JOURNAL

OF THE

STRAITS BRANCH,

OF THE

ROYAL ASIATIC SOCIETY.

JULY, 1879.

PUBLISHED HALF-YEARLY.

SINGAPORE:
PRINTED AT THE "MISSION PRESS" BY THE PROPRIETORS.

1879.

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No. 3.

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ERRATA.

Page 21,	7th	line	from	top	for *Illustration*	read	*illustrative.*
„ 21,	6th	„	„	bottom	„ *Sesah*	„	*Sesal.*
„ 22,	17th	„	„	top	„ *digan*	„	*di-gau.*
„ 22,	21th	„	„	„	„ *Gan*	„	*Gau.*
„ 29,	4th	line	„	„	„ *kan*	„	*ikan*
„ 33,	6th	„	„	bottom	„ *chian*	„	*chiau.*
„ 34,	6th	„	„	top	„ *munerantur*	„	*numerantur.*
„ 34,	8th	„	„	„	„ *kurah*	„	*lurah*
„ 40,	2nd	„	„	„	„ *won'top*	„	*won't do*
„ 42,	2nd	„	„	„	„ *kiki*	„	*kaki*
„ 50,	8th	„	„	„	„ *no*	„	*ho*

„ 62, After the Titling, add the words "By Sir Stamford Raffles"

„ 69, 4th line from top „ *virties* read *varies*

„ 144, 3rd line „ bottom after the words "alone is" add the word "*printed*" (vide *ante* p. 92)"

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Zemke, Mr. P.

PROCEEDINGS.

GENERAL MEETING, MONDAY, 7TH APRIL, 1879.

Various publications, presented to the Society since the last General Meeting, were laid before the Meeting.

The following Gentlemen, recommended by the Council, were duly elected :—

Messrs. Schultze, Syers, and Tiede.

The President drew attention to the publication of No. II of the Society's Journal, which has been accomplished since the last General Meeting.

The following Papers were read by Captain B. Douglas, H. M.'s Resident, from Selangor contributors :-

Mr. D. D. Daly, on some Limestone Caves in Ulu Klang.

Mr. W. T. Hornaday, an American Naturalist, on the large mamals to be found in Selangor.

The Secretary read a paper on "Macrodontism" by Dr. Miklukho Maclay.

GENERAL MEETING, MONDAY, 9TH JUNE, 1879.

Hon'ble Colonel J. Jago and J. P. Joaquim, Esq., recommended by the Council, were elected members.

The President announced the acceptance by His Excellency the Administrator of the office of Patron, as requested by the Council, under the Rules of the Society.

A Paper by Mr. W. A. Pickering on Chinese Secret Societies in the Straits Settlements was read by the President.

A Paper containing Botanical notes respecting Gutta Percha and Caoutchouc by Mr. F. W. Burbidge, contributed to the Society (with some remarks on the subject) by Mr. W. H. Treacher, was read by the Secretary.

"CHINESE SECRET SOCIETIES."

PART II.

BY W. A. PICKERING.

Read at a Meeting of the Society held on the 9th June 1879.

Having in the first number of this Journal, given an account of the origin and establishment of the "Hung League" or Thien-Te-Hui, I will now describe an initiatory ceremony, as actually witnessed by myself and others, in the best disciplined Lodge in Singapore, and which lasted from 10 P. M. to 3 A. M., during which period some seventy new Members were admitted into the Society.

As I have neither the time to re-translate in full, nor the ability to improve on M. Schlegel's version of the ritual, I shall describe the ceremonies and furniture of a Lodge, as I myself have seen them in Singapore; merely translating such portions as may seem necessary for my purpose, and, at times, taking the liberty of quoting from the "Hung (or Ang *) League."

Any reader wishing to become more minutely acquainted with the Thien-Te-Hui, should procure M. Schlegel's book, in which he will find a graphic description of the working, rules, and ceremonies of the Society, as (from all I hear) it now exists in China, and in semi-civilised Countries, where Chinese Colonists are compelled to combine against the unscrupulous and capricious tyranny of Native rulers.

In the Straits Settlements, the secret Societies are in fact, but large Friendly Societies, without political objects; dangerous no doubt, to a certain extent, but only for the reason that, owing to the nature of our Chinese population, each Hoey contains a large proportion of lawless and unprincipled characters.

* In this paper I shall pronounce this word and all Chinese names according to the Hokken dialect.

Theoretically, all Meetings of the "League," are held in the jungle or mountains, and every new member is instructed to reply, when asked where he was initiated, "In the mountains, for fear of the 'Chheng' Officials."

In the British Colony of the Straits Settlements, however, each Lodge has a substantial "Hui-Koan" (1) or Meeting-house; and at Singapore, the Grand Lodge possesses a very superior building at Rochore, where, twice a year, (on the 25th of the 1st and on the 25th of the 7th moons) the "five ancestors"*(2) are worshipped, and feasts, with theatricals, are held in their honour, by the following nine branches of the "Ghee Hin" Society:—

1 Hok-Kien Ghee Hin, (3)
2 Hok-Hin, (4)
3 Tie-Kun Ghee Hin, (5)
4 Kwong Hok or Ghee Khee. (6)
5 Siong-Peh-Koan, (7)
6 Kwang-Hui-Siau, (8)
7 Ghee Sin, (9)
8 Ghee Hok, (10)
9 Hailam Ghee Hin, (11)

For many years there has been no "Toa-Ko" (12) or Grand Master of the Ghee Hin Society, as no person dare come forward to undertake the onerous and responsible duties of the office, but each of the Branches is managed and governed by the following office bearers:—

1	Tsong-Li (13)	or General Manager.
1	Sien-Seng (14)	or Master of Lodge.
1	Sien-Hong (15)	or Van-guard.
1	Ang-Kun (16)	Red Bâton or Executioner.

and a varying number of Tsam-Hoa, (17) or Councillors, and Thih-pan Chhau-oe,¶ (18) or District Head men, who carry out the orders of the superiors:—

* The five priests O-tek-te, Png-tai-ang, Chhoa tek-tiong, Ma-Chiau-hin and Li-sek-khai, who escaped from the burning of he Siau-Lim monastery.

¶ Iron planks, Grass-shoes.

1 會館	7 松柏館	13 總理
2 五祖	8 廣惠肇	14 先生
3 福建義興	9 義信	15 先鋒
4 福興	10 義福	16 紅棍
5 潮郡義興	11 瓊州館義興	17 簪花
6 廣福義氣	12 大哥	18 鐵板草鞋

I. The Lodge and its Furniture.

The accompanying lithograph, taken from a native sketch, gives a very good idea of a Lodge arranged for a ceremony of initiation.

Just inside the outer door of the Lodge is the famous Ang-Kun, (19) or Red Bâton, (a staff of 36 Chinese inches in length) which is used as an instrument of punishment, and from which one of the office-bearers derives his title.

So-Ang-Kuang (20) is on guard at the outer door, and any person wishing to enter the Lodge,must take up the Bâton with both hands, and repeat the following verse.

"In my hands I hold the red cane,
"On my way to the Lodge I've no fear,
"You ask me brother, whither I go.
"You come early, but I walked slow."

Any stranger failing in this test, ought, according to the rules of the Society, to be beheaded at once.

Having gained entry, we come to the Ang Gate*(21) guarded on the right by Ban-To-hong (22) and on the left by Ban-To-liong (23).

Above the Gate, on each side, is a Flag, the two together bearing characters meaning, "The barriers are open, the way is clear"(24), and on the lintels is the couplet;

"Situate in the Ko range, where the Khé hills have branched forth for ages.*

"The Gate looks towards the great Ocean, into which the united waters of the" three rivers,† have flowed during myriads of years.

The next stage, is the "Hall of Sincerity and Justice," (25) guarded by Ten-Ki-iu (26) on the right, and Tan-Teng-Seng (27) on the left. The two flags above, have the inscription, "Dissipate revenge, and put away all malice"(28). There is also on each side, a horizontal sentence, "Two dragons disputing over a Pearl,"(29) and "Overturn the "Chheng restore the Beng" on

On the door-posts is the antithetic couplet:—

"Though a man be not a relation, if he be just, he is worthy of all honour.

"A friend, if he be found destitute of honour, ought to be repudiated."

The next step takes us to the "City of Willows,"(30) at

* Ko-Khé is the name of the Temple where the 5 priests found a refuge.
† Sam Ho.

19 紅棍 22 萬道芳 25 忠義堂 28 消冤解
20 蘇紅光 23 萬道龍 26 鄭其由 29 二龍爭仇
21 洪門 24 關開路現 27 陳定成 30 木楊城珠

the East Gate of which, Go-Kim-lai, (31) and Go-Hoan-ji (32) are the guardians. Practically, there is only one Gate represented in the Singapore Lodges, but theoretically, the city has a Gate at each point of the compass, guarded respectively by the ancient heroes,* Han-peng, (33) Han-Hok, (34) Teu-Chhan (35) and Li-chhang-kok, (36) whose flags adorn the City walls.

The couplet on the East Gate is,

"At the command of the General, the gate opens and myriads stream forth.

The awe-inspiring "Ang" heroes, guard the entrance to the "Willow City."

Also the following.

"To the East, in the wood, it is difficult to walk quickly.
"The sun appearing above the hills, rises from the Eastern Ocean.

On the West Gate.

"In the metal road of the West, one must be careful.
"But of the two paths, the Western is more clear.

On the South Gate.

"The fiery South Road, is exceedingly hot.
Chang-Chiu, Chuan-Chiu, and Yen-ping,§ extend their protection as far as the Southern Capital.

The couplet of the North Gate † is,

"The Northern waters are deep and hard to cross.
In Yun-nan and Sze-Chuan there is a way by which we can pass."

Entering the East Gate of the "City of Willows," we come to the "Red flowery Pavilion,"(37) before which Chiang Kiet-hin (38) dispenses the purifying waters of the Sam-Ho, (39) or three Rivers, to the new members.

Above the Pavilion is the Grand Altar,(40) with the pulpit of the Sien-Seng, or Master of the Lodge; and on the East side, is the "Circle of Heaven and Earth,"(41) with its couplet.

"Agitate Heaven and Earth, and reform the world.
"Let the "Beng" triumph, and let righteousness obtain throughuot the Empire.

---

* See "Hung League" p. 21.

§ Prefectures of Hok-Kien,

† According to Chinese ideas the 4 cardinal points and the centre represent the 5 elements, viz: E. wood, W. metal, S. fire, N, water, centre, earth.

31 吳金來 34 韓福 37 紅花亭 40 壇
32 吳喚兒 35 鄭田國 38 蔣結興 41 乾坤圈
33 韓鵬 36 李昌 39 三河

Passing through the Circle, out of the West door of the "Pavilion," we reach the "Two Planked Bridge," guarded by the spirits of deceased brethren, "Kiet-Beng-pu"(42) and "Ban-Bun-beng,"*(43) whose "spirit throne"(44) or tablet, is on the left side of the bridge-head. On this tablet is the inscription.

"When will the day of vengeance arrive?
Until then, we will cherish our resentment, though it be myriads of years.

The right hand plank of the Bridge is supposed to be of copper, and that on the left, of iron.

At the bridge-head is the couplet.

"Staggering across, we leave no traces behind.
"While all creation is silently expectant, seeing that the day is already beginning to be red.§

In the centre of the Bridge, underneath.

"A true prince will accomplish everything he takes in hand.
"A true man will bring to perfection all he undertakes to do.

On the Bridge, are hung, "Ang" (45) coin to the value of 30,821¶ cash, and underneath are three stepping-stones, arranged in a triangular figure, over which we pass to the "Fiery valley"(46) or "Red Furnace,"(47) guarded by a malignant though just spirit, called the "Red youth,"(48) who enviously scrutinises the hearts of all who approach him, and mercilessly slays all traitors with his spear, and consigns their souls to the flames.

According to the testimony of the Head men, many victims have fallen by his spear in Singapore.

Having passed scatheless through this ordeal, we arrive at the "Market of Universal Peace,"(49) and the "Temple of Virtue and Happiness,"(50) which are at the end of our dangerous journey.

In the market is Chia-pang-heng(51) who sells the precious "Ang" fruits, of five kinds, and in the Temple, besides the inscription already noticed on the 'Spirit throne of deceased brethren," is the following couplet.

"In this happy place, if there be any impurity, the wind will cleanse it away.

---

* Kiet-Ban, the associated myriads.

§ (Ang 紅 red, and Ang 洪 the surname of the League.)

¶ The character ("Ang" 洪) is composed of the characters which can represent 3-8-21.

42結明富　43萬文明　44亡兄故弟神位　45洪錢　46火坑　47紅爐　48紅孩子　49太平墟　50福德寺　51謝邦行

"In this virtuous family there will be no trouble; the Sun will continually illumine the door."

II. The Ceremony.¶

In a room convenient to the Lodge, on the right of the "Market of Universal Peace," the candidates having purified their bodies by ablution, and wearing clean clothes, are prepared for admission.

Each candidate must be introduced by an office-bearer, who is supposed to be responsible for him, that during four months, the new member (52) shall not even come to words with the brethren, and that for the term of three years, he shall not break the more important of the 36 articles of the Society's Oath.

Experience however shows, that this obligation sits very lightly on both new members and Head-men, at any rate amongst the class which now-a-days composes the Societies.

