composed, he says, on the occasion:

Zeman Sultan Raja Iskander
Membuat negri di Pulo Champaka
Elok-nia pekan dengan bandar
Tempat dagang sentri berniaga.
Membuat negri di Pulo Champaka
Di glar Pulo Indra Sakti
Dagang sentri datang berniaga
Kabawa duli berbuat bakti.
Tuanku raja Sultan Iskander
Takhta di Pulo Indra Sakti
Endak nia jangan lagi di sadar
Kuat pun sudah bagi di hati.
Takhta di Pulo Indra Sakti
Di sembah tintra sa isi negri
Kuat pun sudah bagi di hati
Bertambah kabesaran-nia sahari-hari.

To which he adds the following verse of his own;

Sungei Singkir selat bentarang *
Kapitan Pulo Indra Sakti
Patek nen pikir dagang yang korang
Niat ta sampei bagei di hati

A mission to India was one of the principal events of Iskandar Shah's reign and the despatch of a Kling trader, named *Tamby Kachil*, to the Coromandel Coast (*benoa Kling*) to persuade ship-owners to come to Perak to buy elephants, his return with a ship, his enthusiastic reception and the embarkation of the elephants are graphically described. But the royal amusements and ceremonies receive much more of the author's attention than incidents of this kind. They are relieved here and there by enlivening touches, as when we read, on the occasion of a public rejoicing when all nationalities shared in the general festivities, that "the Dutch went "through their exercises with muskets and blunderbuses "and the Chinese musical instruments were exceedingly "numerous and sounded like the noise of frogs in a pond "when rain is just commencing to fall."

In another place "the Panglima of Larut" is described as presenting himself before the Sultan at Sayong "with "all his followers (*Sakei*), people of Bukit Gantang and "people of Penkalan and Permatang, an exceedingly large "number," an allusion to localities which have become well "known of late years.

An expedition which Sultan Iskander made to the mouth of the Perak river is celebrated in a long form which takes up a number of pages in the latter part of the book. To have descended the river to the sea was evidently a feat of no small magnitude for a Raja of Perak of those days and was accordingly immortalised in a fitting manner. It is too long, however, for translation here, and too diffuse for extracts.

After a reign of fourteen years Sultan Iskander died and received the posthumous title of "*Marhom Kamhar-ullah*." He was succeeded by Sultan Mahmud Shah of whose reign a short account if given, and with whose death and the accession of Sultan Aladin the chronicle ends. In his time the Raja of Sĕlangor visited Perak and is stated to have received the *nobat*, the *insignia* of royalty, and the title of *Sultān Saladin* from the Perak sovereign. The latter

subsequently visited Salangor and was escorted back as far as Kwala Bernam by the newly created Raja.

A Bugis invasion of Kedah,* which is no doubt that spoken of by English writers as having occurred in the year 1770, is then described by the Perak historian in the following passage.

"It is related that a certain Bugis Chief, one Raja Haji, whom people called Pangeran, came from Rhio to Salangore, the reigning sovereign of that kingdom being a relation of his. There he concerted measures for an attack upon Kedah and stopped at Perak on his way. He cast anchor just below the Dutch fort and the Dutchmen were a good deal alarmed when they saw his numerous his vessels were. He gave out that he wanted to see the Raja of Perak, so the Laksamana and the Shahbandar went up the river to *Pulo Besar Indra Mulia* and presented themselves before the Sultan with the intelligence that the Pangeran had arrived with the Raja of Salangore and had anchored below the Dutch fort and that he wanted an audience with His Highness. They said that he had a great number of prahus, one hundred and twenty sail, more or less, and asked for His Highness instructions as they had heard that the stranger meditated some evil design upon the kingdom of Perak. Then the King said "Let him come up the river. I have no fear or apprehension." At the same time His Highness ordered that all his nobles and warriors and men-at-arms should be collected and fully equipped with their weapons and accoutrements. When they were all assembled at *Pulo Besar Indra Mulia*, the Pangeran came up the river and as far up as Telok Panadah the river was crowed with his vessels from bank to bank. Then His Highness said "Being up the Pĕngĕran to see me." So he was led up by the Laksamana and the Shahbandar and entered the presence of Sultan Mahmud Shad with the King of Sĕlangor. And whom he looked upon the face of the Sultan he was seized with great fear and alarm, which was increased when he

* Murhom Kiangan of Kedah had two brothers and several Nephews who thought themselves injured by the election of Abdullah (son of the Sultan by a slave girl) to the succession. In the year 1770 they raised a rebellion and brought the people of Selângor and Perak to their assistance. They entered Kedah but finding the people did not join them they burned Alorstar, then a very flowrishing town, and at the Kwala took several of the Coast vessels and carried off a considerable deal of plander. The old King was so much enraged that he forbad them ever returning to the country. The disappointed Princes returned to Salangore where they died in want and misary. *Capt. Light in Anderson's Considerations; p.* 153.
See also Newbold Vol. II. p. 6.

saw the grandeur of His Highness and the preparations of the warriors. After that he ceased to entertain any further evil intentions against the sovereign of Perak.

When the Raja of Selangor crowd leave to depart in order to accompany his relation the Pangeran in the invasion Kedah, Sultan Mahmud Shah sent his youngest brother Raja Kechil Bongsu with the former. And Kedah was defeated and then the invaders returned each to his own country."

This is the last event recorded in the reign of Mahmud Shah, whose death occurred after he had reigned eight years in Perak. His successor was Sultan Ala-eddin Mansur Shah, with a catalogue of whose virtues the history closes. It was probably concluded in his reign about one hundred years ago.

Though they abound with oriental exaggeration and the most tedious recapitulation, and though historical data are disappointingly scarce, these are not without some interest and value, as I think the extracts which I have given will shew. It is satisfactory to have any writen account at all of the Perak Rajas on purely native authority and the general accuracy of the *Misal Malayu* has been borne out, wherever possible, by a comparison of the facts related in it with accounts of the same events obtained from European sources. I could wish that it were in my power to lay before the Society translations of the manuscripts of which I have here given a brief sketch, for there are now opportunities for annotating the test by reference to local traditions, and of getting explanations about various customs and ceremonies of the Perak Malays, which will diminish as civilization extends and as the days of Malay rule recede further into the past. But on the present occasion I must content myself with this short Summary, which has been very hastily drawn up and which professes to be nothing more than a general description of the only Perak histories I have yet seen.

THE METALLIFEROUS FORMATION OF THE PENINSULA.

By D. D. Daly.

Read at a Meeting held on the 2nd September, 1878.

The principal object of this paper is to direct attention to and invite information about the primary mineral deposits in this Peninsula, and from personal observation, I have formed a theory regarding its origin, which I would humbly advance.

We are aware that gold, tin, and galena have been a source of export from the peninsula for some centuries, and that the early Portuguese and Dutch settlers used to return to their contries with rich cargoes of those precious metals. Some of the workings that were active in the last century are still yielding valuable results; others were abandoned on account of the extortion and oppression of native princes, others from the alluvial washings and shallow leaders having "run out."

A different order of things exists at the present day; chemistry, geology, and steam have as in other countries converted obsolete mines into valuable properties, and if the same services are applied to the Malay Peninsula the country might become rich and prosperous.

It would appear that the Malay Peninsula would be a vast uninhabitable jungle, were it not that the interior yields rich gold and tin alluvial deposits on either side of the range of hills that form the back-bone of the country. These deposits, crushed and washed down by nature from their original rocky bed, have attracted large numbers of Chinese miners for many years, and on their industry (for the Malay miners are in a very inferior minority) the Revenue and prosperity of the Peninsula in a great measure depend. A part from political and protective purposes. It would appear to be a question whether the Native States were worth interfering about the tin not exist.

The soil is generally of a very poor description. With the exception of a few patches of good limestone country, it is a granite formation of recent date, slowly undergoing decomposition, and as yet quite unable to cope with the rich loams of such countries as Cuba or Java. Malays do not grow sufficient rice for their own consumption and with the exception of consumption tin, nearly all that comes under the title of "Straits produce," comes from other countries, and merely rests at Singapore and other ports for transhipment. The tin produce, and the consequent importation of Chinese miners, being so essential to the prosperity of the country, I have gathered together a few notes, made during exploring expeditions, with a view to ascertain the root, direction, and source from whence these alluvial deposits are shed.

Starting from Tanjong Tohor, a few miles S. E. of the Moar River, a line in a northerly direction would pass at first through the old gold workings of Tanjong Tohor and the neighbouring hills of Bukit Formosa, thence to the gold leaders of Chindras, Mount Ophir and the River Kĕsang and to the extensive tin deposits of the Kĕsang and the eastern boundary of the Malacca Territory. There is no doubt in my mind that Chindras is on a spur or leader from the main reef, the gold being found in pockets or nests; but gold leaders are often richer than the main reef, and if the enterprising Directors of the defunct Chindras Company had sunk deeper than they did (their deepest shaft being only about 100 feet they might have reached a more compact body of stone.

I would shew a piece of tin ore that was got at Chin-Chin, on a tributary of the river Kĕsang here the tin is firmly inbedded in a piece of rock that was formerly granite and has been subject to volcanic influences. The leader from which this was picked up cannot be far from the line of the lode which I believe to exist in a direction show by the red line on this Map. Diverging from the northerly line and striking in a N. E. direction, the rich alluvial deposits of gold, all fine steam gold are reached on the Sĕgàmet River, a valuable river in Johor where every facility would be given by His Highness the Maharaja to Europeans to open up mines and whose letters to native rajas wore most serviceable to me when I went across the Peninsula to Pahang.

Still in a northerly direction, the tin-mines of Pĕnârek and Jumpol are reached thence to the tin-mines of Sunge

Nipa, a tributary of a large river the Sungei Triang thence to Sungei Kĕnâbus where both tin and gold are found, thence to Jĕlei, a gold district.

Striking off in a N. N. E. direction to the Sungei Lui, a tributary of the Pahang River, gold is found in deep alluvial deposits in large quantities, but the Bĕndahâra of Pahang will not allow Europeans to visit this place, and prevents the Chinese from introducing machinery, so that the gold is most imperfectly worked. The Malays in that district told me, that they got gold at the bottom of wells, that were dug, in bunches and nests; and the gold, after the dirt is crushed and washed in a rude way with pestle and mortar, is brought up in a cocoanut shell and must be sold to the Bĕndahâra of Pahang. The market price, when I was in the country, was $22 a bungkal, but the gold is frequently smuggled over the range into Sĕlângor where the Chinese goldsmiths give $32 a bunkel and in Singapore the same gold ranes in price from $35 to $40 a bungkal.

I have so far pointed out some of the gold and tin-mines to the Eastward of the dividing range of the Peninsula, and regarding the Westward side, I may say that the whole of the flat country at the foot of the range is a rast broken allurial deposit of tin some 250 miles in length and ranging from one to 12 miles in width and again winding to the Northwest to Tongkah and up to British Burmah.

With respect to the gold on the Westward side of the range, there are only two places to my knowledge that produce gold with the tin, namely Kanching in Sĕlângor and the Batang Padang District in Perak; that is that produce gold in sufficient quantities, to make a profit on the expenses of separating it from the tin. Returning to the gold mines of Ulu Sungei Lui and proceeding in a straight line to Cape Patani in a N. N. W. direction, the gold mines of Klian Mas are crossed on the Sungei Lĕbih, which is a tributary of the Kĕlantan River, and on the same bearing some Galena mines are in full working order on the Kĕlantan River. Gold and tin are known to exist in the interior of Trĕnggânо, but the protective policy of the Trĕngano and Kĕlantan rajas precludes the examination and proper working by European machinery of the valuable deposits that have been known to exist for so long. The Sultans of these countries are afraid of the rajas and are completely in their power; but as they are tributary to Siam, and as the Siamese Kings are

progressive in developing the resources of their own country, I have no doubt the proper credentials from Bangkok, would enable a European to enter and work these valuable mines on an economical and more profitable system.

Pursuing the same N. N. W. line, the gold mines of Klian Mas on the Teluphin River, and the Galena mines at Palu are reached, as well as other gold deposits in Patani, and this would lead to the terminus of the supposed matrix of the metalliferous deposits.

I stop at Cape Patani as the country further to the W. and N. W. is not remarkable for the precious metals, although coal has been found in the Isthmus of Kra.

I have shewn by a red line on this plan the approximate position of the main-reef which I believe to exist in the Peninsula; and besides the fact of the numerous alluvial mineral detrita and disconnected leaders that exist to the Eastward and Westward of the same there are other geological reasons that would support the theory. I need hardly state that one of the first laws of Geology is that all soils are disintegrated from rock, and an agriculturist coming to a new country can make a very fair guess as to the nature of the soil on being informed of the nature of the rocks. So it is for the miner,—given the nature, set, direction and dip of various strata, he will tell whether the country is metalliferous or not; and it was by means of this chain of reasoning that Sir Roderick Murchison prophesied the discovery of the gold fields of Ballarat, and thence a line of rich gold country to the Northward through Queensland, and other islands, to the north of Australia. And it is by studying and following up the wise precepts of that illustrious Geologist that we may deduct similar conclusions in new countries.

It is in examining the metamorphic rocks that the greatest geological discoveries have been made; and in the Malay Peninsula, these rocks in higher elevations and in regions that have been disturbed by plutonic causes, are remarkable.

Both gold and tin belong exclusively to the older formation, and both are found in veins of quartz origin imbedded generally between the granite on one side, and slate or micaceous layers or sandstones on the other, and these places occur to my knowledge in several parts in the Peninsula.

During an exploring expedition with a view to fixing the Boundaries between Perak and Siamese territory, and in

crossing a range of hills, I came upon different parts of the country, where the slate formation cropped up with a very slight dip out of the perpendicular, close to the granite, and which reminded me very forcibly of similar formations in the gold-bearing districts of Australia.

On enquiry, the Malays stated there had been gold alluvial deposits at the base of these hills, and that there were still some Chinamen washing stream-gold. I obtained some of the gold in dust, and it presented a coarse, scaly appearance which evidently showed that it had not travelled far after having been shed from the matrix; and confirmed an opinion that I had formed that all the mineral deposits of gold and tin in the Malay Peninsula are a recent granite or micaceous detritus.

These detrital deposits might be followed up by an exploring prospecting party, armed with boring tools; and by boring through the quartz veins that pierce the granite, the original lode or valuable leaders might be uncovered.

I am informed that there are two places, namely Ulu Slini on the borders of Sĕlângor and Perak, and the Batang Padang District in Perak, where the tin is found in large blocks of stone which are rolled down the hill side. These must be very close to the main lode and would be good starting points for a prospecting party.

The Chinaman is given to gambling, and a large population of Chinese indulge their taste in seeking out patches of alluvial tin, moving along the base of the hills from place to place, and gaining a very uncertain amount of success. This state of things will continue until the original lode is searched for, when the reckless speculation in alluvial gold and tin will be succeeded by a more certain and legitimate system of mining, and the prosperity of the Malayan Peninsula will rest on a more solid basis.

SUGGESTIONS REGARDING A NEW MALAY DICTIONARY.

By the Hon'ble C. J. Irving.

Read at a Meeting held on the 9th December, 1878.

As has been announced, I am desirous this evening of inviting discussion in regard to a question which must be, I think, of considerable interest to many of the members: whether it is desirable that this Society should undertake, or promote, and if so in what manner or to what degree, the publication of a Work in the nature of a Dictionary of the Malay language, to take the place of, or to be supplementary to, the Dictionaries which exsist at present.

The name, *Malaya*, which has been adopted to denote the countries to which the researches of this society are, generally speaking, limited, is in itself an indication of the importance which attaches to the Malay element in the population: and however great may be the interest attaching to the language and habits of the foreign settlers who have reached these countries, from China or from India, within recent times, or to the language and habits of the scanty remnants of the races who seem to have been the aboriginal possessors of the soil—I think that it will generally be felt that in the ethnological and philological divisions of the Society's researches, it is the Malay race, the Malay language, Malay history, literature, and civilization, that should hold the central and dominant position.

And as regards the language I think that Malay has not merely this relative strong claim on our attention, but that absolutely and intrinsically it presents a field for enquiry which is very well worth the trouble of exploring. The primitive element of the language, including the bulk of its vocabulary and its methods of construction, is interesting as the speech of a race whose remote ancestors may have lived in these regions "dibawah angin," to the leeward that is of

Sumatra and Java, since the time that the shallow seas were a continent, and a river of Sumatra ran between Singapore and the Mainland; the speech of a race that has been imagined to be nearer perhaps than any other to the type from which the greatly varying races in different parts of the globe have diverged. Then the words of almost pure Sanskrit embodied in the language are interesting as pointing to the nature and remoteness of the origin of the civilization which was still flourishing 300 or 400 years ago, and of which traces are still remaining. Again the Arabic element, the vocabulary of Religion, is evidence of the work of those early Mohammedan Missionaries, who have impressed their mark so deeply on the national character, but of whose work there is otherwise scarcely more record than there is of that of the Sanskrit-speaking nobles who introduced the vocabulary of dominion into the language far back in pre-historic ages.

The language then being recognized as being in itself worthy of study, and the study as taking a high place amongst the objects with the prosecution of which this society has charged itself, the importance of the question which I have desired to introduce becomes apparent. For a Dictionary is the shape, the only possible shape, in which the great bulk of what is known in regard to a language can be arranged. It is the form in which the original student naturally and inevitably arranges his newly acquired knowledge; and it is the form in which knowledge acquired by original research, is made easily accessible to successive students.

The original student observes and records to a great extent, I fancy, in obedience to what one may call the student's instinct, and without any very definite idea of the use to which his records may ultimately be put, and in this way I believe that it will be found that among those who have given their attention to the Malay language of late years a very considerable mass of information indeed has been accumulated beyond what has appeared in any of the existing Malay Dictionaries. The information lies at present scattered in private note-books, and if nothing is done to collect and preserve it, the chances are that it will be lost; as no doubt many a valuable collection of similar notes has been lost in the course of the 60 or 70 years that have elapsed since the publication of Marsden's Dictionary.

That it would be desirable to collect, collate, and verify all such scattered notes as may be existing, and to record

them in some permanent shape, will not I think be disputed; but as to what the exact shape and scope of the work should be, there will naturally be differences of opinion, and it is upon this point in especial that I am desirous of eliciting discussion. Naturally one's first idea is to take up the work on the largest and fullest scale, and produce a Dictionary which should incorporate with our new matter the whole of what has already appeared in the works of Marsden, Crawfurd, Favre and others. But before embarking on a work of such magnitude it is well to count the cost beforehand in money and labour, lest we put our hands to a task we are unable to carry through. My present impression is that instead of an entirely new Dictionary, our work should take the form of a supplement on appendix to Marsden's admirable work. In this way the cost and labour of the undertaking would be very greatly reduced; and the method would have the advantage of keeping our new work, which we cannot hope to be perfect, distinct and separate, and so conveniently presented for criticism and future revision. Then again as we cannot expect the work to be perfect as far as it goes, so neither can we expect that it will be complete and final. It would not be advisable to let the work drag on indefinitely, in the hope of producing a work which should contain the last word on the subject. A moderate time, say a couple of years, should I think be fixed within which the whole of our available material should be worked up; and if this were thrown into the shape of a supplement to Marsden's work, the collation and incorporation of the two might very properly, I think, be left to our successors.

Supposing then the form resolved upon for the work to be such as I have proposed, it remains to consider the arrangements by which the necessary materials would be most conveniently collected and brought into shape, and here there are several methods that obviously suggest themselves. The first is to make a detailed comparison of the words contained in the other existing Dictionaries with those given in Marsden's, and prepare lists of those which do not appear in the latter. This would of course be a somewhat laborious task, but less so than would possibly be imagined it it were undertaken by persons having a tolerably extensive acquaintance with the Malay vocabulary. To any one having such an acquaintance there would be but little difficulty, I think, in running down the pages of Crawfurd and Favre, and putting a provisional mark against all the words in regard to which it would be proper to look and see whether they

were in Marsden or not. The words so marked could then be looked up in Marsden, and those not found there could be finally marked as words to be included in the contemplated supplement, of course this would be a troublesome task, but if it were divided among half a dozen or even fewer collaborateurs, it would be done, I think, within a quite moderate time. With quasi-mechanical work of that description it is astonishing how much can be done in a year at an expenditure of an hour a day.

Another method of collecting the desired material is the one which I have already indicated,—by persons taking notes of new words which they may light upon in the course of their reading. I have myself notes of nearly 1,000 words taken from the Hikayat Abdullah alone which I was unable to find in Marsden; and as I have already stated I believe that there are considerable collections of similar notes in other hands.

A third method, and one by which very interesting results are likely to be obtained, would be by the collection of notes taken of words met with in conversation and the names of natural objects, such as various kinds of plants, animals, etc., as ascertained by enquiry from the natives.

So far I have dealt with the matter in regard to the mere collection of new words; but I need scarcely say that for the purposes for which a Malay Dictionary is required a mere "word book" would be of very little value. In regard to certain classes of words indeed, it may suffice to know simply the English equivalent of the Malay word. When for example you have said that "kuda" means "horse" and that "puteh" means "white," you have said perhaps all that a Dictionary need tell. But as regards a vast number of words the knowledge of the mere equivalent English word helps you but little, unless you are shewn by some apt example *how the word is used*. How important this point is, is shewn by the different fate of Crawfurd's Dictionary and that of his predecessor Marsden. Notwithstanding the perhaps greater fullness of Crawfurd's vocabulary, it stands for the most part unused on the shelf, while Marsden is in continual requisition by the student, who every time that he looks out a word adds, not merely a single word to his vocabulary, but some apt expression, some naturally framed sentence to his knowledge of the language.

It shoud therefore I think be in the nature of an instruction to contributors to our proposed work,—in *every* case to give something more than the mere English equivalent of the Malay word. Even in the case of the most definite objects, or the most unambiguous qualificatives, a few illustrative words might be conveniently and advantageously given.

But even when the words with their illustrative sentences have been provided, the work will not be complete if we are to keep up to the high standard held up in Marsden's admirable work. The derivations of the words so far as they are not pure Malay origin should be stated; at any rate so far as they come from Sanskrit and Arabic sources. Then again as regards objects of Natural History the Scientific names of the objects should as far as possible be given.