Each candidate having paid a fee of $3.50, ($2 of which go to the treasury of the Lodge, while the balance is expended in fees to office-bearers, and in the expenses of the evening), his surname, name, age, place and hour of birth, are entered on the Register of the Society, and copied on a sheet of Red paper.

In token of having cast off all allegiance to the present dynasty "Chheng," the "queue" of each is unbraided, and the hair allowed to flow loosely down the back, the right shoulder and breast are bared, and the candidate is not allowed to retain a single article on his person, except a jacket and short trousers.

In consideration of the poverty of most of the new-comers, they are not required to put on new clothes, but newly-washed raiment is insisted upon.

The Sien-Seng, Sien-Hong, Ang-Kun, and the Chhau-oes who act the parts of the Generals guarding the gates &c., must, however, dress in new clothes on every occasion.

After preparing the candidates, the Master proceeds to arrange the articles on the Grand altar, the most important part of this duty being the insertion of all the paraphernalia, in the "Peck measure,"* or Ang Tau."(53) On the front

* Nearly always, though erroneously, spoken of as the Bushel. See "Hung League," pp. 41 and 119 for an interesting description of this article.

¶先生開香 新丁入洪門
52 新客 53 紅斗

of the "Tau" are four characters, Plantain,(54) Taro,(55) Plum,(56) Orange.(57) Behind is the inscription, "The provisions in the Peck measure are Red (Ang)."

Inside the Tau, is placed a peck of rice, amongst which is deposited a red paper parcel, containing 108 of the "Ang" Cash,(58) and the whole is neatly covered with red paper, into which the Sien-Seng sticks the various articles and instruments, symbolical of the history and objects of the Thien-Te-Hui,* in the following order.

(1) The Flags of the "Five Ancestors," which are triangular; each containing the surname of one of the five priests, Chhoa-Tek-Tiong,(59) Png-Toa-Ang,(60) Ma-Chhiau-Hin,(61) O-Tek-Tè,(62) and Li-Sek-Khai;(63) and the name of the Province,—Fuh-Kien, Kwangtung, Yunnan, Hu-Kwang§, or Chekiang, in which each priest founded a Lodge.

On these Flags, are inscribed in abbreviated characters, the mottoes, "Obey Heaven, Walk righteously,"(64) and "Exterminate the Chheng,"(65) or, "Overturn the Chheng, restore the Beng."

The flags are, Black, Red, Yellow or Carnation colour, White, and Green, (or Azure blue); all have a pennon with suitable inscription, and before inserting each in the Tau, the Sien Seng recites an appropriate verse.—*e. g.*

The first, or Black Flag of Hok-Kien.

"The black flag of Hok-Kien has the precedence."
"In Kam-Siok (Kan-Suh) they also associated together, and laid a foundation."
"The "Beng" conferred on the Lodge, the title of "Blue Lotus Hall."
"So the whole 13 provinces shall guard the Imperial domains."

(2) The Flags of the five horse dealers* or "Tiger Generals,"(66) Lim-eng-Chhiau,(67) Li-sek-ti,(68) Go-thien-seng,(69) Tho-pit-tat,(70) and Ang-thai-sui,(71). These flags are of the same colour and description as those of the five ancestors. On each is the name of the General, and the Province, Kansuh, Kwang-si, Sze-chuan, Shan-si, or Kiang-si, in

* For a full and minute description of the Flags &c., see Schlegel—pp. 33—46.

§ Now divided into Hu-Nan, and Hu-Peh.

54 蕉 58 洪錢 62 胡德帝 66 五虎將 70 必達
55 芋 59 蔡德忠 63 李色開 67 林永超 71 洪太歲
56 李 60 方大洪 64 川大丁首 68 李色智
57 桔 61 馬招興 65 收滅青 69 吳天成

which provinces the horse-dealers established subordinate Lodges.

(3) The flags of the Five elements; (72) Metal, Wood, Water, Fire, and Earth, White, Green, Black, Red, and Yellow.

(4) The flags of the cardinal points; East, green, West, white, South, red, North, black.

(5) The Four Season flags; Spring, green, Summer, red, Autumn, white, Winter black.

(6) The flags of Heaven, Earth, the Sun and Moon, Azure, Yellow, Red, and White.

(7) The seven stars, (73) eight diagrams, (74) Golden Orchid (75) flags, and the standard of the "Victorious brotherhood," green, yellow, red, and scarlet.

(8) The four red flags of;—the elder brother, Ban-hun-leong,*(76) Sien Seng, Tan-kin lam,(77) the Sien Hong, Thien-iu-ang,(78) and the General of the main body, Thun-thien-huai (79).

(9) The yellow umbrella; (80).

(10) The Warrant Flag for the Leader of the Armies (81).

(11) The Spirit Tablet "of the five ancestors"(82); on the left of which are inserted, the warrant flags, the "precious sword,"(83) a pair of scissors, a swan-pan,(84) and the "precious mirror." (85).

On the right of the Tablet, are the sword-sheath, foot measure, small scales and weights, the "four precious things of the library,"(86), viz. pen, ink, inkstone, and white paper fan,—also, there are five hanks of each colour of silk thread, white, yellow, red, green, and black.

(12) A model of the real, "Ang Hoa Teng"(87), with its three doors; in a kind of turret above the central door is the inscription, "By Imperial, (or Sacred) Command"(88). The side-doors have inscribed on them a pair of parallel sentences, altogether containing 16 characters, each having the radical "sui," or water, added (89).

"Here is the place where "Tat chung,* the first Buddhist

* See Paper No. 1 S. A. S. Journal, June 1878. p. 80.

72 五行　77 陳近南　82 五祖　87 紅花亭
73 七星　78 天祐洪　83 寶劍　88 聖古
74 八卦　79 敦天懷　84 算盤　89 氵
75 金蘭　80 黃涼傘命　85 寶鏡
76 萬雲龍　81 三軍師　86 書房四寶

priest who ever received an official title, is buried; this spot belongs to the "Ang" family."

Before the "Pavilion" doors on each side, are a piece of touchwood, and a "Jewelled Emperor"†(90) lamp. In front of these, is the "nine storied precious pagoda (91).

Two charms are pasted on the front of the "Peck-measure," and the "Tau" is then elevated, and placed on the West side of the Altar, the Sien-Seng repeating the following stanza.

"We have newly established the City of Willows."
"And the heroes of 'Ang' are assembled to-night."
"Shields and Spears are piled up high."
"Overturn Chheng and then restore the Beng."—(Schlegel.)

On the Altar, in front, or to the East of the "Tau," are placed 5 cups of Tea, 5 cups of Wine, 5 bowls of Rice, 5 pairs of chop-sticks, the 3 sacrificial meats, Pork, fowl, and duck, 1 paper of tobacco, 1 paper of tea, 7 Lamps for the seven Stars, and 1 pair of large red candles. In front of these, is the "precious censer,"(92) in which are five stalks of grass,—and a purifying charm.

The Altar thus being arranged, the Sien-Seng goes outside the "Ang Gate," and calling over the names of the candidates, explains to them the origin and objects of the Society, by reciting the history of the subjugation of the Western Eleuths, as described in my last paper.

On the occasions on which I have been present at the meetings of Lodges, the master has further addressed his hearers, in the following manner:—

"Many of our oaths and ceremonies are needless, and obsolete, as under the British Government there is no necessity for some of the rules, and the laws of this country do not allow us to carry out others; the ritual is however retained for old custom's sake.

"The real benefits you will receive by joining our Society, are, that if outsiders oppress you, or in case you get into trouble, on application to the Headmen, they will in minor cases take you to the Registrars of Secret Societies, the Inspector General of Police, and the Protector of Chinese, who will certainly assist you to obtain redress; in serious cases, we will assist you towards procuring Legal advice."

Although this kind of address was no doubt intended

* See "Journal" June 1878 pp. 82 & 84.
† "Giok-Hong" a deity of the "Sung" dynasty.

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for my benefit, it really describes the way in which most of the Societies in Singapore manage their affairs, and certainly quarrels nowadays, only arrive at any magnitude when the Head-men are helpless and incompetent.

The majority of the principal office-bearers of the Singapore Societies, honestly desire to keep their men in order, and themselves out of trouble, and the quarrels which occasionally grow into small riots, would, amongst such a heterogenous Chinese population as that of this Colony, continually occur, were there no Secret Societies in existence. There is this difference however;—under Ords. XIX of 1869, and V of 1877 we are able to exercise a wholesome control of the Chiefs of Hoeys, while if the Secret Societies were abolished, we should have no check at all on the thousands of the disorderly class of Chinese.

In my opinion, it would be impossible to rule China by British law; much more so, the three or four hundred thousand Chinese in our Colony, who, (except a small proportion) the scum of the Empire, and coming from different Provinces, Prefectures, and Districts, of their native land, speak dialects and sub-dialects unintelligible to each other; while all are ignorant of the language and motives of the governing nation.

Our freedom,—the germs of which were brought into Britain by our English forefathers,—(in deference to Mr. Freeman I do not use the word Anglo-Saxon) has been gradually developed during more than a thousand years, at the expense of many of the noblest of our race, who have given up their lives for the good cause, in the field, and on the scaffold.

The Chinese, on the contrary, is accustomed from infancy to lean upon, or to dread, some superior and ever present power, either in the shape of his Government, his clan, or the village elders. I do not think any persons will say that they find anything of the sort in our complicated, and to the Chinaman, (who comes here at a mature age with his prejudices and habits confirmed) inexplicable course of Law.

If some such system as those in force in the Dutch, French, or Spanish Colonies, is incompatible with our constitution and laws, I can see no other way of ruling Chinese, than by recognising the secret Societies, and by immediately commencing the training of a competent staff of officials, conversant with the Chinese language, and mode of thought, to supervise and control them.

I am aware that these views are almost diametrically opposed to those I advanced in *Frasers Magazine*, some

three years ago; but at that time I fondly hoped that the Government would see its way to exceptional and more stringent legislation, for an exceptional population. As my hopes have proved fallacious, I have been obliged to change my opinions.

Returning to the subject of this paper;—I have been informed by many old office-bearers of Societies, that 40 years ago, the punishments of the League were carried out in their integrity, and that on one occasion, some strangers (in the slang of the Society "draughts of wind") (93) were actually beheaded for intruding on a meeting held in the jungle. As to the power of Secret Societies in those days, I have been told by a man who professes to have been in Singapore at the time, that a single member of the "Kwan-te Society," (94) released 75 of his brethren who had been confined in Jail for some outrage.

At the present time, I am sure the Headmen dare not even use the "Red Bâton" seriously, and no Society would dare to think of making a combined effort against the Government.

After the address to the new members, the Sien Seng explains to them the various secret signs and pass-words of the Society, which are of great use to the Chinese who travel in the Native States, and through the Archipelago. At a meeting of initiation, these secrets are however only revealed in a very elementary manner; a familiar knowledge of them can only be obtained by attending Lodges of Instruction, which are frequently held, and which as in the case of all meetings, are duly notified to the Government.

Having delivered his address, and finished his instructions, the Master unbraids his queue, and puts on a suit of clothes, and a turban of pure white; the "Chhan-o's acting as Generals are also arrayed in white costume, but have red turbans, and straw shoes laced over white stockings, something in the style of the pictures of Italian bandits."

The Master, (Tan Kin-lan) with right shoulder bare, enters the "Ang Gate," and passes through the "Hall of Sincerity and Justice," and the East Gate of the "City of Willows," (at each stage repeating an appropriate verse) until he arrives in front of the altar above the "Red-flowery Pavilion;" here, he lights the "Jewelled Emperor Lamps," uses the two pieces of touchwood as candles, lights the 7-star lamps, and burns a charm to drive all evil spirits from the Lodge. He then with a sprig of pomegranate and a cup

of pure water, sprinkles the altar at the four points of the compass, to cleanse the offerings from all impurity. After this, the Master takes out the five stalks of grass, and lighting them as (incense-sticks) replaces each with a profound obeisance, in the "Precious Censer" before the Tablet of the "Five Ancestors."

This being done, he lights 15 incense-sticks, and holding them between his outstretched palms, kneels down, making the following invocation to the Chinese Pantheon, and knocking his head on the ground at the mention of the names of the most august deities or spirits.

"At this moment, being the————hour, of the————day, of the————moon of the Cyclical year,————, I————, open this our————Lodge, of the Ghee Hin Society, established in————Street, in the British country of Singapore, for the purpose of expelling the 'Cheng' and of re-establishing the 'Beng' dynasty,—humbly imploring Heaven that its intentions may flow in unison with our own."

"In the 'pear garden' of the————Lodge, of the Ghee Hin Society of Singapore, our leader will this night bring new brethren to receive the commands of Heaven, and with iron livers and copper galls, to unite themselves in an oath by the mixing of blood, in imitation of the ancient worthies Lau, Koan, and Tiu[n]."

"We are all agreed with our whole hearts, to obey Heaven and walk righteously, and to use our utmost exertions, to restore our native hills and rivers to the 'Beng' dynasty, that its heir may sit on the Imperial Throne, for ever and ever."

The Buddhist and Tauist Gods, angels, and spirits, with the five Ancestors, the five Tiger Generals, and the four ancient worthies, are then invoked to descend, at such a monotonous length, that I must refer the reader again to M. Schlegel's book for a minute account.

The invocation concludes as follows:—

"This night we pledge that the brethren in the whole universe, shall be as from one womb, as begotten by one Father, and nourished by one Mother; that we will obey Heaven and work righteousness;—that our faithful hearts shall never change. If august Heaven grants that the 'Beng' be restored, then happiness will return to our land."

After this, the Sien-Seng pours out libations of tea and wine, and sacrifices to the Standard; this being done, he

mounts his pulpit or throne on the North of the altar, and orders Ban-To-hong and Ban-To-liong to guard the "Ang Gate"; Tan-Teng-seng and Ten Ki-iu to the "Hall of Sincerity and Justice"; Go Kim-lai, and Go Hoan-ji to the East Gate of the "City of Willows." Each of these Generals is presented with a small triangular warrant flag, (95) which is stuck behind his head; and a sword or "iron plank."

Chiang Kiet-hin with the water of the "Sam-ho" or three rivers, is ordered to take up his station in front of the Pavilion; Kiet Ban-pu and Ban Bun-beng, each being armed with a sword, are sent to the "Two-planked Bridge."

The "Red Boy," (his face well rouged and a circular frame as a halo, round his head) armed with a spear, is posted at the "Red furnace," and old Chia Pang-heng is stationed to sell fruit in the "market of Universal Peace."

The guards being set, an alarm is given from the "Ang Gate," outside of which the candidates are squatted on their hams, waiting admission.

The Master, Tan Kin-lam, orders the General of the main body, Tun Thien-hoai, to go out and see the cause of the alarm; in a short while Thien-hoai returns, saying:—

"May it please the worshipful Master, the Vanguard General Thien Iu-ang is without, having the secret sign and password, and he humbly begs an interview with the Five Ancestors."

The Master having granted permission, the Sien-Hong or Vanguard, enters the gate, and having repeated the appropriate verse at each barrier, passes into the city, and falls prostrate before the altar.

The Sien-Seng then catechises him thus.

Q. "The five ancestors are above, but who is this prostrate beneath me"?

A. "I am Thien Iu-Ang of the Ko-Khe Temple"

Q. "What proof can you shew of this"?

A. "I have a verse, as a proof"

Q. "What is the verse?"

A. "I am indeed Thien Iu-Ang, bringing myriads of new troops into the City."

"That they to-night in the Pear Garden may take the oath of brotherhood."

"The whole Empire desires to take the surname Ang."

Q. For what do you come here?"

A. "To worship the Thien Te-hui."

Q. "What proof do you bring?"

A. "I have this verse:—

"Heaven produced the Sun-Moon Lord, (Beng) whose surname is Ang."

"But from North to South the Wind has blown him where it listed.

"All the heroic brethern of Ang are now associated together, to restore the rightful dynasty.

"Waiting for the dragon to appear, when they will burst open the barriers, and overturn the Chheng."

Q. "Why do you wish to worship the Heaven and Earth Society?"

A. "In order that we may drive out the Chheng and restore our Beng."

Q. "Have you any proof?"

A. "I have this verse:—

"We have searched the origin, and enquired exhaustively into the cause.

"And find that the Chheng took from us by force our native land.

"Following our leaders, we will now restore the Empire.

"The glory of the Beng shall appear, and the reign of righteousness shall be established."

Q. "Do you know that there is a great and a small Heaven and Earth Society?"

A. "Yes, the great Society originated in Heaven, and the lesser at the waters of the three rivers (Sam Ho.)"

Q. "How can you prove this?

A. "By the following verse:—

"Our society was originally established at the Sam Ho.

"And multitudes of brethren took the oath of allegiance.

"On the day when the principles of Heaven shall be carried out.

"Our whole Family shall sing the hymn of Universal Peace."

Q. "From whence do you come?"

A. "I come from the East."

Q. "What evidence do you bring?"

A. "I have this verse:—

"This sun and moon issuing from the East, clearly. (Beng.)

"The army is composed of countless myriads of the Ang

heroes."

"To overturn the Chheng and restore Beng is the duty of all good men."

"And their sincerity and loyalty will at last be rewarded by rank and emolument."

The catechism is continued to the length of 333 questions,* to each of which the Vanguard must give suitable answers and verses, describing the history and ceremonial of the Society. It is really astonishing to hear a clever Sien Hong give every answer and verse correctly, without referring to a Book, or requiring any assistance from the Master, who has the Ritual before him on the altar.

This part of the ceremony lasts nearly an hour, during which time the Vanguard is kneeling before the spirits of the five ancestors, who are supposed to have descended into their tablet on the altar.

The Sien-Seng now addresses the Sien-Hong as follows.

"Having thoroughly examined you, I find that by your satisfactory replies, you have proved yourself to be the real Thien Ju-ang; the five ancestors graciously accept your answers and petition, so kotow, and return thanks for their benevolent condescension."

The vanguard having performed the "Kotow," returns thanks as follows.

"I humbly thank the pure (Beng) spirits of our five ancestors, and beg that they will assist the Ang children to slay the Chheng. To-night having been permitted to have an interview with the five Founders, I have a firm hope that the spirits will help us to restore the great dynasty of Beng."

The Master then says; "I now present you with this precious sword and a warrant; all the candidates who are found to be faithful and sincere, you may bring within the City to take the oath of fidelity; but those whom you may find to be tratoirs you must take outside the Gate, and behead." Presenting the sword and warrant flag, he repeats this verse.

"The five Ancestors present you with this sword and commission.
"To be worn on your person while collecting material of war.
"And whilst gathering the brethren from within the Four Seas.

* See the "Hung League."

"To bring them to the Flowery Pavilion, that they may be thoroughly instructed in their duties."

The Sien Hong then goes outside the "Ang Gate," saying on his way,

"The five Ancestors have bestowed on me this Flag.
"Authorising me to bring new members within the City moat.
"In a true man, sincerity and loyalty are the most important characteristies,
"You must on no account on returning home, divulge the secrets of this night."

The new members in pairs, now enter the "Ang Gate," kneeling down in the attitude of prayer, with burning incense-sticks between their out-stretched palms, the lighted ends towards the ground.

Generals Ban To-hong and To-liong, with their swords forming an arch over the Gate, ask their respective candidates.

1. "What is your surname and name?"
2. "In what Province, Prefecture, and District, were you born?"
3. "What is your age?"
4. "What is the cyclical character of the hour of your birth?"

These questions being satisfactorily answered, each Sin Kheh repeats the following formula after the General who prompts him.

"I now of my own free-will, enter the————branch "of the Ghee Hin Society established in the British Coun- "try of Singapore, and will use my utmost endeavours, to "drive out the Chheng, and establish the Beng dynas- "ty. I promise to obey the laws of the British Government, "and to follow the instructions of the Registrars of our "Society, The Inspector General of Police and the Protector "of Chinese. I also promise to obey the 36 articles of the "Society's oath, and to appear whenever called upon by the "Head men of this Lodge. If I fail to carry out each and "and every particular of this my oath, may I perish, and be "extinguished as this incense-stick is now extinguished." At this the incense sticks of both new members are plunged into the earth, and extinguished. This formula is gone through three times, by each Sin-Kheh, after which the Generals say;

"What are these we hold over you?"

A. "The swords of Sincerity and Justice."

Q. "For what are they used?"

A. "To behead traitors."

Q. Which are the harder, these swords or your necks?

A. "As our hearts are truly loyal and sincere, our necks are harder than your sword." With a loud voice the Generals say, "Pass on," and the same ceremony is exactly repeated at the "Hall of Sincerity and Justice," and at the "Gate of the City of the Willows;" where, as this paper has grown to an unconscionable length, I must leave them for the present.

I am not of course blind to the fact, that the parts of the oath relating to obedience to British law, and to the Registrars of the Societies, were probably introduced in deference to the presence of official foreign visitors, though I have good reason to believe that new members are warned to obey the Colonial laws, and so keep their chiefs out of trouble.

For some years I have strongly discountenanced the use of the words "Ang-mo" or "Red haired," for "English," except in those unavoidable cases when a "freshly caught" Sin Kheh would be totally unable to understand any other term.

I have no doubt that on occasions when I have been present at meetings, special instructions have been given to the "Generals," to avoid the objectionable expression, and to use the words "Eng-kok" or "Tai-Eng-kok" for English or British, as also to give the proper titles to local Officials. It is however an unpleasant fact that the Chinese in designating foreign officials, use terms somewhat less complimentary than those to be found in the appendix to Mayers' "Chinese Government"; Inspectors of Police for instance, are called "big dogs," and the Superintendent of that body has no higher title than that of "Head of the big-dogs." Inspectors of Nuisances are called "Earth buffaloes," and so on. At the meeting above described, it was most amusing to hear the "Generals" correcting themselves when guilty of a *lapsus linguæ*, or to see the austere visage of a "Guardian" relax, as he called out to a "General" fresh from the jungle, "You fool! they will be angry if you say Ang mo; you must only say 'Eng-kok.' As for the candidates, the effort to comprehend such words, as the Chinese equivalents for "British Government," and "Inspector General of Police," was evidently too much for them, and seemed to be an even more severe ordeal than the drawn swords under which they had to pass.

Should the members of this Society feel an interest in the further progress of the candidates, I hope on a future occasion, to describe the ceremony, including the taking of the oath, the mixing and drinking of the blood, and the beheading of the "traitorous Minister."

MALAY PROVERBS.

BY W. E. MAXWELL.

198. *Hidop dikandong adat mati dikandong tanah.*

"In life we are encompassed by regulations, in death by the mould of the grave."

An expression of submission, humility or resignation. Quoted when deferring to the order of a superior *e. g.* by a ryot on hearing the sentence or decision of a raja or chief.

199. *Hujan mas di negri orang,*
Hujan batu di negri sendiri,
Baik juga di negri sendiri.

"Though it rain gold in the land of strangers and stone in our own, yet is it better to be in our own country."

Chaque oiseau trouve son nid beau.

There is no place like home.

Patriæ fumus igne alieno luculentior.

200. *Harapkan Si Untut menggamit kain koyak di upahkan.*

"Trust the man who has elephantiasis to do anything! Why you must pay him even to pick up a torn garment!"

Persons afflicted with elephantiasis (a disease not uncommon in Malay countries) are proverbial among Malays for extreme laziness.

Menggamit, I take to mean here to pick up with the fingers, but it might also mean in this context to "put the fingers through" the hole in a torn garment and to tear it more. *Gamit* means literally to beckon with the hand.

201. *Ai bukan buroh untong chelaka ayam padi masak makan ka utan.*

"Alas! what accursed misfortune is mine that the fowl when the *padi* is ripe, should seek its food in the jungle!"

To eat abroad when there is food at home, or to sleep out when there is a roof of one's own (*rumah ada berdinding bertandang tidor*) are evidence of criminal misconduct according to the menangkabau code.

202. *Usahlah aku ta'endah ada aku pandang adap, tiada aku pandang belakang.*

"Never mind. I value you not, I look ahead of me, not behind me."

A common phrase when a quarrel takes place between two people closely connected by friendship or relationship, husband and wife for instance. An astonishing amount of spite can be put by a vituperative Malay into the phrase "*Pergilah, aku ta'endah*" (Begone, I hold thee of no account) with an extra emphasis on the first syllable of the last word. The last part of the sentence is equivalent to "there are as good fish in the sea as ever came out of it."

203. *Ampat ganjil lima genap.*

Four is odd and five is even. See No. 137.

204. *Engkap-engkip bagei rumput tengah jalan.*

Coming and going, like grass in the middle of a path.

Said of a man who is always in bad health, like grass constantly trodden down by the feet of passers-by, he will not flourish satisfactorily and yet will not die outright.

205. *Ai ka-lagi-lagi bagei blanda minta tanah.*

O more, more! like the Dutchmen asking for land.

Traditions of the Dutch, who had a factory on the Perak river in the seventeenth and eighteenth centuries, still linger among the Perak Malays. This proverb, which is directed against greediness in general, probably originated in some forgotten transaction between the early Dutch traders and the Raja with whom they bargained for a site for their settlement.

206. *Alah mahu bertimbang enggah chungkil amris akan pembaiarnia.*

"He will accept defeat (in a suit or dispute about money) but refuses to pay and offers his throat to be pierced is satisfaction."

Illustration of the difficulty of extorting payment from an Eastern debtor. Though he has the means to pay and admits his liability, he will not produce the money except with the greatest reluctance and often not until after strenuous efforts to soften his creditor's heart or shame him in the presence of bystanders (always ready to blame want of generosity in others) by offering his life-blood to the unfortunate man who is only asking his due.

Enggah=enggan.

Amris, the carotid artery? I do not find this word in any dictionary.

207. *Ingat antara bulum kena,*
Jimat antara bulum habis.

"Reflect before anything has happened;
"Save before everything has gone."

Think while there is yet time; be sparing while there is still something to save. A maxim quoted sententiously by Malay advisers when some important step is being discussed prior to action being taken.

A somewhat similar one, "*Menesal dahulu jadi pendapatan, menesal kamdian apa ta guna.*" To repent first is gain, to repent afterwards is useless), will be found, in a slightly different form, in Klinkert's collection.

A Malay newspaper which I saw lately quoted the proverb in the following versified form.

Besar pilang dengan apilan
Besar galah apa gunania
"Sesah dahulu pendapatan
Sesal kamdian apa gunania."