I think I have said enough to shew that the work if it is to be undertaken with the intention that it shall be worthy of connection with that to which I have proposed that it shall be supplementary, will be a laborious and a complex one: and it is one therefore which should not be undertaken rashly or unadvisedly, or without due consideration as to how far the force and materials at our disposal will be sufficient for the undertaking. So far as I can judge the materials are likely to be ample; nor is there likely to be any lack of the requisite knowledge of written and vernacular Malay. Whether we have among us the requisite knowledge of Sanskrit, Arabic, and the other languages required for tracing out the derivations of the exotic words which have been incorporated in the language, or how if not, our deficiencies in these respects might best be supplied, would be a point which would require careful consideration. As regards the scientific nomenclature I have little doubt but that among the gentlemen connected with our Museum and the Botanical and Zoological Gardens the necessary information would readily be forthcoming.

I have thus given a sketch shewing the scope of the work as it has grown up in my mind, and I have only to add a few words as to the way in which it might be carried out. And here I think it might be desirable before pledging ourselves as it were to the scheme, to make an experiment on a certain definite portion of it. For example the word commencing with Alif would constitute (if one may judge from the numbers in Marsden) about $\frac{1}{12}$th of the whole. Here would be distinct *and manageable* portion of the work.

One day's journey brought me from *Tenan* (a Malay Settlement) to the rivulet *Bicko* (an affluent of the Batu Pahat). From here I again turned eastwards to the rivulet *Lebu*, which (changing its name several times) flows into the *Sambrau* River. Throughout the journey I met with numerous *Orang Utan*. From the Sambrau, a tributary of the *Indau* I reached the Sea.

This wandering from the mouth of the Muar River had taken 30 days. From here I returned into the interior of the Country, and following the course of the rivers *Kahan* and *Made* (affluents of the Sambrau) I again met with a considerable number of *Orang Utan*. Following the course of the river Johor (a district where Chinese have settled in great numbers, I came to Sĕlat-Tĕbrau and to Johor-Bharu, the residence of the Maharaja of Johor. This was my excursion through Johore (December 1874—February 1875) on the results of which I have already reported (1).

I began the second journey (June to October) by following the old course up to the point where the Sambrau disembogues into the Indau. From thence however I turned westward up the stream of the river Indau, passing the *Bukit Janin* (also called *Gunong Indau*) and in this trip I again met with many *Orang Utan*.

In consequence of the boundary disputes between the Bandahara of Pahang and the Maharaja of Johor, which have lasted several years, I was obliged in order to meet the Bandahara, to turn seawards and go to *Pikan* where he resides. From this place I followed the course of the important river *Pahang* up to its tributary the *Tamilen*. Here, as also in the mountains on the frontier of Pahang, Tringganu and Kalantan I met with the unmixed Melanesian Population, the *Orang Sakai*; and further up too on the rivulet *Areng* (an affluent of the River Lebe) I had opportunities of observing a number of them on different occasions. In this district, at the boundary of Pahang and Kalantan, west of the Rivers *Tamilen* and *Lebe*, there is, as I believe, the highest mountain of the Pĕninsula, which is called *Gunong Tahan*. Around this mountain, and also further west towards Perak as well as northward towards Kedah and Singgoro there is a district in which there exists on the

(1) S. Natuurkundig Tijdschrift voor N Indie. Theil 35—3 Afl.—Pag 250.

mountains and in the woods, as yet undisturbed, the remnant of the aboriginal Melanesian inhabitants. (2).

To be able to continue my journey, that is to say in order to get men to go with me, I had again to return nearly to the mouth of the Kalantan river, to Kota Baharu, the residence of the Rajah of Kalantan (3).

From here I returned into the mountains and after having passed the countries of the petty Malay Princes of *Legge*, of *Saa* (or *Diringo*) of *Jambu* and of *Rumen*, (nearly crossing the Peninsula a second time) I came to *Jarom*, a temporary residence of the Rajah of Rumen. Here, through constantly making inquiries, and letting no opportunity slip, I met with the Orang Sakai several times. Through Jalor I reached the mouth of the river Patani and the residence of the Rajah of Patani.

Making a fourth zigzag inland I again passed the territory of the Siamese princes, the Rajahs of *Todion*, *Teba* and *Tschena* and arrived at *Singgoro* the first important non-European town of the Peninsula, the residence of a Siamese Prince, or more correctly of a Siamese Governor. On the way I was informed, that on the hills, between which I travelled, there are to be found not a few unmixed Melanesian tribes, who are called here *Orang Semang*; of these I however saw but two captured boys, in the house of the Rajah muda of Singgoro. Here I most positively heard from Malays and Siamese, that on the way to Ligor, in the mountains of Madelon, there is to be found a not inconsiderable population of *Orang Semang*. The wet season, having begun (early in October) my further journey, which I had proposed to continue to Bangkok, was interrupted. Along a fine broad road I proceeded to Kotta Sta, the residence of the (4) Yamtuan of Kedah, where I broke off my journey in the Malay Peninsula. On my way back to Singapore I visited the mission to the Orang Mantra near Malacca.

(2) This district and the Gunong Tahan are not only anthropologically interesting on account of the Orang Sakai: there is another circumstance which, as its probability cannot be denied, makes this district worth a visit. I heard it positively maintained by many Malays and Orang Sakai that a very large Ape (called there *Bru*) lives in the woods around and upon the Gunong Tahan. It is said to be of greater height than a man and is much feared. It will be the task of a Zoologist who is not afraid of fatigue to inquire into the correctness of this rumour. I am very willing to place at the disposal of any scientific traveller who will undertake the task all the observations I have made upon the country and the people in the neighbourhood of the Gunong Tahan.

(3) The following Rajas, as also the Yamtuan (Sultan) of Tringganu, the Raja of Kalantan, and the Yamtuan of Kedah are tributary to the King of Siam.

(4) An abbreviation and corruption of the words *Yang-di-pertuan* or Sultan.

I.

MELANESIAN TRIBES IN THE INTERIOR OF THE MALAYAN PENINSULA.

The Orang Sakai and the Orang Semang.

(Opinions of Authors).—As I have pointed out already in my first communication (5) our information respecting the tribes in the interior of the Peninsula was very contradictory and therefore little reliable. With respect to the *Orang Sakai* and the *Orang Semang* we had the same contradictory information; thus, for instance, *Low*, who had seen them, says of the *Sakai* that their complexion does not differ from that of theMalays (6). Of the Orang Semang Newbold says, that they are scarcely different from the Jakuns or the Orang Utan of Johor who have almost a Malayan appearance. (7).

I decidedly disagree with these statements, though I have no doubt, that these gentlemen, who as noticed already, had known personally individuals of the respective tribes, made their observations accurately. The explanation of this is to be found in the fact that there are cross-breeds between the Orang Sakai and the Malays and that some of them exhibit a Malayan type; and as in consequence of this blood relationship they are more closely connected with the Malays and are therefore more frequently to be met with in the Malay Kampongs the above-named gentlemen, who had made no exursions into the interior, took these cross-breeds for representatives of the pure type. Logan (8) though differing from some others, says, that the Orang Semang are certainly *Negritos*, but he calls them a mixed race. According to my experience I must declare this also to be incorrect.

From my own experience and observations I have come to the conclusion, that the *Orang Sakai* and the *Orang Semang*

5 *Miklucho Maclay.* Ethnologische Excursion in Johor. Natuurkundig. Tijdschrift, Th. xxxv, pag. 250.

6 "Their complexion does not differ from that of the Malays." The Semang and Sakai tribes of the Malay Peninsula, by *Lieut. Col. James Low.* Journal of the Indian Archipelago and Eastern Asia vol. iv. page 429.

7 *T. J. Newbold*, Political and Statistical account of the British Settlements in the Straits of Malacca, 1839, page 377.

8 *Logan.* The Journal of the Indian Archipelago and Eastern Asia, *vol. vii. p. 31 32.*

are tribes of the same stock, that further, in their physical *habitus* and in respect of language they are closely connected with each other and represent a pure unmixed branch of the Melanesian race; anthropologically therefore they absolutely differ from the Malays. The Melanesian tribes of the Malayan Peninsula chiefly because of the form of their skull which has a tendency to be Brachycephalic, approach the negritos of the Philippines, and like the latter they do not differ very widely from the Papuan tribes of New Guinea.

ANTHROPOLOGICAL NOTES.—The accompanying plates (II. and III.) give a more correct idea of the appearance and the physiognomy of the *Orang Sakai* and the *Orang Semang* than a long written description. In this preliminary communication I shall merely give some of my observations upon those parts of the body which are of importance in deciding the anatomical position of the race.

HEIGHT.—Early marriages, a miserable mode of existence, and frequent want of food have certainly made their mark upon the whole structure of the body in these tribes, and therefore weak, undersized individuals abound; though there are exceptions, well-formed and good-looking men being not uncommon. The size of full grown *Orang Sakai*, according to 25 measurements, varied among the men from 1450 m. m. to 1620 m. m. and among the women from 1400 m. m. to 1480 m. m.

The skull of the *Orang Sakai* and the *Orang Semang* is Mesocephalic with a distinct tendency towards being, Brachycephalic. The index of breadth varied between 74 and 84 according to 24 measurements. This variation was in the following proportions with respect to sex and age.

Sakai men (9)	the index of breadth varied	from	74	—	82
„ women (9)	„	„	75	—	84
„ children (6)	„	„	74	—	81

HAIR.—The hair of the *pur sang* orang Sakai (Plate II. figure 5) curls very closely 2—4 m.m. in diameter and forms a compact mass not standing up from the head to any great degree. I also found here, as on the West Coast of New Guinea and in the eastern, Moluccas, that the hair is a good mark of purity of descent. Crossing is immediately shown by the curling becoming less close.

The *beard* is also much curled, though neither it nor the hair on the other parts of the body is so closely curled as the

hair of the head. The hair is of a dark shade. Besides the closely curled individuals, who form the main element of the unmixed *Orang Sakai* and *Orang Semang* not a few cross-breeds of different grades are to be found, whose hair presents all possible gradations from the frizzled Papuan hair to the straight hair of the Malays.

Colour of the Skin.—In general the colour is darker than that of the Malays, but it varies between very wide limits. The approximate colour of the skin is that of the medium shades between N. N. 28,42 and 21,46 of Broca's table. The *Sakai*, like other dark races, have the back, the shoulder and the pudenda a little darker than the rest of the body, the outer or *stretch-side* of the extremities is a shade darker than the inner or *bend-side*. At the lower part of the seat besides a darker colouring I noticed among older people a kind of callous formation. The skin was very rugged and rough; but this is quite natural, the costume of the Sakai covering only the waist and the perinaeum. The women in general are lighter coloured than the men.

Eye.—On observing the eye of this people somewhat closely two characteristics present themselves, first the very remarkable size of the *Plica semilunaris* or *Palpebra tertia;* I have represented the proportionate size as exactly as possible on Plate II figure 4. It forms a reddish membrane, which is a little thicker at the lower edge. As the Plica is transparent, and as the Sclera is not white its size does not strike one at first, the more so as the whole extent of the Plica cannot be seen if observed *en face;* it is only a side view of the pupil that shows it completely. Some measured plicae showed a breadth of 5—5½ m. m., while the real—*Caruncula lacrimalis* was not more than 2 m. m. in breadth. The plica is so considerable that it really may be considered as a characteristic mark of the race (9).