208. *Apa gadohkan? pengayu sama di tangan, prahu sama di ayer.*

"Why be quarrelsome? We have each got paddles in our hands and boats in the water."

A phrase to express readiness to fight, when two Malay chiefs, each of whom "*lalu buat*" (is capable of taking the offensive), cannot settle their disputes amicably.

209. *Alah bisa buat biasa.*

"Venom loses the day when met by experience." Hatred and prejudice are powerless in proportion as familiarity with the position gives the person against whom they are directed the means of counteracting them.

Quoting this proverb (not without political significance), an old Perak Malay once called my attention to the eagle on the Mexican dollar, which is represented as holding a snake in its talons. The skilful way in which bird, guided by instinct, holds its adversary in a position in which it cannot use its venomed fangs seemed to the Malay to illustrate his text admirably.

210. *Orang kaya jangan digan.*
Orang miskin jangan dihina.

"Do not worship the rich or contemn the poor."

Be contented with thy lot.

Gan, to admire, pay court to, fawn upon.

211. *Orang berlendang di pentasnia.*
Orang beraja di hatinia.

A man sings on his own sleeping-place and is sovereign in his own heart."

"A man of a contented mind will make himself happy in his own way.

Pentas, a sleeping platform, is a less elaborate bedstead than the *geta* and *katil* used by well-to-do Malays.

212. *Usahlah teman di mandi pagi.*

"You need not wait on me at the morning ablutions.

Said in deprecation of open flattery. It is a mark of respect and solicitude among Malays, as among other Eastern nations, to attend another to the bath, to wash his feet or clothes, to rub or shampoo him etc. Often these attentions are not altogether disinterested, but are paid to a guest or stranger from whom the operator hopes to get some advan-

tage. Hence this blunt saying "You need not come to my morning bath" which is equivalent to "I see through your flattery."

Teman is here used for the personal pronoun. In this sense it is commonly used in Perak between persons whose rank is the same or nearly so. This implied equality of rank characterises the word when it is used in the signification of "a companion" or "to accompany," a point which is missed, I think, in Favre's dictionary. To accompany as a *teman* is "to accompany *for a short way*." *i. e.* as a friend, or as a mark of politeness.

213. *Ayam terlepas tangan bawa tahi.*

"The fowl has escaped and the hand is left dirty."

Said in ridicule of a person who loses something which he looked upon as secured and finds himself an object of general derision, *e. g.* a Malay whose *fiancée*, after all the preliminaries have been arranged, jilts him and marries another.

214. *Bagei si-kudong dapat chin-chin.*

"Like finding a ring to one who has lost his hand."

Lit. Like the lopped-one who gets a ring).

A sarcastic phrase aimed at persons who come in for a stroke of good fortune which their humble condition and habits of life prevent them from turning to account.

215. *Bagei bersuloh tengah hari.*

"Like carrying a light in the day time."

Unnecessary trouble or waste of power, "idle and ridiculous excess."

216. *Bagei petei sisa pengait.*

"Like *petei* beans, the leavings of the hook."

Not worth the trouble of taking, like the pods left here and there on the tree after the crop has been plucked.

Petei "cet arbre *Parkia speciosa*) produit une espèce de "gros haricots que les naturels mangent comme hors "d'œuvre, malgré leur odeur forte et désagréable." Favre. *Anagyris* L. Marsden.

217. *Bagei kuniet dengan kapor.*

"Like turmeric when it meets lime."

A simile illustrative of the close sympathy and feeling existing between two intimate friends. (*sama sarati* or *sama sajodo.*) Malays say that the prepared lime used with betelnut, if it is touched with turmeric, is at once stained with a bright yellow colour which spreads through the whole mass.

218. *Ber-telan-telan bagei panas di belukar.*

"Striking unequally like sunshine in a thicket." See No. 189.

Ber-lelan-telan, marked in spots, unevenly or unequally: *e.g.* a paper stained with oil spilt upon it may be said to be *bertelan-telan.*

219. *Bagi kapak masok meminang.*

"Like an axe undertaking marriage negotiations." The axe seems to be a popular figure to denote rough, coarse conduct. The extreme of roughness is reached when the uncompromising instrument is imagined engaging in affairs in which domestic diplomacy and politeness exhaust themselves.

220. *Bagei jampak ka-siangan hari.*

"Like an owl in the day time."

To sit mute and foolish, like a man who has suffered a public rebuke in the *Majlis*, or assembly, for improper speech or conduct.

221. *Binyong ta'dapat diajar, cherdek ta'dapat diikut.*

"In his folly he is not to be corrected, in his shrewdness he is not be followed." Or, less literally,

"Impatient of instruction where he is ignorant, and an unsafe guide where he possesses shrewdness."

A proverbial phrase to describe (and condemn) a type of character to be met with among Malays as among other nations.

222. *Bersarak sarasa hilang, berchera i sarasa mati.*

"Parting feels like loss, separation feels like death."

A sentiment, tinged with the neccessary amount of Oriental exaggeration, to express excessive affection.

223. *Bir titeh jangan tumpah.*

"Lose a drop so long as you do not spill the whole."

It is wise to sacrifice a little if thereby the loss of the whole can be prevented. A similar expression is "*Takut titeh lalu tumpah.*" "From fear of losing a drop the whole is spilt."

224. *Burong yang liar jangan di lepaskan,*
Khabar yang mustehil jangan di dengarkan.

"Do not let loose an untamed bird,
Hearken not to impossible stories."

To give circulation to idle rumours is like setting a wild bird at liberty. You don't know where it may settle next.

225. *Busut jaga di tambun anei-anei.*

"Hillocks even are piled up by white ants."

Great things may be achieved by perseverance.

226. *Berpesan bertarut, berserah berkahandak hati.*

"To commission another and then accompany him; to hand over a thing and then long for it back again."

Quoted in ridicule of an uncertain and capricious disposition.

227. *Badan bersudara mas ta'kan sudara,*
Kasih sudara sama ada,
Kasih bapa menokoh harta yang ada,
Kasih mak samata (sama rata) jalan;
Kasih sahabat sama binasa.

Relationship is of the body, there is no relationship of gold; the love of mere relations is equal on both sides; a father's love adds to the store (of his children); a mother's love follows them every where, but the love which exists between friends is such that they will die together.

228. *Barang dimana pun pantat priuk itu hitam juga.*

"Whatever you may do, the bottom of the pot will still be black."

You cannot make the African white. A person of low origin will always carry about the evidence of it with him.

229. *Buat nasi tambah.*

"To provide a supplementary dish of rice."

To have concubines as well as the lawful number of wives. At a Malay feast the guests are helped to rice by the attendants, but a large dish of rice is set before them as well, from which they are at liberty to help themselves when they feel inclined. This is called *nasi tambah.*

230. *Bir puteh tulang jangan puteh mata.*

"Let the bones whiten, but not the eyes!"

Death before dishonour.

231. *Bir alah meniabong asa akan menang sorak.*"

"Covering defeat in the cock-pit by making the greatest noise." Carrying off defeat by swagger.

Said of any one who attempts to conceal his feelings of chagrin or disappointment consequent on grief or loss, by insincere boasting or expressions of satisfaction.

232. *Bunga bersunting sudah akan layu.*

"A flower worn as an ornament withers when done with."

The usual trite comparison between flowers and feminine charms. The same idea in different language will be found in Favre's Dictionary *sub voce* bunga.

233. *Badannia bulih dimilik hatinia tiada dimilik.*

"The body may be possessed, but the affections cannot be coerced."

234. *Bir badan penat asakan hati suka.*

"Never mind the fatigue of the body so long as the heart is cheerful."

A slave will do twice as much work if kept in good humour by considerate treatment.

235. *Bir jatoh terletak jangan jatoh terampas.*

"Let it fall as if set down, not as if thrown down."

Temper a refusal with civility, so as to send away the unsuccessful applicant without having given cause for offence; in other words let a man down gently, not "with a run."

236. *Baik berjagong-jagong antara padi masak.*

"It is well to put up with maize until the *padi* be ripe."

"Half a loaf is better than no bread."

Compare the following form in "Hikayat Abdullah."

"*Tiada rotan akar pun berguna.*" When there is no rattan, one must use *lianes*.

237. *Tersinget-singet bagei patong dibawa rebah.*

"Bending about like the *patong* fish (in a pool) under a fallen tree."

An ironical comparison popularly used in Perak in describing the affected graces of a conceited person. (*See* No. 240).

238. *Ter-lonchat-lonchat bagei ulat pinang.*

"Hopping about like a betel-nut worm."

Said of a restless person who will not remain still in one place, but is always on the move.

The *ulat pinang* is a small maggot whose mode of locomotion is by a series of leaps.

239. *Ter-kesut-kesut bagei anak tidak di-aku.*

"Moving along the floor, like a child whose parent will not notice it."

Said of a man who is in disgrace with his superior, *e. g.* a ryot with his chief, or a slave with his master. He may crawl after his lord praying to be taken back into favour, but gets nothing but cold neglect.

240. *Ter-senleng-senleng bagei sepat di-bawah mangkuang.*

"Swaying from side to side like the *sepat* fish under the shade of the *mangkuang*" another simile used in ridiculing affected grace of motion. (*See* No. 237.)

The *sepat* is a small fresh-water fish with a very thin body. As it swims along among the thorny *mangkuang* leaves, which dip into a pool, it bends gracefully over from side to

side as if to avoid the thorns. These fish are very plentiful in Kedah and about Kuala Muda where they are salted and exported.

241. *Ter-nanti-nanti bagei berlaki-kan rajah.*

"Put off repeatedly, as if a royal wedding were in progress."

An allusion to the proverbial unpunctuality of Malay Rajas.

242. *Ter-layang-layang bagei bulu sa'lei.*

"Wafted about like a feather."

Always alone, wherever fortune may send him or whatever business he may undertake. Said of an orphan or stranger.

243. *Ter-chachak bagei lembing ter-gadei.*

"Stuck up straight like a pawned spear."

Said of a person who stands about uncomfortably instead of sitting down sociably with others.

244. *Ter-jerib-jerib bagei kuching biang.*

"Squalling continually like a noisy cat."

Said of a talkative person whose tongue is never still.

Biang, is not to be found in the dictionaries, but it is a common word for the cry of a cat and is evidently imitated from the sound.

245. *Ter-grenying bagei anjing disuwa antan.*

"Shewing his teeth, like a dog stirred up with a pole."

An uncomplimentary comparison used of a person who is always on the grin."

Grenying=krenyit or *krising* to snarl, shew the teeth, etc. *Suwa.* To put at, *e. g.* a gamecock at another. *Suwa antan.* To make a drive (at a dog) with a rice-pounder (on purpose to make it angry).

246. *Terbakar kampong kalihatan asap.*
Terbakar hati siapa akan tahu.

"When a village in burned there is smoke to be seen.
But the heart may be in flames and yet no one know it."

Who can tell the troubles of a person who suffers and makes no sign?

247. *Tuba binasa kan ta' dapat.*

"The *tuba* is spoilt, but no fish have been got."

He has come to the end of his capital without having accomplished his object.

Klinkert gives a similar proverb, which is quoted in Favre's dictionary (*sub voce* umpan), but the meaning given in the latter is not, I venture to think, the correct one.

Habis umpan kerung-kerung tiada dapat.

"The bait is all finished, but no *kerung-kerung* fish have been caught."

To have one's trouble for nothing.

248. *Tuah melambong tinggi,*
Chelaka menimpa badan.

"Good luck has soared aloft and the body is weighed down by misfortune."

Malays commonly ascribe success to good luck and have the firmest faith in lucky days, lucky marks, lucky animals and lucky persons. The two lines above quoted are applied proverbially to some one whose luck has abandoned him or his family, and who is now experiencing the frowns of fortune. The phrase occurs in the *Undang-undang* of Perak, with a number of others inculcating the hopelessness of avoiding predestined misfortune.

Lambong is an expression used for the start given to a kite by the person who launches it upwards.

249. *Ter-kejar-kejar bagei kuching jatoh anak.*

"Hunting about like a cat which has dropped a kitten."

Said of the movements of a person who bustles about in a flurried and excited manner.

250. *Turut hati yang gram hilang takal timbul brani.*

"If you give way to a fiery temper prudence disappears and boldness succeeds it."

The best commentary on this maxim is the advice of an old Malay, "go into a new country as hens, not as cocks. "If you go as cocks, ready to take offence at everything, "you will not be there for three months before there is "some fatal collision."

251. *Tampat makan jangan di berak.*

"Do not pollute the place where you have eaten."

A homely and common proverb conveying an injunction to gratitude. Do not return evil for good, or bite the hand that feeds you.

252. *Tega sudah berdiri habis.*

"Nothing to do but to stand up."

Ready to start at a moment's notice with no preparations to make.

253. *Ta'bertepat janji, ta'bertiban taroh, ta'bertangkap mangmang, alah di darat sahja.*

"He who does not keep his appointment, who does not put down his stakes, or who does not accept the challenge is defeated before ever the water is reached."

An allusion to the various incidents of the ordeal by diving, a method of deciding a disputed point which was occasionally resorted to in Perak in former times. I got the following account of the manner of conducting the ordeal from a Malay chief who saw it carried out once at Tanjong Sanendang near Pasir Sala in the reign of Sultan Abdullah Mohamed Shah, father of the present Raja Muda Yusuf.

The ordeal by diving requires the sanction of the Sultan himself and must be conducted in the presence of the Orang Besar Ampat, or Four Chiefs of the first rank. If two disputants in an important question agree to settle their difference in this way they apply to the Raja who fixes a day (usually three days off) for the purpose, and orders that a certain sum of money shall abide the event. This appointment of time and place is the first stage in the proceedings and is called *bertepat janji* and the laying of the bet or deposit of stakes is called *bertiban taroh*. On the day appointed the parties attend with their friends at the Raja's *balei* and there, in the presence of the Court, a *krani* writes down a solemn declaration for each person, each maintaining the

truth of his side of the question. The first, invoking the name of God, the intercession of the Prophet and the tombs of the deceased Sultans of the country, asserts the affirmative proposition, and his adversary with the same solemnity records his denial. This is called *bertangkap mangmang* or "taking up the challenge." Each paper is then carefully rolled up by the *krani* and is placed by him in a separate bamboo tube; the ends of both are then sealed up. When thus prepared the bamboo tubes are exactly alike and no one, not even the *krani*, can tell which contains the assertion, and which the denial. Two boys are then selected, one of the bamboos is given to each, and they are led down to the river, where the Raja and Chiefs take up their station, and the people flock down in crowds. Two stakes have been driven into the bed of the river in a pool previously selected, and the boys are placed beside them, up to their necks in water. A pole is placed horizontally on their heads, and on a given signal this is is pressed downwards and the boys are made to sink at the same moment. Each holds on to his post under water and remains below as long as he can. As soon as one gives in and appears above water his bamboo tube is snatched from him and hurled far out into the stream. The victor is led up in triumph to the *balei* and the crowd surges up to hear the result. His bamboo is then opened and the winner declared.

The Perak Malays believe this to be an infallible test of the truth of a cause. The boy who holds the false declaration is half-drowned they say, as soon as his head is under water, whereas the champion of the truth is able to remain below until the bystanders drag the post out of the river, with the boy still clinging to it. Such is the power of the truth backed by the sacred names and persons invoked!

The loser is often fined in addition to suffering the loss of his stakes (one half of which goes to the Raja). He also has to pay the customary fees, namely, $6.25 for the use of the *balei*, $12.50 to the *krani* and $5 to each of the boys.

This ordeal is not peculiar to Perak. I find a short description of a similar custom in Pegu in Hamilton's "New Accounts of the East Indies" (1727). In Pegu, he says, the ordeal by water is managed "by driving a stake of wood "into a river and making the accuser and accused take hold "of the stake and keep their heads and bodies under wa- "ter, and he who stays longest under water is the per- "son to be credited."

Mang-mang means accusation. This word must not be confounded with *mong-mong*, (a brass gong, larger than the kind called *chanang*, which is beaten when a Royal proclamation is published. See *Sijara Malayu* p. 83.

254. *Telinga rabit di pasang subang.*

Kaki untut di paksi-kan gelang.

"In the torn ear an earring is fastened

On the swollen leg a bangle is clasped."

Said of any arrangement in which a want of fitness or suitability is apparent. "A beggar on horseback." Compare No. 215.

Untut elephantiasis.

255. *Jika ada padi berhampalah.*

Jika ada hati berasalah.

"In all *padi* there is chaff, but

In every heart there should be feeling."

Do not employ a person who is so insensible to right feeling as to pay no attention to rebuke or remonstrance. Get rid of him as you would of the chaff in your corn. "Le sage entend á demi mot."

256. *Jika tiada tersapu arang di muka, deri hidop baik-lah mati.*

"If the black stain on the face cannot be wiped out death itself is preferable to life."

If revenge for an injury is impossible, life with dishonour is not worth having. (*See* No. 3.)

257. *Jika benih yang baik jatoh ka laut menjadi pulau.*

"Provided that the seed be good, if it drop into the sea it will form an island."

As many of their proverbs shew, the Malays are intensely aristocratic in their principles and have the firmest faith in good blood and highbreeding. The phrase here quoted conveys the popular belief that a man of good family will flourish wherever he settle, and will draw others after him.

258. *Jangan ditentang matahari chondong*
Takut mengikut jalan ta' berantas.

"Look not on the setting sun for fear that you may be led on untrodden paths."

Sunset is the time for spells and incantations; on lovers this period of the day is supposed to have a particularly powerful effect. To them therefore this advice is addressed. Under the influence of unseen spells at this hour they may be induced to throw off all caution, and leave their homes to face unknown dangers and difficulties.

Rantas, berantas, To clear a path through jungle by cutting down the underwood.

259. *Jalan mati lagi dichuba,*
Inikan pula jalan binasa.

"Men venture even on the path of death,
"This, at the worst, is but that of ruin."

Trade and commerce do not involve such risks as some other undertakings. Where men can be found to risk their lives in other pursuits, the chance of ruin should be faced with equanimity!

260. *Jangan bagei orang berjudi*
Alah handak membalas, menang handak lagi.

"Don't be like the gambler, who if he loses wants his revenge, and if he wins longs for more."

Do not start in any evil course in which you will find it difficult to stop yourself. Reformation is difficult. "*Il n'y a que le premier pas qui coûte.*"

261. *Jikalau dudok diatas chian amas lamunkan hati tiada senang.*

"What if one sits on a gold cushion, if it be with an unquiet mind?"

Poverty and independence are better than wealth, if it is attended with unhappiness.

262. *Jikalau tiada rial di pinggang*
Sudara yang rapat menjadi renggang.

"When you have no money in your pocket
"Your closest friends become distant."

Tempore felici multi munerantur amici.
Si fortuna perit, nullus amicus erit. Ovid.

263. *Changkat sama di daki, hurah sama di turun.*

"Together we have climbed the hills, together we have gone down the valleys."

Our expression "the ups and downs of life" corresponds closely with the Malay metaphor.

264. *Cherdek, makan si bingong*
Tidor, makan si jaga.

"The shrewd devours the dull;
"The sleeper falls a prey to the wakeful."

Every one for himself. The Malay notion, evidently, of "natural selection" and the "survival of the fittest."

265. *Chŭba-chŭba menanam mŭmbang*
Jikalau hidup turus nĕgri.

"Try to plant a green Cocoanut
"If it lives it will be the pillar of the State."

To carry through successfully an enterprise which any one else would give up as hopeless is certain to result in honour and distinction.

Sometimes quoted as a *pantun*;

Lomba-lomba main gelombang
Riakhnia sampei ka Indragiri
Choba-choba menanam mumbang
Jika hidup turus negri.

266. *Di titek blah di palu blah*
Tembikar juga akan jadinia.

"Split when tapped and split when struck;
"Nothing for it but to become potsherds."

Defeat must be accepted when there is no alternative, and death must be faced valiantly.

"How can a man die better
Than facing fearful odds?" Macaulay.

267. *Dahulu kata bertepat, kamdian kata berchari.*

"First he acknowledged it, now he seeks an excuse."

A phrase taken from the *Undang-undang Menangkabau*, and commonly employed in Perak in describing a breach of faith.

268. *Ditindeh yang brat dililit yang panjang.*

"Borne down by the heavy and enfolded in the coils of the long."

Illustrative of the powerlessness of the humble to resist anything that may be done to them by the rich and great. See No. 45.

269. *Dilaut angkatan didarat kurapatan.*

"A fleet for the sea and an army for the field."

An idiomatic way of describing Malay armaments, just as we speak of "horse, foot and artillery."

270. *Di turutkan gatal tiba ka tulang.*

"To pursue an itching sore till the bone is reached."

To give way to the inclinations or passions "to the bitter end." To indulge in unreasoning anger until a disaster is the result.

271. *Deripada sahabat dengan orang yang bodoh baik bersetru dengan orang berakal.*

"Enmity with a wise man is better than friendship with a fool."

Because the first may some day be a friend, whereas no advantage can ever result from the society of the latter.

272 *Dia ta' handak sahya pun ta' sior.*

"She doesn't care for me and I have no inclination for her. A slang phrase (Perak) to express mutual dislike, the peculiarity of which consists in the use of the last word (*sior*) which is not to be found in any dictionary; *sior* is synonymous with *ingin*.

273. *Digantong tinggi direndam basah.*

"Hanged up he accepts his high position, ducked in a pond he takes his wetting meekly."

Said of an old retainer who will submit uncomplainingly to any severity or oppression on the part of his master.

274. *Disuroh pergi dipanggil datang.*

"To go when told and come when bidden."

To be at the beck and call of another. "Come and he cometh, do this and he doeth it." Two of the duties of a ryot to his Punghulu as laid down in the Menangkabau Code.

275. *Dikokah di menampal pipi.*
Dibakar di melilit puntong.

"It smites the cheek of him who bites it;
It twists itself round the brand that would consume it."

The ill treatment or oppression of a slave or dependent by his master reacts on the oppressor, just as some tough substance, when it gives way, will fly back in the face of him who drags it with his teeth, or as something not easily inflammable, like hide for instance, will curl in the flames till it encircles, perhaps, one of the brands which feeds them.

276. *Dengar kata enggang makan bu-h kaluluh*
Dengar kata orang tersorak ka-lubuk.

"To listen to the call of the *enggang* is to eat fallen fruit; to heed what people say is to shout into a pool."

It is worse than useless to pay attention to rumour.

Enggang. The rhinoceros-bird. *Buceros.* *See* No. 1.

277. *Seperti pipit menelan jagong.*

"Like a sparrow swallowing a grain of maize." "Too much for him." A poor man must not aspire to a rich man's daughter.

278. *Seperti bras kumbah dijual ta'laku, ditanak ta'mual.*

"Like spoilt rice which will fetch nothing if sold and will not swell when boiled.

"*Good for nothing.*" *See* No. 9.

Another version is given by *Klinkert*; "*Sa'kutuk bras basah ditampi ta'berlayang diindang ta'berantah hujungnia tiada di sudu ulih itek.*" A measure of wet rice though winnowed will not fly, though sifted will not become clean, and after every thing the ducks won't look at it.

Kumba, useless, spoilt.

Mual. To swell, as good rice does in boiling.

279. *Nyletek bagei bara bilah.*

"Writhing like a smouldering stick."

Said contemptuously of immodest conduct or unnecessary swagger. Like a burning stick, which must needs turn and twist in the flames to attract attention! *Nyletek-mengletek*, (*Lintik*) Perak. See Nos. 237 and 240.

280. *Paksa tekukur padi rebah.*
Paksa tikus rengkiyang terbuka.

"The wood-pigeon's opportunity is the fallen corn
The mouse's opportunity is the open granary."

When precaution is relaxed, then is the time to help oneself.

281. *Pisang sa' sikat susu sa' blanga*
Tanda sa'pakat makan sama-sama.

"A bunch of plantains and a pot of milk;
"A token of friendship is to eat together."

Though the fare be humble, to share a meal together is a pledge of friendship.

282. *Kalau ta'bermariam baiklah diam,*
Kalau ta'berlela baik meridla-ridla,
Kalau tiada snapang baik bagi jalan lapang,
Kalau tiada padi sa'barang kreja ta'jadi,
Kalau tiada bras kreja tiada dras,
Kalau ta'berwang kamana pergi terbuang,
Kalau ta'berduit kamana pergi terchuwit-chuwit.

"If you have no guns, better hold your tongue;
If you are without a *lela*, best say you are satisfied;
If unprovided with muskets give me a wide berth;
If you are without *padi* your undertaking won't succeed;
If you have no rice your progess won't be rapid;
If you lack money you will be an outcast wherever you go;
If you havn't a copper you will wander all alone."

A poetical challenge sent by a Perak chief to an adversary. It led to tragical consequences and has now passed into a proverb in the country. The chief in question was a former Shahbandar, to whom one Panglima Prang Smahon complained of an alleged insult to his family. The Shahbandar answered in the preceding lines. A few days later the Panglima Prang, with three companions, watched for him on the river bank and killed him as he was returning to his house after ablution before the *maghrib* prayers.

283. *Kalau gelah melilih kalau daun melayang.*

"Gutta trickles down, but a leaf is wafted away."

The substantial remains, but the worthless disappears. One man leaves behind him solid proof of his character, while another vanishes like a withered leaf and is missed by no one.

284. *Kĕsat daun pimpin, kalau kĕsat daun labu bulih di chĕlor.*

"The *pimpin* leaf is rough to the touch: so is the pumpkin leaf, but the latter may be boiled (for food)."

There is all the difference in the world in the view we take of strangers and that in which we regard our own relations. The former, however well we may come to know them, can never be like our own blood, while with the latter, even though estrangement take place reconciliation is always possible. *Daun pimpin*, is described as a hard, rough leaf which no immersion in boiling water will render less rough and hard.

Chelor. To immerse in boiling water: to cook by boiling when the thing to be cooked is plunged in water already at the boil; unlike *rebus* which is to boil something put into the water when cold.

The Malays are great observers of ties of relationship. Family connections however distant are recognised. The difference to a man between his relations and persons not connected with him by blood or marriage is, they say, as the difference between flesh and fish; "*sa'busoh-busoh daging busoh gincha bulih makan, kalau busoh ikan buang sahali*," meat may be eatable though a little high, but fish if at all spoilt must be thrown away at once.