With very many "pur sang" *Orang Sakai* and *Orang Semang* I found, that the upper edge of the upper eyelid terminates is a wrinkle of the skin, (Plate II figure 4;) This is a peculiarity which prevails in the Mongolian Race, there

9 This observation induced me to go through the note which I had made upon the Papuan race in New Guinea. I found there also several remarks upon the great and remarkable breadth of the *Palpebra tertia*. A broad *Palpebra tertia* is not however a peculiarity of the Melanesian race; it is to *be observed* also among the Chinese, though by no means to the same extent. *Among Europeans* too the breadth of the Plica varies very considerably.

are however signs of it in many Malays, Polynesians (10) and, in this case, true Melanesians.

FEET.—Besides the very considerable size of the feet, the position of the three outer toes is most noticeable: only the two inner toes, the first and the second, are straight, the three others are turned to the side—a peculiarity which is to be found in many kinds of apes, but which up to this time I have not noticed so distinctly in any family of the human race, though approaches to it are often to be found.

SOME OBSERVATIONS ON THE MODE OF LIVING, AND SOME CUSTOMS.—My meetings with the Orang Sakai and the Orang Semang were too short to enable me to say much on this subject, and I am not willing simply to repeat statements and tales of the Malays as the English authors I have mentioned have done, for I have noticed several times how little correct, how intentionally deceptive indeed these statements were. In the brief remarks that follow I rely upon facts which I have observed myself (11).

The Malays distinguish between two kinds of Orang Sakai. The *Orang Sakai-liar* and *Orang Sakai-jina* (the wild and tame Orang Sakai). The former live isolated in the dense forest, and probably never same into any direct contact with the Malays. The latter, the Orang jina, though they retain their nomadic habits have a certain amount of intercourse with the Malays. They mediate the exchange of jungle produce (Gutta, Caoutchouk, Rotan, different kinds of wood used as incense, Gum Dammar, Ivory, Rhinoceros horns etc.,) for various article such as Parangs, Cotton goods, Salt, Tobacco, Sirie and Gambir, and in some districts (as in Pahang) even for old fire arms and the food of the Malays. They also work for the Malays for short periods (during the paddy harvest or on the opening of a new plantation) and it is not uncommon for them to give their daughters in

10 I have several time observed this fold of the Eyelid at *Mangareva* where no crossing with Chinese is possible. I saw it also among some of the Papuans of the West Coast of New Guinea., It is the fold which is called *Epicanthus* when pathologically enlarged.

11 During my journey I only held intercourse with the *Orang Sakai jina*: it proved to be impossible to converse with the *Orang Sakai liar* when by chance or after long searching I surprised them, even those whom I could inspect, measure and sketch. They either did not understand Malay or their brains and their tongues were so paralysed with fright at being in the presence of a being whom they had never seen before—a white man—that they remained silent when I questioned them. The short list of words which I noted down and which I have published I obtained from the *Orang Sakai jina* who however had several times to apply for information to their wild fellow-country-men.

exchange to the Malays and Chinese who settle down in their neighbourhood.

These *Orang Sakai-jina* generally speak Malay and their children for the most part forget their original language. They visit the huts and the Kampongs of the Malays (in small parties with their wives and children) and this is one important reason of the mixture of the two races, the Orang Sakai giving their daughters as wives to the Malays. Sometimes also during these visits, the conjugal fidelity of the Sakai women is tried by presents, and the consequence is that to *pur sang* Orang Sakai parents cross-breed children are born, either of half Malayan or of half Chinese descent. These visits are further followed by the gradual feeling of Malay wants and adoption of Malay customs by the *Orang Sakai*. I had several opportunities in the course of my journey of observing this gradual absorption of the weaker race (the Melanesian) and its gradual assimilation to the Malay population.

Between the *Orang Sakai-jina* and the *Orang Sakai-liar* there are numerous gradations. The former in the neighbourhood of Malay Kampongs construct small huts according to the Malay model, which they visit from time to time. Then there is a lower class who at a distance from the Malay Kampongs occupy temporary Pondos (12) in the jungle which serve them as night quarters for one day or more at a time. The real *Orang liar*, as I have been informed by members of the tribe change their quarters every night, and therefore do not even take the trouble of erecting a Pondo.

It is quite natural, that these men of the woods make no paths, and do not want any, for roving all over the forest. I have observed several times how they advance through the wood, in a manner entirely unlike that of the Malays. The Malay in the forest makes an extensive use of his Parang (wood knife), cutting down all that stands and hangs in his way; the *Orang Sakai* (as also the *Orang Utan*) on the contrary, *never* takes this trouble; partly because he is too careful of his parang (if he has got one at all), partly because this method would retard him too much. Knowing the direction in which he is to go and keeping it in view, he tries to find out the lighter places in the wood. Without breaking them, he bends aside with his hand the younger trees, which he cannot avoid; he stoops or creeps below the larger ones.

12 *Pondo*. The Malay name for a kind of umbrella-shaped hut made of palm leaves which is put down in such a way as to form at the same time *a roof and a wall*, under which one can either sit or lie.

He will never tear off or cut away a liana hanging in his way, he prefers holding it in his hand and crawling under it; and in spite of this constant stooping, creeping, picking his way, and running zigzag, he advances with great rapidity. In following, not without trouble, such a real "man of the wood," I have often admired the skill and quickness of his movements and his clever evasion of all obstructions, and I had to confess, that in spite of my long experience and practice in these things I found my master in an Orang Utan of 15 years old. I have purposely described these details, as in the life of the nomadic inhabitants of the jungle they areb y no means a trifling feature. The way the Orang Utan have of wandering through the woods was for myself personally the cause of much trouble, and of long days of fruitless searching for traces of them.

THEIR RELATIONS WITH THE MALAYS.—If the *Orang Sakai-jina* are somewhat dependent upon the Malays, the *Orang liar* remain decidedly hostile to them, and never lose an opportunity of taking revenge on these people who by continually laying out new plantations diminish the territory of the original inhabitants, get the produce of the jungle from them for a mere trifle, and if they can possibly do so, capture their children in order to keep or to sell them as slaves. This man-hunting, which sometimes occurs still, was formerly practised on a larger scale, and in many districts where numerous hordes of the original inhabitants used to live no traces of them are now to be found. The Malays however in spites of their superiority in all respects to the denizen of the jungle are very much afraid of these Orang liar and do not venture either alone, or in small parties into those parts of the forest which they are known to frequent.

ARMS.—The weapon of the *Orang liar*, which is most dreaded by the Malays, is the Blahan (Blow Pipe) with poisoned arrows (13). The use of this weapon is widely

13. The chief ingredient of this Poison is the juice of the well-known Upas Tree of the Javanese, the *Antiaris Toxicaria*. With this juice a great many other substances are mixed, the number and nature of which depend partly on chance, and partly on the science of the preparer. The poison-fangs of different kinds of snakes, the juices of a number of trees and fruits, even Arsenic which the *Orang Utan jina* get in exchange from the Malays are mixed up together. It thus comes to pass that the arrow-poison not only of every small tribe, but of every individual *Orang Utan* is made of different materials, and that in consequence of this the effects are very different. The effect on man is certainly very deadly and very rapid; thoroughly trustworthy Malays in different parts of the Peninsula told me that they knew from actual observation that a man who has been wounded is not able even to finish his Siri but is seized with violent cramps and severe vomitings and so dies. In some experiments that I made upon animals the poison had a very rapid effect, even when administered in very small doses.

spread; from Johor to Singgora it is to be found every where among the inhabitants of the jungle.

Another weapon which, though not so dangerous, is ethnologically much more important is the *Loids* (Bow); I have only found it in use among the unmixed Orang Sakai. It is about 2 M. long, made of Bamboo, and the arrows have iron points.

CLOTHING.—The Orang Sakai wear only a narrow girdle to cover the pudenda. It is either made of bast or of some cotton stuff got in exchange from the Malays, which they fasten like a Tidiako (14) round the waist and draw through between the legs. The Orang Sakai jina do their best to clothe themselves like the Malays. The men very seldom wear ornaments (15), and their hair is not dressed in any particular way.

TATTOOING, AND PERFORATION OF THE PARTITION OF THE NOSE.—The women affect more conspicuous ornaments. While I have seen no Sakai or Semang man tattooed, I found most of the Sakai women so adorned, and always in the same style. Figure 2 (plate III) shows the arrangement of the simple design, with which in childhood they embellish their cheeks and temples. The operation is performed with a needle, and the design is marked with resin.

The women also have the partition of the nose perforated to wear the Hajanmo, which is generally the quill of a Landak (Hystrix). The hair, which is kept long at the back of the head only, forms a kind of helmet or bonnet; flowers and sweet-scented leaves are often worn around it.

The remainder of the costume of the women consists of a number of thin and sometimes red coloured rotans, which form a girdle round the waist as thick as the arm. They also wear a piece of bast or cotton stuff, fastened in front, drawn through between the legs, and then tied to the girdle behind. Figure 2 (Plate II) shows a Sakai Lady in her daily costume, drawn from nature.

As this piece of stuff only covers the perinaeum and as the seat remains uncovered, I could, as I mentioned before observe in both sexes a much darker colouring of the lower parts of the seat, and a kind of callosity—a particularly rough and hard skin. The women, like the men, as soon

14. *Tidiako* or *Chawat* is the Malay name for a band which only covers the waist and the perinœum.

15. Once only I met with a young *Orang Sakai* who wore a cord with a *hanging* fringe tied round his bushy hair.

as they come into Malay villages endeavour to clothe themselves according to Malay fashion.

The Orang Sakai usually has but one wife at a time, who may have 5 to 6 children but who very often remains childless.

SOME FURTHER INFORMATION ABOUT THE MODE OF LIVING AND THE CUSTOMS OF THE ORANG-SAKAI AND THE ORANG SEMANG ACCORDING TO THE REPORTS OF THE PEOPLE THEMSELVES OR OF THE MORE CREDIBLE MALAYS.

The Orang Sakai and the Orang Semang consider themselves the *original inhabitants* and independent of the Malays and of the Malay Rajahs, and so they are in fact in their woods.

On several occasions, and in different places I heard accounts of Sakai Rajahs, who are said to exist still and whom the people obey though these Rajahs do not live in any other style than the rest of the inhabitants of the forest. If such a Rajah dies his widow can claim to be considered as Queen. So I was often told and it is characteristic of the position of the Orang Sakai women as compared with that of the Malay women.

Besides the simple procedure of *marrying*, which an Orang Sakai described in the words "I take her and sleep with her," there is, as I was told by the Orang Sakai *jina*, a custom among the Orang Sakai of Pahang, according to which the man on a certain day must catch the girl in the jungle before witnesses, after a considerable start has been given her. If he fails to catch her, he is not allowed to woo her a second time. Communal marriage exists, it appears, among the Orang Sakai; at least I must conclude so from a great number of accounts. A girl having been married to a man for some days or weeks goes, with his consent, and voluntarily, to live for a shorter or longer period with another man. She thus goes in turn to all the men of the party until she comes back to her first husband; she does not remain with him however but continues to engage in such temporary marriages, which are regulated by chance and by her wishes. She is however considered the wife of the man who first took her (16).