285. *Lulus benang lulus kelindan.*

"If cotton will go through, so will thread."

A person must submit to that to which another person of the same class submits. "Do as others do," a phrase to stimulate an undecided person. Hence no doubt the secondary meaning given in Klinkert's dictionary. Favre, who takes the word from him, makes probably a mistake in printing *kelindan*, "a stiff thread," as a distinct word from *kelindan*, "undecided."

286. *Laki pulang kalaparan*
Dagang lalu ditanahkan
Anak di riba diletak-kan
Kra di hutan disusu.

"The husband goes hungry,
"But she can cook for the stranger;
"The child on her lap is set down
"While the monkey from the jungle is taken to her breast."

A proverbial illustration of the kind of circumstantial evidence on which a man may kill his wife for suspected infidelity. The first two lines are taken from a passage in the *undang-undang* (laws) of Perak ("*laki her jalan ta'makan, dagang lalu di tanah kan*"); the last two have been added later probably.

287. *Memakei dunia ber ganti-ganti,*
Yang hidop sesarkan mati,
Dengan mati itu ter nanti-nanti.

"We occupy the world, one succeeding another,
The living thrust aside the dead,
Waiting themselves for death in their turn."

Hodie mihi cras tibi.
Stat sua cuique dies; breve et irreparabile tempus
Omnibus est vitæ. Virgil.

288. *Mahal, Imam, murahlah Khatib*
Mahal demam muda sakit.

"Too dear, O Imam, the Khatib's cheaper;
Fever's expensive, it's so easy to be ill."

"Mahal-lah Imam," too dear, O Imam, or, "it won' top, my good Sir," has grown into a slang phrase in Perak to signify a refusal. The origin of the phrase is as follows: Raja Che Sulong of Tipus in Perak, an ancestor of the last Raja Bandahara, lost his only son, Raja Allang Ali, who fell ill and died suddenly. The usual train of pious men who haunt the funerals of the great attended on the occasion to perform the necessary ceremonies and to receive the customary dues. The father, inconsolable for the loss of his only son, met them with the exclamation, "*Hidopkan anak teman dahulu, jika hidop berhabis teman jika tidak mahal-hal Imam.* Raise my son to life first; if you can do that, take all I have; if not, you are too dear, O Imam."

289. *Hilang adat tegah dipakat.*

"Law disappears before a strong combination."

Justice suffers when there is a party strong enough to set the laws at defiance. The power which a Chinese secret Society exercises would be aptly characterised by a Malay by a use of this proverb.

290. *Handak di telan termangkalan, handak di ludah tiada keluar.*

"Would you swallow it, it sticks in the throat; would you disgorge it, it will not come forth." *See* No. 125.

291. *Hitam, hitam gajah; puteh puteh udang kepal.*

"Black, the blackness of an elephant; white, the whiteness of a handful of shrimps."

There are many shades of colour among Malays though they all seem brown from a western point of view. A fair complexion is more admired than a dark one. The proverb defends the dark skin and ridicules a fair one.

292. *Orang bahru kaya jangan di utang*
Orang lepas nikah jangan di tandang.

"Don't borrow from a self-made man
Don't visit a newly married couple."

The Asiatic *nouveau riche*, who is unaccustomed to the possession of much money, is an extortionate creditor. There is a good deal of worldly wisdom in the advice to avoid both newly made fortunes and newly married couples, borrowers to the one and visitors to the other being equally unwelcome.

293. *Yang tĕgah di sokong, yang rĕbah ditindeh.*

"What is firm is propped up; what has fallen is pressed down."

"Every one bastes the fat hog, while the lean one burneth. Money begets money."

294. *Yang di sangka tidak menjadi*
Yang diam bulih ka dia.

"What was expected has not come to pass
But the prize falls to him who stirred not."

The object for which one man strives unsuccessfully may drop into the lap of another who has done nothing to attain it.

295. *Bergalah hilir tertawa buaya*
Bersuloh bulan trang tertawa harimau.

"To pole down-stream makes the Alligators laugh;
To carry a light when the moon shines makes the Tigers laugh."

The Malays paddle a boat down stream and pole it up stream. To pole down stream or to carry a lamp on a moonlight night is the height of absurdity.

296. *Alang-alang mĕngelok pĕrkasam bĕr sampei ka-pangkal lengan.*

"When you are dipping your hand into the fish tub you may as well thrust the arm in up to the elbow." Do a thing thoroughly when you are about it. "You may as well be hanged for a sheep as for a lamb."

Pĕrkasam, an evil-smelling preparation of fish preserved in a jar. The fish are put in raw with plenty of salt. The mouth of the jar is then sealed with clay and the mixture is allowed to ripen or ferment for several days, after which the fish may be cooked and eaten. Meat is sometimes treated in the same way.

297. *Terdorong kiki badan merasa, terdorong lidah mas pada nia.*

"If the foot slips the body feels it; for a slip of the tongue gold must compensate."

One of the aphorisms of Malay judges.

298. *Rajah adil rajah di sembah,*
Rajah tu'adil rajah di sangkak.

"A just rajah is one to be honoured,
An unjust one is one to be resisted."

299. *Kuat burong kĕrna sayap,*
Kuat kĕlam kĕrna sĕpit.

"The bird's strength lies in its wings, that of the crap in its claws."

The strength of a Raja lies in his ministers.

300. *Kuat gajah terdorong chĕpat,*
Harĭman melompat-lompat.

"The strong elephant stumbles and the swift tiger has to spring."

If the elephant and tiger sometimes blunder, how much more should faults be excusable in man.

301. *Mati rusa kĕrna jijek mati, kurang kĕrna bunyi.*

"The deer's death is brought about by its tracks; the argus-pheasant's by its note."

So the guilty man is discovered and punished by means of evidence.

There are a few points on which I should like to offer some words of explanation before concluding this paper. It is believed that no phrase has been included in the foregoing collection which is not current in a more or less proverbial form among Malays. Many of them, I am aware, hardly answer the description of an old collector of English proverbs who required that the ingredients of a proverb should be *sense, shortness and salt.* The second element seems often to be

wanting. But then it must be remembered that some of these Malay phrases are capable of being divided into two or three or more, only one of which is perhaps quoted at one time. No. 174 is one of these, No. 227 is another. It will be observed that many of these Malay sayings are in couplets; one line of which may sometimes be quoted independently of the other, without impairing the sense. In others the point of the couplets lies in the antithesis, and both lines are essential to the meaning.

Arrangement is of course a difficulty in a collection of this sort. An analysis of proverbs and maxims grouped under appropriate headings was not to be attempted. Alphabetical order has been followed where possible.

As to the proverbs themselves I think I may fairly claim for the Malays that their sayings, besides being pointed and idiomatic, sometimes embody thoughts and ideas well worthy of Western races. Pride and honour are impressed in such maxims as *Bir putch tulang jangan putch mata*, "Let the bones whiten but not the eyes" (No. 230), and *Mahu kah orang menghujankan goyramnia* (No. 170) "Will a man put his salt out in the rain," *(i. e.* expose his family secret to public ridicule). "Do not worship the rich or contemn the poor" (No. 210) is a maxim worthy of the free and independent spirit of the Malay, and I know no Oriental race who carry it out better in practice. Sneers at the assumption of the nouveau *riche*, and instances of a truly conservative belief in good blood and good breeding are plentiful. The successful adventurer is the "blind man who has just found his sight" (No. 20). *Kachang lupakan kulit*, "The bean forgets its pod," (No. 126) conveys a similar sarcasm aimed at the meanness which would attempt to conceal a humble origin. So "A broom bound with silk thread" (No. 100) is the most indulgent comparison which a Malay can find for a person dressed above his rank.

The sound practical sense of English proverbs, such as that which teaches that "a stitch in time saves nine," or that other which recommends "honesty" on the score of its being "the best policy," is not conspicuous among the Malays, but, on the other hand, we find treachery and bad faith, characteristics with which Malays have been credited for generations, often condemned by themselves (See Nos. 137, 143). That they are not wanting in diplomatic cunning is perhaps shewn by proverbs like (No. 165) *Muka berpan-*

dang budi kadapatan, which is is quite untranslateable with out a long paraphrase. "Know all about your man before you face him" (for you won't find out his real motives at the interview,) is what is intended to be expressed. Suspicion and distrust are inbred in Malays and with only too good reason; plausibility and hypocrisy come in, therefore, for some stinging comparisons (Nos. 76, and 188,) and it is amusing to find an injunction to beware even of friendly offers conveyed in the phrase *Menulong kerbau ditangkap harimau* (No. 187). "Such assistance as the buffalo gets when he is rescued from the tiger."

Ingratitude must be common, or we should not find a cynical warning not to help those in distress. To do so and to meet with the customary return is "to help a dog out of a hedge," (*Melepaskan anjing tersapit*, No. 172) see also No. 251. Among a Mohamedan people we might expect to find that proverbs on the subject of women are governed by theories common to the whole Mohamedan world. This however is not the case. Malay women are not concealed from public view, and enjoy more freedom than falls to the lot of women in most Mohamedan countries. Polygamy is a foreign institution which has never taken root kindly in Malay soil, and though it is lawful for a man to have a plurality of wives, only a small minority avail themselves of the privilege. It is uncommon to find a Malay husband who can induce his wives if he has more than one, to live under one roof. To do so is, according to a common expression, like "keeping two tigers in one cage," (*Harimau dua sa'kandang.*) Contemporary wives must be provided with separate establishments, they generally hate each other and sometimes come to blows if they meet. The first wife looks upon her successor as an unwarrantable intruder who has stolen away her husband's affections and ruined the peace of her home. So well is this feeling known, that it is common for the relations of a girl who is asked in marriage by a man already provided with a wife, to insist that the first wife shall be divorced before the new match is agreed to. Hence the common saying—

Sayangkan kain buangkan baju,

Sayangkan lain buangkan aku.

"If you love your sarong drop your jacket,

If you love the other cast me aside." (No. 103).

The unhappy man who owns two or more households and has to listen in each to the upbraidings and reproaches of the rival ladies must have, say the Malays, "a heart of stone and the ears of a jar," *berhatikan batu bertelingakan tempayan.*

A woman who is one of several wives of one husband is said

Minum chuka pagi hari. (No. 183.

"To drink vinegar in the morning," an allusion probably to the bad temper in which she goes to the day's duties.

The phemomenon of a hen-pecked husband, which a Mohamedan country might hardly be thought to afford, is hit off in a very neat and concise proverb, *Kamudi deri haluwan*, "Steered from the bow" (No.141). It is by no means rare to find Malay wives possessed of quite sufficient energy and spirit to take command in the house.

Marriage does not exhaust all the proverbs on the subject of women. Feminine nature in the abstract is attacked in an uncomplimentary one, *Kerbau sa'kawan lalu di kandang manusia sa'orang tiada terkawal*, "A herd of buffaloes may be guarded, but not so one human being! (No. 148 .

But this is nothing compared with a damnatory sentence in the Menangkabau Code which figuratively describes a woman as *ibu Iblis saudara sĕgala Sheitan* "the mother of Satan and the sister of all the devils."

Of historical proverbs, which commemorate real events and incidents, a few specimens are given in the preceding collection. Two, which relate to the Dutch, ought not to have escaped the attention of Mr. Klinkert, who, as far as I know, was the first paræmiographer who occupied himself with Malay proverbs—*Pelabor habis Palembang ta'alah*, "The supplies were all finished but Palembang did not fall." It is a punning allusion to an unsuccessful siege (see No. 116) in former days, and still tells with all its original force when some expensive project, barren of result, is under discussion. What the Hollanders did in Perak to merit being handed down to posterity in a proverb directed against those who, like Oliver Twist, ask for "more" has not been preserved in local tradition. But *Aika-lagi-lagi sĕperti blanda minta tanah*, "Everlastingly more, more, like Dutchmen asking for land" (No. 205), is a phrase with which Perak women will long

continue to rebuke greediness and importunity in their offspring. The French have or had a sarcasm of the same kind directed against our nation, *Anglais* and creditor having been once upon a time synonymous terms:—*J'ai payé tous mes Anglais* would thus mean "I have settled with my creditors!" *

This brings me to another class of proverbs, those which are pointed at the natives of other states or countries and which fasten on some failing or shortcoming and hold it up to ridicule. The countries ridiculed, no doubt, have proverbs which repay with interest those aimed against them. The Perak Malay who prides himself on skill in the use of weapons sneers at Kedah men as *hayam pupuh sabong ta' bertaji*, "Mock gamecocks that fight without spurs." A more effectual way of exciting the wrath of a Javanese cannot be devised than to apply to him a Malay phrase which insinuates a national want of cleanliness; *orang Jawa baberek makan toma* "a Javanese; a wood-pecker that eats insects!"

Natives of Korinchi in Sumatra are supposed to have the power of turning themselves into tigers and are believed to range the forests in that form. The idea has probably arisen from their fearlessness in travelling alone or in very small parties in the most inaccessible districts. "There go the tigers to feed upon buffalo flesh" is a shout which the sight of some harmless Korinchi traders entering an eating-house is almost certain to provoke.

The people of Menangkabau are proverbially dull-witted and the Perak Malays have the following proverb about them, *Menangkabau binyang kalau ada ikan di gosok kalau ada kail lagi*," "The Menangkabau is such a fool that if a fish is within his reach he only says if I had a hook this would be dinner." It would never occur to him, say his detractors, to devise any impromptu means of catching the fish!

The Malays of Perak were denounced by Hamilton a hundred and fifty years ago as "treacherous, faithless and bloody." His description is partly borne out by one or two proverbs about them which will be found printed in the foregoing collection (Nos. 137 and 203.)

Some proverbs are purely local and do not travel beyond the state or district to which they apply. Of this class are

* D'Israeli-Curiosities of Literature, "The Philosophy of Proverbs."

a series of sayings which extol the productions or good things of particular places, on the principle which dictated the line.

"*Potatoes grow in Limerick and beef in Ballimore.*"

In Perak they say "*Gulei lawang yang paku, ayer Batang Padang, sirih sirih chekus, bras bras Sungkei, jika orang Batu Bara ta'balik ka Batu Bara,* "A curry of fern-shoots, the water of Batang Padang, the betel-leaf of Chekus and the rice of Sungkei; if the Batu Bara man has once tasted these he will never see his country again." Batu Bara is in Sumatra and all the other places named are in Perak. A similar epitome of the good things to be had in Kampar (Perak) is current among the natives of that district. *Ikannia lampam Barang, rambai Pedatang, langsat langsat Penarik, sĕpam sĕpam Gugup, tempayak Majur.*

So, in the palmy days of native rule in Larut, before the Chinese had defied Malay authority, when the Malay Chief, the Orang Kaya Mantri, exercised almost regal powers and the most profuse hospitality tempted men from other parts of Perak to Bukit Gantang, it used to be said, *Termakankan nasi keriusing, terminumkan ayer tempayang putch, terlangkahkan merbau bersila ta'balik lagi,* "He who has eaten the rice of the copper pot, who has drunk the water of the white jar and who has passed the *merbau bersila* (a particular tree) will never return."

The "white jar" still stands outside the Mantri's house, the tree alluded to is a landmark in the *Bukit berapit* Pass, through which the road from Larut to Kwala Kangsar now runs, but it is to be feared that their virtues have departed. The well-fed guest who invented this flattering sentiment did not foresee the time when Amphitryon would be an exile and the former scenes of festivity silent and nearly deserted.

The following is of more general application and therefore much more widely known. *Handak mati di Malaka, handak memakei di Palembang, handak tidor di Batu Bara,* "The place to die is in Malacca, to clothe one's self Palembang, to sleep Batu Bara." In Malacca great trouble and expense are taken at funerals, and graves are generally tended with much care and reverence. Palembang is famous for its silk-weaving. The people of Batu Bara are said to under-

stand better than any other Malays how to make a comfortable bed. "They pile up mats and mattresses until it hurts you to tumble off them" is the description given to me.

One more proverb of this class, a local saying in Perak where all the villages named are situated,—

Kalau jadi gajah jangan jadi gajah orang Padang Asam, kalau jadi kurban jangan jadi kurban orang Sayong, kalau jadi rayat jangan jadi rayat Pulo Tiga. "Should you be an elephant don't belong to the people of Padang Asam, should you be a buffalo don't belong to Sayong, should you be a peasant don't belong to Pulo Tiga." The allusions are, as may be guessed, the reverse of complimentary. Padang Asam is on the main-road between Ulu Perak and the sea, and in former times before a cart-road was made it was one of the stages at which elephants, the only means of transport, stopped. The people of Padang Asam must in those days have gained an unenviable reputation for overloading their elephants. Sayong boasts of extensive paddy fields, which give plenty of occupation for buffaloes, and they are perhaps better cultivated than similar lands in other parts of Perak. I don't know what particular tyrant gave rise, by local oppression, to the notion that to be a ryot of Pulo Tiga was an undesirable lot.

Without knowing anything about Malays, it would be easy, after reading their proverbs, to pronounce them to be a people given to a country life. Agriculture, hunting, fishing, boating and wood-craft are the occupations or accomplishments which furnish most of the illustrations, and the number of beasts, birds, fishes and plants named in a collection of Malay proverbs will be found to be considerable. Proverbs of this kind are of course of home manufacture. A few, however, which may be met with in books are of foreign origin and may be traced to Hindustani, Persian or Arabic. The proverb *Johari juga yang mengenal manikam*, "It is the jeweller who can tell a precious stone" (Hikayat Abdullah p. 3), is a somewhat clumsy adaptation of the Hindustani *Johari johar pachane*. Another very common proverb (nearly equivalent in meaning to the phrase "Blood is thicker than water.") *Ta'kan ayer di parang putus*, "Water is not to be cut with a knife," is almost exactly identical with the Hindustani proverb *Lathi-se pani juda nahin nota* "Water is not to be divided by a stick."

Both Malay and Hindustani furnish equivalents for a well-known French proverb, *Dans le royaume des aveugles les borgnes sont rois.* The Malays say *Di'úmpat tiada lang kata bilalang aku-lah lang,* "Where there are no kites the grasshopper says I am a kite." The Hindustani version is shorter and neater, *Jahan darakht nahin wahan rand bhi darakht,* "Where there are no trees even the castor-oil plant is a tree."

Malays who quote the saying, *Barang siapa menggali lobang iya juga terprosok kedalamnia* "Whosoever digs a pit, he shall fall into it himself" (Hikayat Abdullah, p. 165), are innocent no doubt of any intention to borrow from Solomon or from the Arabs. Yet there can be no doubt of course of the Semitic origin of the phrase and the Malay version must be simply a translation. Is it a translation of Proverbs XXVI, 27, "*Whoso diggeth a pit shall fall therein,*" or has it reached the Malays from Mohamedan sources? The latter supposition seems the more likely; and yet the first is not impossible, for it is well-known that *Abdullah bin Abdul Kadir,* from whose Autobiography I take the Malay passage, assisted some English missionaries in translating the Bible into Malay. Those interested in Mohamedan legends will find a story connected with the phrase thus related by Burton (Pilgrimage to El-Medinah and Meccah, II. 265.:—"At about half a mile from the city "(Meccah) we passed on the left a huge heap of stones, "where my companions stood and cursed. This grim-looking "cairn is popularly believed to note the place of the well "where Abu Lahab laid an ambuscade for the Prophet. "This wicked uncle stationed there a slave, with orders to "throw headlong into the pit the first person who approached "him, and privily persuaded his nephew to visit the "spot at night: after a time, anxiously hoping to hear that "the deed had been done, Abu Lahab incautiously drew "nigh, and was precipitated by his own bravo into the place "of destruction. Hence the well-known saying in Islam, "Whoso "diggeth a well for his brother shall fall into it himself."

Sometimes Malay ideas may perhaps be traced to Buddhist and not to Mohamedan sources. In the *Prataya Sataka* a collection of moral sentences in Singhalese the following passage occurs:

"Though a man were to make an immense heap of sugar "and plant in the midst of it a seed of the *Kosamba* tree and

"were to pour upon it a thousand pots of milk, yet it will never "bear sweet fruit." *

The Malays say (see No. 7 ante, Vol. 1 p. 89) "Though "you plant the *pria* on a bed of sago and manure it with honey "and water it with treacle and train it over sugar-canes, when "it is cooked it will still be bitter."

A similar proverb in Hindustani is *Nim na mitha no sech gar ghi se*, "The *nim* tree will not become sweet though watered with syrup and clarified butter."

One more instance of a Hindustani proverb exactly reproduced in Malay will be sufficient; *Jitni chadar utna pau phailana*, "Stretch your legs according to the length of your blanket" corresponds very nearly with the Malay, *Brapa panjang lanjur bagitulah sĕlimut i. e.* "Suit your blanket to the length of your legs." Both are equivalent to the English proverb "Cut your coat according to your cloth." But it must not be thought from these specimens that the Malays are indebted to other nations for many of their proverbs. The contrary in fact is the case; originality of thought, no less than happiness of expression, usually characterises them.

No excuse is needed, I trust, for my having endeavoured at such considerable length to familiarise English students with the peculiar turns of Malay thought. The collection now printed may be very materially added to by a reference to Klinkert's work and to Favre's dictionary. The specimens there given have not yet been published in English, and a translation of them has not come within the scope of the present paper. Should, however, the subject be found interesting by those in the Straits Settlements who aim at a thorough intimacy with the Malay language, there is little doubt that the Dutch and French collections will find a translator at some later date.

As an encouragement to those who may feel disposed to supplement existing collections let me quote a passage from a writer already cited who has devoted a paper to "these neglected fragments of wisdom which exist among all nations:—

"The interest we may derive from the study of proverbs is

* Recollections of Ceylon—Selkirk, 148.

"not confined to their universal truths, nor to their poignant "pleasantry; a philosophical mind will discover in proverbs a "great variety of the most curious knowledge. The manners "of a people are painted after life in their domestic proverbs; "and it would not be advancing too much to assert that the "genius of the age might be often detected in its prevalent "ones. The learned Selden tells us that the proverbs of "several nations were much studied by Bishop Andrews; the "reason assigned was, because "by them he knew the minds "of several nations, which," said he, "is a brave thing, as we "count him wise who knows the minds and the insides of men, "which is done by knowing what is habitual to them." Lord "Bacon condensed a wide circuit of philosophical thought "when he observed that "the genius, wit, and spirit of a "nation are discovered by their proverbs."

inches diameter, and rarely exceeding 50 to 60 feet in height. Said to yield 1 to 5 catties of prepared gutta, which being lighter in colour than the last is called white (*putih*) in contradistinction to red (*merah*).

Gutta Merah (Kadayan) *Para Bukrui* or *Para Bokuri* (Murut). A forest tree having trunks 12 to 18 inches diameter, and 50 to 60 feet in height. Foliage small, oblong. This yields 3 to 5 catties of gutta, which is whitish in colour and subelastic.

Gutta or *Guiato Elong* (Kadayan) *Para Larall* (Murut). Forest tree having trunks 12 to 24 inches diameter, and yielding 6 to 10 catties of gutta, according to size.

Gutta or *Guiato Bulu* (Kadayan) *Para Bulu* (Murut.) A forest tree the trunk of which sometimes attains a diameter of 3 to 4 feet and yields 20 to 30 catties of gutta. Leaves 3 to 4 inches long, 1½ to 2 inches broad, glossy green above, and ferruginous underneath. My own opinion is that these last four trees are all different species of *Isonandra*. They are, however, so distinct that the gutta hunters easily recognise them, although at the time the produce of all is collected indiscriminately and, after being mixed, is sold under the common name of *Gutta* or *Guiato Merah*. Murton says that the colour of this product "varies according to the quantity of bark and other impurities mixed with it;" but the various proportions in which the produce of the different kinds of "Guiato"-yielding trees are mixed, has' I believe, much to do with the colour and quality of the produce.

2.

Rubber or Caoutchouc-yielding Climbers. Elastic rubber, Caoutchouc or *Gutta Lechak*, is obtained from three kinds (species or varieties) of rough-stemmed, woody climbers, found in the lofty forests beside most of the rivers in North, North-East, and South-West Borneo, at altitudes varying from very near the sea level, up to 3,000 feet.

The stems vary in length from 50 to 150 feet, and in thickness from 2 to 8 inches, and by the collectors the different kinds are at once known by the colour and corrugations of the stem or bark. The leaves are 2 to 5 inches long, oblong, lanceolate, and glossy above, and are set opposite on the thin brown thick-noded branchlets, having

petioles ½ to 1 inch in length; flowers unknown. *Gutta Serapit Menângan* is said to have white flowers, and the round-fruited *Serapit* yellow ones. All three kinds bear edible fruits of a clear orange yellow, and these are readily distinguished by marked variations in size and form. These fruits consist of an outer skin or rind as thick as that of an ordinary orange, but very tender and brittle when ripe, milky sap or gutta exuding in drops from the fractured surfaces; this when tasted being intensely bitter. Inside the rind are sections of apricot-coloured pulp, crushed closely together, but easily separable, each of which contains a single soft leathery-coated seed, the size of that of a scarlet runner bean.

Full grown fruits attain a diameter of 2 to 4 inches.

* Fig. 1. *Gutta Serâpit Menângan.* Fruit clear orange yellow, 3 to 4 inches in diameter, distinctly pear-shaped and edible.

* Fig. 1 is a reduced representation of the kind known to the Kadayans on the Lawas river as *Gutta Serapit Manungan* or *Gutta Manungan Serapit*, and is known by its corrugated stem having well marked nodes 15 to 18 inches apart, and by its pear-shaped fruits. By the Muruts it is called *Boi Belebit.* On the Limbang river the fruit is called *Jintawan*, and in Perak *Sĕnggĕrip* or *Gutta Sĕnggĕrip.* (See Murton's Report).

* *Fig.* 2. *Gutta Serapit.* Fruit averaging 3 inches diameter, orange-yellow, orange-shaped and edible.

* Fig. 2 is a reduced sketch of a round-fruited species or variety, having stems and leaves very similar to the last and yielding apparently the same milky exudation, but it is said to produce but little gutta, and is seldom collected. The Kadayans call it *Serapit* and the Muruts *Boi Kalang.*

A third kind, known as *Menungan Manga* (Kadayan) *Katawah* (Murut) has much thicker stems than the two last, covered with light cork coloured bark, but slightly corrugated, and the fruit is round like the last, but rarely exceeding 2 inches in diameter. The light corky bark and small fruits distinguish it from the others, and unlike

* Bark of a reddish colour.
* It has not been found practicable to re-produce these illustrations.

the last named round form, or *Serapit*, this kind yields very good gutta. The milk of the first and third mentioned is collected indiscriminately, and the produce is known as *Gutta Menungan* or *Gutta Súsú*, the last name, however, being applied to the hard product of an entirely different tree in Perak (See Murton's Report).