16. This, which I first heard from Malays in Pahang, has been repeated to me by numbers of the Catholic Mission at Malacca, who most likely knews it from the *Orong Muntra*.

The Orang Sakai are very much afraid of the dead. The incurably sick who are near their end are left behind in the jungle with a small supply of food. Cases of sudden death are followed very often by the immediate flight of all the members of the tribe from the spot where the death occurred. The dead body is simply left behind; very rarely it is buried in a shallow grave. The places where people have died, are avoided as unlucky.

EXAGGERATED AND FABULOUS ACCOUNTS OF THE MALAYS RESPECTING THE ORANG-LIAR.—The Malays, who, as I have mentioned already, are much afraid of the Orang liar, do not neglect to account for their fright by a number of fables; for instance, the Malays of Pahang relate, that the wild men on the river Tekam have feet of half a meter in length, that they eat raw every sort of animal which they can capture, that they are cannibals and so on.

The Malays in the Peninsula also repeat the tale, which is widely spread in the East Asiatic Archipelago, of the existence of men with real tails. Some Orang liar, who however *never show themselves*! are said to possess a tail, which does not consist of hair only but is formed of bones and flesh. Some of the relaters went so far as to pretend that they had been accidentally eye witnesses of the existence of such men.

The *Orang Gargassi* (17) who live in the mountains on the boundary of Kedah and Singgoro are said to possess two very long pointed teeth standing out from the mouth.

The hair of the body of some Orang Sakai, on the boundaries of Kalantan and Perak is described as remarkably long, and also the direction of the hair is said to be different to that of Malays and Europeans, that is to say it is turned upwards among some of these curly-haired tribes. The fathers of grown up daughters are said to claim for themselves the *jus primæ noctis*; I have so very often heard the existence of this custom maintained, that there must be something in it, the more so as it is known elsewhere (18).

I have communicated the chief of these tales, as it is possible that in spite of their exaggeration and their apparent absurdity they may possess a certain though very slight "*fond de verité*."

17. Probably a wild tribe of Orang Sakai.

18. Besides numerous examples to be found in historical and geographical literature which I will not enumerate here, I have heard of the existence of the same custom in the Eastern Moluccas.

II.

MIXED MELANO—MALAYAN TRIBES IN THE INTERIOR OF THE MALAY PENINSULA.

THE ORANG UTAN AND THE ORANG RAYET OF JOHOR (19).—Although the Orang Utan of Johor are a very mixed race shewing not a little of the Malay type, yet there are exceptions,—reversions to the primitive type—which induced me in the course of my first excursion in the Peninsula, when I knew nothing positively about the existence of an unmixed Melanesian race, to suppose that there had been in former times an admixture of Melanesian blood in the Orang Utan. During my second journey I several times met with individuals representing such reversion on the mountains and by the river Indau (like those who were represented in the supplement to my short notice of that excursion) (20).

In addition to their Physiognomy, the character of the hair of some of them, and the great variability in the form of the skull, the remains of the earlier language, and the great resemblance between their dialects and those of the unmixed Orang Sakai (21) are sufficient to remove all doubt respecting the origin of the Orang Utan.

ANTHROPOLOGICAL NOTES.—*Height.* In consequence of bad and insufficient food, and a mode of living which is miserable in all respects some Orang Utan may be found of remarkably small size. Yet this cannot be considered as characteristic of the whole race, as some authors would have it. The height of the Orang Utan varies more, and the structure of their bodies is weaker than is the case with the Orang Sakai. The women especially are strikingly short. Their height varied (in 80 measurements) thus:

Men	..	1,390 M. M.	...	1,560 M. M.	
Women	...	1,305 ,,	...	1,430 ,,	(22).

SKULL.—As with their height so also the Index of breadth varies among the Orang Utan between wider limits than

19. Vide my first Communication. Ethnologische Excursion in Johor: Naturk. Tijdschrift, Deel XXXV, page 250.

20. *Miklucho Maclay*—An Ethnological Excursion in Johore. The Journal of Eastern Asia, Vol. I. No. 1. 1875 page 94 with three portraits.

21. Vide my two letters on the dialects of the Melanesian tribes in the Malay Peninsula to S. Ex. Otto Behtlingk Tijdschr. voor—Taal—Land—en Volkenkunde 1876.

22. I measured two women, already the mothers of several Children who were less than 1,310 M. M.

among the Orang Sakai. Among the Orang Utan the Index of breadth varied thus,

Men	from	71 to 86.
Women	„	79 to 91.
Children	„	74 to 80.

It is noticeable that the skull of the Orang Utan is more *dolichocephalous* than that of the "*pur sang*" Orang Sakai.

Mode of Living.—With respect to the Orang Utan also the Malays make the distinction between *Orang liar* and *Orang jina*, though the latter predominate, and are continually increasing in number. The *Orang Utan* are nomads like the *Orang Sakai*. They try, indeed, to establish small Kampongs, but these are only visited occasionally; they consist of a number of most miserable *pondos* which are deserted for ever if a death should occur in them. In general their mode of living and their occupations correspond with those of the *Orang-Sakai-jina;* but in consequence of their mixing with Malays, they are still more disposed to adopt their customs, such of them at least, as are not altogether incongruous with a nomadic life. They shew a great antipathy to Islam, but this will gradually be overcome.

The Orang Utan have their own Chiefs who are called *Battens* (23). They do not make use of the bow; even the sumpitan has been completely abandoned and forgotten by some tribes. Their language has been almost entirely supplanted by Malay.

Before many years have passed the *Orang Utan* will be thoroughly mingled with the Malay population and will become absorbed into it, so that it will soon be almost impossible to discover any trace of the Melanesian element.

The Orang Mantra near Malacca.—These people are a small tribe better known than the other *Orang Utan* from the fact that, so long ago as the year 1848, Catholic Missionaries settled down among them (24). I visited a number of them at the Ayer Salak Mission near Malacca, and I found them, in consequence of the influence of the school, and their constant intercourse with the Missionaries, the most uninteresting of all the Orang Utan tribes for the purposes of my particular studies. Their language has been forgotten

23. The dignity of the Batten after his death can be transferred to his widow like that of the Raja of the Orang Sakai.

24. The founder of the Mission, M. Borie, has written a short paper upon them, which, thanks to the kindness of the Revd. P. Desbons I have read in M. S. The paper has been translated into English. *Herr F. Jagor* (S. Reiseskizzen, Singapore, Malacca, Java) visited the Mission in 1578.

and has been replaced by Malay, in which all their school books and religious works are written. The Missionaries have done nothing to collect the remains of the old language.

The *Mantras* whom I saw (most of them children and women) were almost without exception of a Malay type: if I had come to see them without knowing that they were Mantras I should probably have taken them for a number of Malays, badly fed, and brought up in a miserable condition, and I should have doubted the possibility of any mixture of Melanesian blood. The Index of breadth of the heads which I measured (15 in number) (25) was from 74 to 89.

The *Orang Mantra* spoke to me about a tribe living a few days' journey from Malacca whom they called Bersisi, and who, according to their description, belong to the mixed tribes. When I spoke of the Orang Sakai, whom I described as men with a dark skin, curly hair, and a hole in the partition of the nose, some of the older Mantras recollected the name "*Kenaboy*," which they had heard from their fathers with a similar description.

In conclusion I will add a few words upon the synonymous names of the tribes in the interior now in use among the Malays.

The name *Orang Utan* is often applied quite generally to people who live in the woods, be they Orang Sakai, or Malays, or Chinese. Those who are specially known by this name however are the mixed tribes of Johor, Rumbau, and Malacca.

The names *Orang didalam* (26), *Orang bukit* (27), *Orang gunong* (28), *Orang hulu* (29), *Orang laut* (30) are employed in a similar sense, and do not refer to special tribes. By the name of Orang-benua are specially meant the Orang Utan in the South of Johor, on the rivers Johor and Batu Pahat. I very often heard people speak about the Raja Benua who

25. These were boys and young people, from about 9 to 20 years of age
26. People of the interior.
27. People of the hills.
28. People of the mountains.
29. People who live at the source of a river.
30. People who live by the sea.

were not Mohamedans (though Malays) and whose residence Tandiong-genteng (31) I found on the Kahan river.

The *Orang Rayet* live on the river Muar. The names "*Jakun*" and *Orang* "*liar*" are more or less nick names.

The *Mantras* still know the *Orang Bersisi* and the *Kenaboy*, the latter only by name. The *Orang Bersisi* like the Mantras themselves (as I have mentioned already) are a mixed race; the *Orang-Kenaboy* are probably nothing but *Orang Sakai*.

Lastly the Orang-Sakai and Semang are "pur sang" Melanesians, who in Pahang, Kalantan, and Tringganu are called *Orang Sakai*, while up in the North in Singgoro and Kedah they are called *Orang Semang*.

The *Orang Udai*, a name which I very often heard in Pahang, are probably, so far as I can judge from what I was told, the *Orang-Sakai-liar*, as are also the *Orang-Gargassi* in Kedah.

The following table will illustrate this:—

Orang Sakai ,, Semang ,, Udai ,, Gargasi ,, Kenaboy	Melanesian tribes.
Orang Utan (of Johor) ,, Rayet ,, Mantra ,, Bersisi	Mixed Melano-Malay tribes.

The former are certainly more interesting and I hope, that my successful wanderings will induce other naturalists to follow me and continue the prosecution of these inquiries. My successor will not be obliged—as I was myself—to search for materials; from my brief communication he will learn, *where* the tribes are to be found and under what circumstances he

31. It was merely a large plain, clear of all trees, close to the river Kahan (an affluent of the Semrong) which according to a tradition among the *Orang Utan jina* is known as the old seat of the Raja Benua. It is probable that if the jungle and *lalang* were burnt some ancient remains might be found in this spot, such as tools, arms, perhaps even old coins; a discovery which would probably throw some light upon the history of this part of the Peninsula.

will have to perform his work. No less important task will lie before him than a thorough study of the life of these primitive races with whom I had the good fortune to meet. He will certainly be rewarded with many new, important, and greatly interesting facts; but the inquiry will only succeed if he is not afraid of toil and fatigue, and if he will share for some months the life of these primitive nomad tribes. This is the only way to investigate now the habits of these interesting savages, as all tales of the Malays about them are incorrect, exaggerated, or entirely false.

But this work should not be delayed, as these tribes are disappearing more and more without leaving any traces; like the passage of the Orang Utan through the primeval forest his whole life passes away without leaving any trace behind; and this is true not only of the life of an individual but of that of a whole tribe. In this way hundreds of human lives are gone, and thousands of years have passed away.

[Plate No. III, a small tracing of M. Maclay's journey, has not been copied. The Map with his Itinerary, published in Journal No. I, will sufficiently explain the course he took.]

MISCELLANEOUS NOTICES.

Geographical Notes—Recent Journeys in the Peninsula.

Since the publication of the last Number of this Journal, some important additions have been made to our knowledge of the physical outlines of the Country in four different regions of the Peninsula; Ulu Johor, Ulu Kinta, Jĕlei, and Rambau.

The highest mountain range in Johor, Gunong Blûmut (3200 feet), has recently been ascended for the first time, two independent parties having reached the top within a few days of each other; and from one of the Travellers a more particular account of the journey is promised for our next Journal.

In the interior of Pĕrak, the Kinta valley was explored last August to its upper watershed; and a range of high hills was ascended, some 30 miles to the east of Kinta. The highest peak was proved to be about 8,000 feet high. It was named by its discoverers, and is now familiarly known, as *Mount Robinson*, the highest point of the range called *Gunong Riam*. Additional importance was given to this journey from the part taken in it by some Ceylon planters, who had been recommended to the Government of Perak by the Colonial Authorities in England, as pioneers of Coffee-planting in the Malay highlands.

Special interest was felt in their announcement that several hundred thousand acres were to be found of land suitable for coffee over 2000 feet above the sea; the consequence being that a good many "prospectors" from Ceylon and elsewhere have since visited Perak; but hitherto they have not added much to our knowledge of the Country's physical features.

The real point of Geographical interest still remains. Is there or is there not an important stream in the very centre of the Peninsula, which after draining the eastern slopes of these high mountains joins the *Jĕlei*, and together with the *Bĕrá* from the west forms the R. *Pahang?* A train of *a priori* reasoning, based on the difficulty of explaining this region's drainage otherwise, first suggested the thought some years ago,

It is true that no such stream was known of in Mr. Logan's time (see Indian Archipelago Journal I. page 247; but a hint of it—though given unconsciously—may perhaps be traced in Mr. Logan's reference to *S. Ginta* vol. II. p. 123). It was Mr. Daly's account of his journey (1875) from Muar to Pahang, published in 1877, that first brought evidence to support such an hypothesis; for he intimated that the northern branch, which joined Pahang at *Kwala Bĕrá*, was an even larger stream than the one he himself descended from the south. Unfortunately the "tracing" of his *route*, which was embodied in the Map (1876), omits to show the junction of any such northern branch; and it is only within the last year that the hypothesis has been really confirmed to some extent by the publication of Mr. Maclay's account of his journey up the *Jĕlei*; and the achievement of Baron Verboch last July, when he crossed from Sungei Ujong into *Jĕlĕbi*, and thence down into *Jĕlei*, on the eastern side of the Bernum watershed, by the *River Triang*.

The point can never be finally settled until the interior of Perak, beyond Mount Robinson, shall have been crossed in a south—easterly direction: and an expedition is in fact about to be despatched, under the auspices of Mr. Leech who ascended Mount Robinson last year, to cross the still more eastern Country, that lies between *River Plus*, a feeder of the Perak in the Northern interior of that State, and *River Slim*, the northern branch of the *River Bernam*, in the interior of Sĕlângor.

The continuation of the Paper on the "Geography of the Peninsula," Part I of which (confined to its Cartography) appeared in the last Journal, has under these circumstances been deferred for the present. Fresh information is fast being obtained in various quarters, and the most useful mode of dealing with it at present will be to print short detached notes of each important piece of work done in the way of exploring new country, such as the four journeys above referred to. Two of these (the ascents of *Gûnong Blûmut* and *Mount Robinson*) were new ground even to the Malays themselves. The other two, (the routes through *Jĕlei* and *Pĕlĕi Pass* in Rambau) though well known to the Malays have not been hitherto made, or at any rate described, by Europeans. Of the journey through *Jĕlei*, from S. Ujong to Pahang, Baron Verboch has unfortunately left us no account: although it was undertaken expressly on behalf of our Society. The Rambau journey was described at the time before a General Meeting of the Society, as recorded in the extract from the Straits Times which is printed below.

There is yet a great deal more to be learnt about the interior of the Peninsula. How ignorant we all are at present of its Physical Geography, viewed as a whole, may be judged from the correspondence in the local papers last September, after the ascent of Mount Robinson, regarding the "true backbone" of the Peninsula; witness the following letter, challenging certain foregone conclusions on this subject which are undoubtedly premature at present :—

Singapore, October 1st, 1878.

"You will perhaps allow me to correct an error in the Overland Summary of last Saturday, in which you state that Mr. Christie's party found that from "Mount Robinson" the Straits of Malacca were visible on the West, and the China Sea on the East."

"The only full account of the journey yet published is to be found in Mr. Leech's Diary; and if you refer to your issue of the 21st ultimo, you will read," we were disappointed in get-"ting a view to the East, which was our principal inducement "to come here, as we were surrounded by a sea of mist, which "however lay a long way below us. Through it we could see "the tops of numerous Peaks, sticking up like islands"

"A Ceylon paper, from which you made some extracts on the 26th ultimo, reports Mr. Christie to have said, "a third range marked on the map was non-existent." But to judge from Mr. Leech's account there is scarcely enough evidence to pronounce an opinion, even on this point. However that may be, it is certain these places lie in the latitude of the Peninsula's greatest width, where, if we may trust the Admiralty charts, it is three degrees of longitude, or upwards of 200 miles, from sea to sea.

"In short the interior of *Pérak* is not the interior of the *Peninsula*: while as yet we have learnt but little even of Perak, beyond its coasts and rivers; and it may safely be stated that neither from Pèrak nor any other of the States between Kédah and Johor, has any person yet penetrated so far into the mountain-ranges of the Peninsula, as to obtain a view of the China Sea. It will be a feat of no great difficulty to achieve, and it will no doubt be accomplished before long: but in the meantime I should be sorry to see you under-rate the amount of country still lying *terra incognita*, or the necessity for some further exploration into the interior."

This necessity is well understood by the present energetic administration of Pèrak, for as has already been mentioned an ex-

ploring party is about to start from Kwala Kangsa to clear up some of the very questions here referred to; of which it is hoped our Society will receive an account when the expedition returns. A. M. S.

ASCENT OF BUJANG MALACCA.

Connected with the geography of Pêrak the following account of the important mountain in the Kampar district called *Bujang Malacca*, and its surroundings, may be usefully recorded. This is not one of the very numerous "untrodden summits" of Pêrak; for its western side has been selected for the first experiment in Pêrak coffee-planting by Europeans. On this very account special interest will be attached to the following particulars, and also because of its central and commanding situation as a place of observation.

It is to the Diary of Mr. Leech, the District officer, we are again indebted for this interesting and precise information; as well as to the Resident, Mr. Low, for bearing our Society in mind when transmitting it.

17*th January*, 1879.

"A stiff climb brought us to some caves within about 100 feet of the summit, and here we pitched our camp. The barometer showed the height of this place to be 4200 feet above the Kampar River. At an elevation of about 3500 feet, the vegetation began to change rather markedly, and in a swampy piece of ground we came on a large number of *nepenthes*, some as much as 50 feet high and 18 inches in diameter. There were two distinct species, one not unlike a [illegible]; the [illegible] of the other was more like that of an aroïd.

"On the extreme summit above the cave in which we [illegible] the night, there was a most marked change in the [illegible] of the vegetation, the ferns and mosses as well as the [illegible] scrub of rhododendron and other similar plants, not unlike the dwarf bamboo, reminded me very much of the vegetation on the top of Mount Robinson; many of the plants I recognised at once as the same, but as was natural to expect, considering the difference in height,—the one hill little over 400 the other about 800 feet high.—many of the Mount Robinson plants were absent, especially the long-stalked braken with crescent-shaped tops and long sprays, of which we made our beds on Mount Robinson and with which it was covered.

18*th January*, 1879.

"We were up before the sun this morning, not having had very agreeable night, as it rained continuously and a good de

of water dripped on to us from the rocks above. We left our cave at once and proceeded to the summit, and climbed on to some small trees just in time to see the sun rise. The morning was beautifully clear and we got a magnificent view; bounded on the north by *Mount Robinson*, *Gunong Chalei* and *Gunong Ramjup*. Immediately below us to the east lay a long and narrow valley running nearly true north and south; the northern end of it drained by a tributary of the Sungei *Dipong* the southern end by Sungei *Chindariang;* beyond this valley another ridge rose nearly as high as the one on which we stood, and our Sakei guides told us that the valley on its eastern face was the one in which the Sungei *Batang Padang* took its rise. It appeared to be nearly parallel to the valley immediately below us. Behind this range rose another at the eastern side of which the Ulu *Bidor* is said to be found; and beyond this the sky line is formed by a very lofty range apparently nearly continuous from mount Robinson, with one very steep pass through it a little to the North of East from where we were standing. In this pass I imagine the *Dipong* takes its rise. This sky-line range, the Sakei said, divides the watershed of the Peninsula, and is therefore the much-sought for "back-bone" range. Some distance to the south east there appeared to be a spur which might well form the valley of the *Sungei Slim*. The Sakei, from whom I got these particulars, live on the western slopes of *Bujang Malacca*, and do not appear to have ever been down even the eastern face of their own hill. I should not therefore have felt much inclined to place confidence in what they told me, had not the lay of the land corresponded exactly with what was to have been expected from what is known of the rivers draining this part of the country. I was particularly struck by the mountainous nature of the country to the east and south, as well as to the north; having been originally under the impression that the *Batang Padang* and Bidor rivers drained a broad level valley similar to the Perak or Kinta valleys.

The following are some bearings which I obtained and which may be useful:—

Gunong Robinson	11° 00'	Sky line.
„ Ramjup	14° 00'	
„ Chalei	17° 00'	
„ Lumbei	112° 00'	Sky line.
("back-bone" range?)		
Gunong Ulu Bidor	136° 00'	
„ Bubo	307° 00'	distant.
„ Randuai	307° 30'	near.

From where we stood we could see the opposite side of the valley below us to the east almost completely covered by old Sakei ladangs, which quite bears out what I had been previously told, but did not credit, that there are fully 700 of these people living there.

I here again noticed a fact which attracted my attention when up the Kinta valley last August with the first coffee explorers,—that the Sakei cultivation appears to be limited to a height of between 300 or 400 feet up to 2,000 feet. Above this latter height they appear scarcely ever to go. Possibly this is the limit at which "*padi*" will thrive. Above this level there are a large number of beautiful valleys, which both my companions agreed were admirably suited for coffee cultivation, as far as site was concerned.

Pabei Pass Rambau.

(Overland route from Sungei Ujong to Malacca.)

The following is extracted from the account given in the Straits Times of the General Meeting held on the 7th September.

"In his description of a Walk through Rambau, which we give at length, as it is not likely to make its appearance in the Society's Journal as a separate paper, Mr. Skinner said :—There is a kind of understanding—an unwritten rule, and I think a very wholesome rule—that no fresh paper should be commenced after 9.30 P. M. It is now nearly 10, but the Chairman seems to think that our programme should be completed ; and if the ladies and gentlemen present think so too, this may be done without infringing the rule after all, for the truth is I have no paper to read.

"I merely propose to describe in a few words a journey I recently made across the *Pabei Pass*, from *Srî Mĕnanti* into Rambau, and across that country into Malacca ; which, for some reason, no European ever happens to have made before ; but which is in itself a tolerably easy walk of three days, and by far the most direct route from *Srî Mĕnanti* (and its neighbourhood, *Ulu Muar*, *Gunong Pasir*, and *Kwala Pila*) into Malacca.

"We started on horseback from Sungei Ujong, (where I had gone by the usual River Linggi route,) and rode by a path almost at right angles to the course afterwards taken as far as *Bukit Putus* ; covering the distance of 9 or 10 miles before breakfast, at a rate and over a road which allowed but little time for reflection or observation.

"Having breakfasted at Bukit Pûtus, the frontier police station," we left Captain Murray and walked that afternoon to Sri Mĕnanti; a hard walk; we did not get our dinner till 9 P. M. and slept in the former barracks of the detachment of H. M.'s 10th Regiment, on Tunku Hantah's invitation. It is now used as a kind of *balei*.

"Next morning we breakfasted at the foot of *Gûnong Pâsir*. So far the path is well-known; and at least two gentlemen present have followed it. We passed for instance an illustrious *padi* field, not unknown to fame, and in which one's thoughts reverted to the distinguished traveller who has just shewn us the way to make our fortunes (Mr. Daly); but from *Gûnong Pâsir* to Rambau it is different. I can only find one account of a previous journey across Bukit *Pâbei*, that of Mr. Charles Gray in 1825, whose journey is described in the Indian Archipelago Journal vol. VI., and who is still well remembered in Malacca from the circumstance of his death occurring a few days after his return. He, however, appears to have approached the pass from the Rambau side, and to have left it on the Sri Menanti side, by different roads to those I pursued; and this short piece of country (which Mr. Skinner pointed out on the new Map) from Pabei through *Sri Lĕmak* to *Mĕsjid Nĕrâsa* and Bandar, had not before been crossed by any European. The journey from Bandar to Malacca is comparatively well-known; and I cannot help thinking that if it were also known that the path from there to Sri Mĕnanti were so good a one, firm and dry, and in fact a bridle-path for several miles of the way—it would more frequently have been used, particularly during the recent military occupation of the Nĕgri Sĕmbilan. I should add that it is well known to the Natives, and even to the Sungei Ujong police l'eons. I had the best proof of this, for at the top of the pass (*Pĕrhĕntian Tĕngah*—about 1300 feet high) while resting to take breath we counted 30 souls; a party of 11 or 12 Malays having come up from either side while we were resting. We both passed and met many others; and similar parties had been passed going in and out of Sungei Ujong by Bukit Putus Pass. No doubt the rice famine which is now being felt in Sri Mĕnanti, explains the unusually large numbers. They are going "to buy corn in Egypt." On the Rambau side I was told they could buy 5 gantangs for a dollar; in Sri Mĕnanti only 3½ gantangs. Rambau is just now a favoured land in other respects. The high price of Tapioca has been made known; and as so much of its waste lands are well-suited for its cultivation, fresh clearings, even around Pâbei, are numerous. Many of these are in Malay hands, cleared and

planted as I was assured without Chinese help. But Chinese were there too, both planting and acting as carriers. Altogether I agree with Mr. Swettenham's remark that Rambau has the largest Malay population of any of the Nĕgri Sĕmbilau; and I should not describe it as unprogressive, for in an agriculture point of view it shows signs of progress, both of a more promising character, and more independent of extraneous influences, than can be found in most of the other Malay States near our Settlements.

"The second night was passed at Mĕsjid Nĕrâsa, where the Datu of Rambau lives, near Bandar. From there, after twice crossing the river (which is here a fine fresh rapid stream, excellent for bathing, with a sandy bottom, and said to be above the reach of aligators) we had a long walk to Briso near the Malacca frontier; and eventually reached Alor Gajah in time for an afternoon meal, and so on to Malacca in the evening of the third day. It was on the whole a very pleasant and interesting journey, which I can safely recommend to others as a sufficiently easy *overland route* of 3 days from Sungei Ujong to Malacca, and a pleasant variation of the somewhat monotonous two days' journey by way of Linsom and the River Linggi."

"Some discussion ensued as to the customs of Rambau, from which it appeared that the tribal forms of Society and Government still flourish there, while in the neighbouring States they have been greatly modified; the causes suggested being the comparative isolation of Rambau, the absence of Chinese, and its unique geographical situation, placed as it is neither at the mouth nor at the source of any important stream."

The Minerals of Sarawak.

By A. Hart Everett, (late) Sarawak Government Service.

(*See Journal I.* 1878.)

The paper on the distribution of the Minerals of Sarawak, which appeared in the first issue of this Journal, had left my hands several years past, and as I was not aware of its intended publication, it is now scarcely up to date in some few particulars. By the courtesy of the Editor I am enabled to supply these deficiencies by the present note.

Manganese.—Lundu and Rejang must be added to the localities already given for *this Mineral.* In the first named

district it occurs as an oxide in the usual boss-like aggregations.

Copper.—Some insignificant traces of Copper have been reported to exist in the rocks forming the left hand entrance of the Salak river in Santubong Bay.

Lead.—Galena is now known to exist in Sarawak but only in minute traces. It has been lately discovered in Southern Borneo also and is there associated with Arsenic.

Antimony.—Since the date of my last note an attempt has been made to follow up the numerous indications of antimony in the Rejang to their common source, but hitherto without much success. A small quantity of ore, however, has been exported from the district, and it is at least probable that when the exploration has been pushed further in the direction of the elevated country near the Tabujang Mountain there will be a better result to record. The Sesang branch of the Kalakah river has yielded traces of Antimony in addition to the localities previously mentioned. In the section on Antimony the paragraph "Lodes in which the matrix is felspar are rarer" and should read "are richer."

Coal.—My remarks on this Mineral referred to the Silantek (Lingga) coal and not to the Sadong coal at present being worked by the Government. This latter is of inferior quality.

Petroleum.—Mineral oil may now be included in the Sarawak list. Indications of its presence have been discovered in Sadong; but they are, I believe, of no importance from an economical point of view.

Tungsten.—A lode of a dark looking Mineral, which appears to pierce the limestone hill of Busau from side to side, has been pronounced to consist largely of Wolfram or tungstate of iron and Manganese.

Limestone, Clays, &c.—Inexhaustible supplies of limestone are available in Sarawak. It can be quarried on the river side within 25 miles of Kuching and it affords both ordinary and hydraulic lime, each excellent of its kind. Plastic Clays of the finest quality abound in various parts of the Territory and are at present utilized solely for the manufacture of bricks and coarse pottery. The country is not rich in ornamental stones available for building or other useful purposes. The only rocks of this description with which I am acquainted are a pure white saccharoid marble (metamorphic limestone) in

the Upper Samarahan and a handsome dark blackish-green rock with white or pale green marblings which is found in the distant Upper Rejang country, whence small specimens are brought by the Kayans, who make this stone into ornaments. It is probably a variety of Serpentine.

In concluding this brief note I should mention that Silver was inadvertently omitted in my list of the minerals which do not come within the monopoly of the Borneo Company.

A. H. E.

Sarawak, 23rd November, 1878.

The Semangs.

[The following letters, written by a distinguished authority on the subject of which they treat, have been kindly placed at the Society's disposal. Though written some years ago they will still, it is believed, be found interesting.]

Oxford University Museum,

May 4, 1869.

Professor ——— writes to thank Colonel ——— for the trouble he has taken on behalf of the interests of the Museum here in having the two aborigines photographed, and in desiring the Raja of Kĕdah to procure a skeleton of one of these people. The two photographs enclosed are taken from the new Museum here, an institution comparatively recently superadded to the old classical university.

Some 8 or 9 papers have recently been written upon the history and physical peculiarities of the Sĕmangs, and the Andamaners, who are supposed to be of the same stock. Colonel Fytche, Colonel Campbell in his notes by an old Sportsman, Mr. Earl, Lieutenant St. John, 60th Royal Rifles, and a Pere Bourieu have all written about either the Sĕmang in P. Welles ey or the Andaman Islanders, and all agree that the continental dwarf black and the Islander are much the same. Mr. Wallace, who spent many years in the Archipelago to the southward at Timor, Ternate, Gilolo &c, and has just brought out a book, a very good one, in which he discusses all the Natural History points, relating both to man and beast, agrees with these gentleman in thinking the Sĕmangs of the Malacca Peninsula

to be of the same race with the Andamaners; and he also considers them to be of the same stock as the little black people called Negrito in the Philippines. But he does not think them allied to the Australian or Papuan races as Mr. Logan, a writer of some note, does, calling them "Draviro-Australians" (Journal of the Indian Archipelago p.p 156. 157). The Père Bourieu who observes of the Mĕntras, a wild tribe in the Malay Peninsula akin to the Sĕmangs, that they are bathed for the first time when they are dead, observes also that after they are put into the grave either sitting, standing, or reclining, they are not visited after the first three days, during which time a fire is kept burning at the grave. If the Raja of Kĕdah is a Mahomedan, he would not be likely to have any very strong scruples as to causing a skeleton interred in a non-Musselman fashion to be disinterred. Probably but little disinterment would be necessary, as very little earth would be put upon the dead body.

Professor————cannot conclude without expressing his sense of the obligation which the cultivators of science owe to Lieut.-Governor———for his exertions.

January 5, 1870.

There was some delay in getting the Semang's skeleton from the "Diomed," but it has come to hand quite safely, as I ought to have written a fortnight or more ago to thank you for your trouble and the interest you have taken in the matter.

The skeleton is very valuable, though very different from what I had expected. I find the Semangs are a small race with narrow, large heads; from the character of the bones I should suppose they live mainly on flesh food, the bones being hard and bright. The man must have been an old one, which is a comparatively rare thing to find among savages; at least most of the savage skulls that come into my hands are skulls of young men: and I imagine also from my own experience of such people whilst living, that they are old at ages when we are young. I shall work up all that has been written in the Transactions of your Indian Societies (Logan's and H. B. Hodgson's names are familiar to me as Editors or Contributors) and I shall make out all that the bones themselves have to teach me, and combine my information. Whatever I write I will see that you have. I shall send you shortly a paper I have been writing on the excavations of our own savage forefathers here in England, which I hope you may find more or *less interesting*.

I am much obliged to you for your mention of the Dodo bones. Luckily Mr. Flower, the Antiquarian, is the father of the Mr. (I think now Captain) Flower who was so active in digging in the Mauritius; and as I am an ally of the father, we contrived to get a very large share of those valuable relics for our Museum. We were bound in honor so to do, as before this discovery a skull of that extinct bird which we preserved was the only one, except one in Copenhagen, in the world.

It was very vexatious at first, that discovering of new bones; every fresh discovery reducing the value and interest of our specimen, much as the discovery of the first husband reduces the value of the second in Tennyson's Poem of "Enoch Arden." But we made this out if it. I have to thank you also for mentioning our Museum to Dr. Stoliczka. I am in correspondence as to exchanges with Dr. Anderson of the Indian Museum, and I will put myself in communication with Dr. Stoliczka also.

If the Raja of Kĕdah should come upon another skeleton of the Sĕmang, I should be very glad of it. In the meantime it will be my business to make the best possible use of the one which we have.

Capture of a specimen of Ophiophagus Elaps.

[The following communication to the Curator of the Raffles Museum may be of interest.]

"I am very glad indeed to be able to send you another and a finer specimen of the Ophiophagus Elaps, a female measuring 11 feet 4 inches.

"The circumstances attending its capture are somewhat interesting. The man describes the snake as going along with its head elevated above the ground, and states that it came right at him; he wisely bolted and gave the alarm to the men in the fort; the brute then took up his position on the top of the Sentry box. I happened to be passing and heard the shouting, and was just in time to save the snake from being battered to pieces. Two plucky fellows volunteered to take it alive, but it was a risky thing to do, as immediately we approached the sentry box the snake

threw out its head from the folds and with distended neck shewed fight; however a noose at the end of a long stick was cleverly slipped over the neck whilst one of the men got hold of the tail; so we had him all fast without a blemish.

"The snake was then taken to the Godown and its venomous powers tested on three dogs.

"The first dog was slightly bitten in the shoulder at 10h. 34m., and an antidote believed in by the Chinese was applied. I enclose a specimen of the plant. The second dog was bitten very severely at 10.55, the snake holding on to the animal like a bull-dog to his dog. A strong solution of Chloral Hydrate was injected by the hypodermic Syringe, but without effect as the animal died in 15 minutes. The first dog not appearing much worse for the first bite, he was bitten again at 11.21 very severely in the nose and foot, the snake fastening on the latter place very tenaciously. The Chinese antidote was again applied; the plant was bruised in a small portion of water, the solution poured down the dog's throat, and the benised leaves well rubbed into the wounds, but the dog sunk at once and died at 12.20, 1 hour 46 minutes after the first bite and 59 minutes after the second.

"The third dog was bitten at 11.19, at first very slightly and then severely in the foot; no antidote was used in this case, and this animal lived, some Chinaman having applied the actual centery to the wound in the foot; but the poor brute suffered very severely and I do not think it will recover. The Sĕlângor Natives recognise the Snake as the most dangerous known; they term it the "Tĕdong Sĕlah."

"They all say it moves with the head lifted off the ground, and that it will not only attack, but pursue. An instance of this occured some time ago; one of the European Officers in riding along one of the roads came on a very large Snake and it followed him, and he had to put his pony into a gallop to escape; he described it simply as a Cobra, but since reading of your paper in the first Number of the Straits Asiatic Society's Journal he considers it was a specimen of the Ophophiagus Elaps of about 6 or 7 feet long. The perusal of the paper by you, and my seeing the two specimens here, proves beyond a doubt that the Oph. Elaps exists. In Northern Australia one about 7 feet in length bit a fine retriever of mine. I was then Government Resident of Port

Darwin and my daughter was riding with me, my mounted orderly in attendance. The orderly dismounted, and the snake after biting the dog went into a hollow place, from which he came out and would have bitten the man had he not dispatched him with his sabre.

"My daughter on seeing the specimen I now send you, at once recognised it as similar to the one which she saw at Port Darwin, the bright orange patch under the neck occuring in both cases.

The dog died in about 3 hours, after every care and the application of the Hypodermic Syringe by the Surgeon. The Natives here say the Oph. Elaps is not common; several of the intelligent and elderly men say, they have seen much larger specimen; one respectable man say he saw one a fathom lager than the one I send you which would be 19 feet.

"Enclosed is the Mate's receipt for the Jar, which I trust will arrive safely as Captain Joyce promises to take charge of it. I also send you a small Python and a very venomous Snake termed the "Tedong Matahari," said to attack men.

B. D.

Klang, 20th November, 1878.

THE OPHIOPHAGUS ELAPS

A correspondent states that the existence of this reptile in the Peninsula was proved in the early part of 1876, when a detachment of the Buffs were quartered at Kwala Kangsa. A specimen was killed and brought into the camp by some Malays: it was examined and identified by Surgeon-Major Davis. The Malays described it as the most formidable snake they are acquainted with, and related instances in which it had been known to chase men who had disturbed it, even taking to the water after them if they plunged into a river to escape from it. The Malay name given to the specimen caught at Kwala Kangsa was *Tedong Sĕlah* (*Sĕlah*-Favre.) There is an allusion to it in the *Marong Mahawangsa* (*see* Colonel Low's translation, Journal India Archipelago vol. III. page 265) and the peculiar characteristic of this snake, namely that it will actually pursue a retreating foe, is introduced into the legend. "The boa feeling himself "rather getting the worst of it, suddenly stirred, and shook

"his head and body, and became a fearful tĕdong sĕlah, or "hooded snake, the girth of which was that of a cocoanut "tree, whose tongue was lolling out and whose eyes were "large as cymbals. The people amazed dispersed, and a few "daring persons remained and beat the snakes. Then again "they assembled in greater numbers, with loud shouts and "noise, to destroy the snake. *The latter pursued the Raja, who "sought for shelter behind a tree.*"

A MALAY KRAMAT.

The mining district of Larut in Perak is so essentially a Chinese settlement that its early Malay history is generally completely lost sight of. Before the discovery of tin in Larut, some thirty or forty years ago, Trong, which is further south, was the port from which traders and merchandise found their way to Parit Gantang and Kwala Kangsa. It is still a thriving district and likely to increase in importance, but it has been eclipsed for many years by Larut. The old plantations of fruit trees at Trong mark it at once as a much older settlement than Larut, where cultivation is in its infancy. Trees are among the few traces which the Malay leaves of his occupation; he does not build stone walls and seldom erects permanent monuments of any kind. Ancient groves of durian trees, planted no one can say when or by whom, may sometimes shew where a populous *Kampong* must at one time have been established; but in all other respects a deserted Malay settlement became undistinguishable jungle in a very few years.

Local tradition in Perak has handed down various stories connected with Achinese invasions of Perak, which must have taken place in the 16th and 17th centuries, and there is little doubt of the truth of the popular account which makes the coast settlements, now called Larut and Trong, the scene of some of the encounters between the invaders and the people of the country. For a long time Perak was a mere dependency of Acheen, and it may be fairly supposed that some of the conquerors settled in the former country.

Rightly or wrongly the Malays of Larut assign an Achinese origin to an old grave which was discovered in the forest some years ago, and of which I propose to give a brief description. It is situated about half-way between the Larut *Residency* and the mining village of Kamunting. In the *neighbourhood* the old durian trees of Java betoken the pre-

sence of a Malay population at a date long prior to the advent of the Chinese miner. The grave was discovered about twenty years ago by workmen employed by the Mantri of Perak to make the Kamunting road, and it excited much curiosity among the Malays at the time. The Mantri and all the ladies of his family went on elephants to see it and it has been an object of much popular prestige ever since.

The Malays of Java were able from village tradition to give the name and sex of the occupant of this lonely tomb, "Toh Bidan Susu Lanjut," whose name sounds better in the original than in an English translation. She is said to have been an old Achinese woman of good family; of her personal history nothing is known, but her claims to respectability are evinced by the carved head and foot stones of Achinese workmanship, which adorn her grave, and her sanctity is proved by the fact that the stones are eight feet apart. It is a well-known Malay supersition that the stones placed to mark the graves of Saints miraculously increase their relative distance during the lapse of years, and thus bear mute testimony to the holiness of the person whose resting-place they mark.

The *Kramat* on the Kamunting road is on the spur of a hill through which the roadway is cut. A tree overshadows the grave and is hung with strips of white cloth and other rags (*panji panji*) which the devout have put there. The direction of the grave is as nearly as possible due north and south. The stones at its head and foot are of the same size, and in every respect identical one with the other. They are of sandstone, and are said by the natives to have been brought from Achin. In design and execution they are superior to ordinary Malay art; as will be seen, I think, on reference to the rubbings of the carved surface of one of them, which have been executed for me by the Larut Survey Office, and which I have transmitted to the Society with this paper. The extreme measurements of the stones (furnished from the same source) are $2'\ 1'' \times 0'\ 9'' \times 0'\ 7''$. They are in excellent preservation and the carving is fresh and sharp. Some Malays profess to discover in the three rows of vertical direction on the broadest face of the slabs the Mohamedan attestation of the unity of God لا إله إلا الله (*La ilaha illa-lla*) repeated over and over again; but I confess that I have been unable to do so. The offerings at a *Kramat* are *generally* incense (*istangi* or *satangi*) or

benzoin (*kaminian*); these are burned in little stands made of bamboo rods; one end is stuck in the ground and the other split into four or five, and then opened out and plaited with basket work, so as to hold a little earth. They are called *sangka*; a Malay will often vow that if he succeeds in some particular project, or gets out of some difficulty in which he may happen to be placed, he will burn three or more *sangka* at such and such a *Kramat*. Persons who visit a *Kramat* in times of distress or difficulty, to pray and to vow offerings, in case their prayers are granted, usually leave behind them as tokens of their vows small pieces of white cloth, which are tied to the branches of a tree or to sticks planted in the ground near the sacred spot.

For votary purposes the long-forgotten tomb of Toh Bidan Susu Lanjut enjoys considerable popularity among the Mohamedans of Larut; and the tree which overshadows it has I am glad to say been spared the fate which awaited the rest of the jungle which overhung the road. No coolie was bold enough to put an axe to it.

W. E. M.

[The tracing, which it is found impossible to print here, is in the Society's possession, and can be seen at the Raffles Library by any one interested in the subject.]

Malay-English Dictionaries.

It does not speak well for either the enterprise or the Scholarship of English dwellers in this part of the world, that the best Malay and English dictionary which we possess is more than two thirds of a century old. Since the publication of Marsden's work there have indeed been issued several Malay Vocabularies, besides the more ambitious and voluminous work of Crawfurd. But only the scantiest of these vocabularies has attempted to print the Malay words in the Arabic characters, in which alone the educated Malay is accustomed to read his own language. Even Marsden is sparing of his Arabic type, and foregoes the use of it in most of his numerous quotations from Malay authors. Under these circumstances, and having regard to the attainment of Malay as it is expected from many of the Civil Servants in this Colony, we cannot wonder that the supply of copies of *Favre's Malay-French* Dictionary sent out to the Straits

Settlements has been for some time exhausted. The work is no longer in type, and although doubtless some copies remain in European booksellers' shops, this fact appears to be a sufficient excuse for asking whether the Government and our learned Societies ought not, at the present juncture, to do something towards producing a Malay-English Dictionary, worthy to rank with the work of L' Abbé Favre, and with the Malay-Dutch dictionaries of Von Dewall, Pijnappel and Klinkert. L' Abbé Favre has generously given leave for an English translation of his work to be published, but to print an edition of 500 copies would entail an expenditure of more than £1,000; too large a risk for any individual. And Favre's work, excellent as it is, has some mistakes and deficiencies; the latter notably in the botanical information. At least it is to hoped that the matter will not be suffered to drop.

L. C. B.

Months	Remarks.
January	Rainfall was Registered at
February	during the year 1869 1 Station.
March	Do. 1870 1 do.
April	Do. 1871 4 do.
May	Do. 1872 5 do.
June	Do. 1873 5 do.
July	Do. 1874 6 do.
August	Do. 1875 8 do.
September	Do. 1876 7 do.
October	Do. 1877 7 do.
November	Do. 1878 7 do.
December	
Tot	
Greatest R fall in 24 ho	

T. I. ROWELL, M.D.,
Principal Civil Medical Officer, S, S.