This Caoutchouc or rubber is prepared by the addition of Nipah salt to the milk, and stirring; and is sold in the form of black greasy looking balls about half a catty weight each, these being threaded on a strip of rattan for convenience of transport.

With reference to *Gutta Serapit Menúngan*, Mr. Collins gives the following at p. 24 of his "Report on the Caoutchouc of Commerce."—Vernacular names, Gutta Susu or Susuh (Mal. Milk Gum). Jintawan, variety a.; Jintawan Susu, or Milky Jintawan, variety b.; Jintawan Bulat, or round fruited Jintawan, and c. Ngret or Ngerit Jintawan? Also variety a. Serapit, most common variety; b. Petabo, the best variety; and variety c. "Menungan," the greatest quantity, Getuh Kat jai (Sumatra.) ?"

Mr. Collins further adds that when this Caoutchouc first appeared in commerce (1864) he succeeded in identifying it as the produce of *Urceola Elastica*, partly from the accounts of Motley, Low, Roxburgh, etc., and partly from Campbell's notes and specimens in the British Museum. Judging from the small woodcut illustration of *Urceola Elastica* given at page 1193 of Lindley and Moore's Treasury of Botany, the Bornean plants here referred to by me certainly do not belong to that species, although the description appended is fairly truthful and evidently refers to the *Sĕrapit*.

Murton, at p. 12 of his contribution to the history of Gutta-producing trees, points out that the flowers of *Urceola* (one species only being known) are in terminal panicles or cymes, whereas in the *Sĕrapits* they are axillary.

The above are Mr. Burbidge's notes on this subject, which he was good enough, while busily engaged in other matters, to put together at my request. I trust I may be pardoned if I add a few remarks of my own from information which I have gathered from veteran Bornean Gutta and Rubber collectors and others, both Kadayans and natives of Brunei.

Forest Trees Producing Gutta-Percha in N. W. Borneo, in Order of Commercial value of Product.

Order *Sapotaceæ*. Genus *Isonandra*.

Bornean Name.	Habitat.	Product.	Value per picul at Labuan.
*1. Gniato Elong	Hills only	Gutta percha, G. Cras Gutta Merah, G. Taban	$35 to $40
†2. „ Marcsah	Dry plains & low hills	do.	$28 to $30
*3. „ Manoun	do.	The produce of this and the two following trees is only sold mixed with that of 1 and 2.	$5 to $20 For the mixed articles.
*4. „ Durian	do.	do.	do.
†5. „ Berbangan	do.	do.	do.

A very inferior gutta is, or rather used to be, obtained from the Jelutong, for mixing with the true gutta. Mr. Murton (Journal No. 1 p. 107) states that Gutta Jelutong is obtained from a species of *Alyxia*; a statement opposed to the description given me by the Bornean collectors, from which it would appear to be the product of a lofty tree, taller than any of those yielding the true gutta (i.e., over 100 feet in height.) Growing on both hills and in swampy land, with dark coloured bark, leaves 5″ long 3″ † broad, green above and light below, seeds in black pods like those of a bean 9 to 10 inches in length, each pod containing 8 to 10 seeds. The timber is white, very light, tough, and much resembles that of the Palye.

The collectors state that there is no such natural product as Gutta Merah or red Gutta; the colour being due to the admixture of filings from the bark of the tree in the proportion of $\frac{1}{3}$ filings to $\frac{2}{3}$ gutta; as it is said that the Chinese traders, unaware of the adulteration, prefer the red or adulterated to the natural Gutta.

Climbers producing Caoutchouc or India rubber in N. W. Borneo.

† Bark of a dark colour. Fruits in February. 'Fruit 2½ inches long, pear shaped, coming to a sharp point, and attached by large end. Edible.

Order *Apocynaceæ, Genus Willughbeia (?)*

Urceola Elastica (?)

1. Manungan Pulau or Bĕnar, i. e., Manungan proper.
2. „ Bujok (Largaying)
3. „ Manga (light coloured bark)
4. „ „ (dark „ „)

From the above is obtained the Gutta Lechak, Gutta Susu or Gutta Tapak of commerce, bought in Labuan at from $20 to $30 per picul.

5. Sĕrapit Larat.
6. „ Pulau.

The produce of the Serapit is only used to increase the weight of that of the Manungans, the milk not hardening sufficiently of itself.

7. Bertabu or Petabo Pulau.
8. Bertabu or Petabo Laut.

This gutta is no longer marketable; it is used as a remedy for ulcers—"Sakit Puru."

If this account is correct we should perhaps talk of the Manungans of Borneo, and not of the Serapits as Mr. Burbidge proposes.

The flowers of all three, viz., Manungans, Serapits and Bertabus or Petabos are axillary and not in terminal panicles or cymes, as is the case with the flowers of *Urceola*. The fruits of all are edible, and the plants are distinguished chiefly by the different shape of the leaves and fruit, and the corrugations of the bark.

The fruit of the Manungan Pul, or proper, is pear-shaped. As the Natives say it "has a neck to it." That of the Manungan Bujok is more egg-shaped—"without the neck," and that of the Manungan Manga is round. The leaves of the Bertabus or Petabos are the broadest and largest; then come those of the Serapits, somewhat longer in proportion; and lastly those of the Menungans, which are the smallest, and, in proportion to their breadth, the longest.

Gutta and rubber are at present imported into Labuan from the following rivers, viz., Barram, Meri, Bakong, Baleit, Tutong, Limbang, Trusan, Lawas and Kimanis.

The mode of collecting gutta in Borneo does not materially differ from that described by Mr. Murton in the first number of this journal. The terms Gutta Singgarip, Gutta Rambong, and Gutta Taban are unknown to my informants.

The following observations are by Mr. Burbidge :—

New Gutta-yielding Trees.

Apparently all the Gutta or Caoutchouc-yielding trees were discovered and their produce brought into use by the natives of the localities in which they grow, and, the native wants amply supplied, the inclination to look out sources of fresh supply would of course cease; but even since these products are of considerable trade value to the collectors, nothing seems to be done either to replace trees or search out new gutta-yielding plants. Probably there are thousands of tons of these known products still existing in Bornean forests, but as difficulties in collecting increase (by the supply being yearly further removed from the markets, etc.) so will prices rise. The "Serapits" may be readily propagated by layering the stems and by seeds; but so long as the forests are uncontrolled by Europeans, it is useless to expect natives to trouble themselves in the perpetuation of these plants, easy though it be; nor is it likely they will hunt out fresh sources of supply. Much of the gutta from Java, India and Australia is the produce of a species of *Ficus*, many species of which milk-yielding trees are common in Bornean forests, and it seems to me very probable that some of these would yield good gutta in remunerative quantities as the result of experiments.

The Bornean representatives of the Bread fruit family (*Artocarpeæ*) should also be examined, as good gutta or caoutchouc is yielded by at least one S. American species belonging to this order."

POSTSCRIPT TO THE ABOVE NOTES ON GUTTA, &c.

The perusal of Mr. Treacher's very interesting and valuable notes have induced me to add a little information that has reached me since my last communication on this subject was written.

As regards *Gutta jelutong*, Mr. Treacher's description of the Bornean trees entirely coincides with my knowledge of it, and from an examination of imperfectly developed flowers Dr. Beccari arrived at the same conclusion.

The timber of the *jelutong* is sometimes used in Singapore for making the Malay *trompah* or wooden sandals.

Mr. Treacher in one place describes the fruit as "being "a black pod like that of a bean;" but a reference at the foot of the page describes it as "2½ inches long, pear shaped, "coming to a sharp point and attached by large end"—two descriptions which appear to me diametrically opposed.

I have not seen the fruit of the *Alyxia*, but it thus described by the authors of the "Genera Plantarum" "Drupæ "v. baccæ 2 v. abortu solitariæ, ovoideæ v. oblongæ 1— "spermæ v. moniliferæ, articulis 2 rarius 3—4 oblongis 1— "spermes."

I add also the general description of the genus for comparison, from the same source:—

"Frutices sæpius glabri. Folia 3-4-natim verticillata v. "rarius opposita, coriacea, nitida, pennivenia venis tamen "parum prominulis." Flores parvuli, gemini v. cymosi, cymis capitellatis fasciculatis v. breviter spicato-paniculatis axillaribus v. in axillis foliorum terminalium pseudo—terminalibus.

A specimen of what appears by Mr. Treachers description to be a *Serapit* has been sent from the jungle here to Kew and Professor Oliver has identified it as a *Chilocarpus*. Professor Dyer considers the Perak "Gutta Singgarip" which is evidently one of the Bornean *Manungans* to be identical with Wallich's *Willughbeia martabanica*. Later on, referring to some specimens collected in Singapore he writes:—

"The *Gutta Singgarip* plant that you have met with "near the Botanic Garden is an interesting discovery. It is "not, I think, the same as the Perak plant, though very "close to it,—on the other hand it may be the same as one "of Mr. Burbidge's Bornean species."

Hundreds of young plants of at least five of these rubber-producing climbers are now established in the Botanic gar-

den, so that we may now confidently look forward to an elucidation of the greater part of the confusion that has hitherto existed in connection with this subject.

As regards *Urceola* the authors of the "Genera Plantarum" give "Species 4 Peninsulæ Malayanæ Archipelagique "incolæ."

Referring to Mr. Burbidge's remarks about the *Artocarpeæ* I may say that the veteran collector Mr. Thos. Lobb once showed me a specimen of a rubber which he had collected in Borneo some 25 years previously from an Artocarpad, and which was then in a capital state of preservation; whereas the best "Ceara-scrap rubber" will not resist the action of the atmosphere nearly so long.

As regards the species of the genus *Ficus*, the natives of Perak have tried all the indigenous species, but with the exception of *F. elastica*, which produces "*gutta rambong*," none has been found to yield a marketable gutta and the milk obtained from them is, at best, only fit for bird-lime.

A very important point is the mode of collecting and preparing. The S. American rubbers, which are the best in the London markets, are prepared in a very different manner to the slovenly, indolent mode carried out by Malays, and I have not the slightest hesitation in saying that if the Malayan rubbers were prepared in the same way as the S. American, a larger demand would arise for them, and materially higher prices be easily obtained than at present. As an instance I may state that a sample that I collected in Singapore, which was allowed simply to coagulate without the addition of salt or other foreign substance, was submitted by Professor Dyer to competent judges in London, and they reported that "The quality is very fair. The "present marketable value is about 1*s.* 3*d.* per lb.; and on applying to Mr. Robt. Campbell he informed me that the price they paid in London was only 1*s.* for the best brands prepared in the usual way.

H. J. MURTON.

29th July, 1872.

THE MARITIME CODE

OF THE

MALAYS.

[The following Paper comprises a translation by Sir S. Raffles of the more important passages of the Malacca Maritime Codes, interpolated with notes by the Translator. The manner in which this valuable contribution came into the Society's hands is sufficiently explained in a note which appears at the end of the Miscellaneous Notices. The reprint of this Translation, except for a few necessary corrections, appears in the exact form of Sir S. Raffles' original Paper as printed in the Malacca Weekly Register. A few foot notes under the initials above referred to are appended in explanation of certain obscure phrases.]

In the following Sketch, which defines the Laws and usages of the Malays at Sea, the Malacca Code has been selected for the text, as well on account of the admitted superiority of that once flourishing kingdom among the Malay states in general, as from the circumstance of this Code having, with some slight modifications, been adopted by several of the ancient and powerful states on the Island of Celebes, and still continuing in force among many of the Bugis and Macassar Traders from that Island. The Bugis and Macassar states, which are nations radically distinct from the Malays, possess a Maritime Code of still greater antiquity, but in better times they appear to have, in many instances, adopted the Sea Laws of Malacca, nearly in the same manner as the Romans adopted the celebrated Rhodian code.

The Malacca code appears to have been compiled during the reign of Sultan Mahmud Shah, the first sovereign of Malacca mentioned in the Malayan annals to have embraced the Mahomedan faith. The circumstance is understood to have taken place about the year of the Hajirah, corresponding with the Christian Era 1296.—The origin of the Malay code may, therefore, be considered as nearly coeval with the first establishment of Islamism among the Malays. The authority of the code is thus stated in the preamble.

"These are the Laws to be enforced in Ships, Junks, and Prahus."

"First of all Pati Sturun and Pati Elias assembled Nakhoda Jenal and Nakhoda Dewa and Nakhoda Isahak for the purpose of consulting and advising relative to the usages at Sea, and of compelling in conformity thereto, a code of *Undang Undang* or Institutes."

After they had consulted together and collected the Laws, they presented them to Dato' Bendahara Sri Maha-Raja in the kingdom of Malacca, who laid them at the feet of the Illustrious Mahmud Shah—Whereupon that prince said "I grant the request of the Bendaharr and establish the Sea Laws and Institutes for your Government and that of your posterity.—When you administer these Laws at Sea they shall be carried into effect at Sea in like manner as those of the Land are carried into effect on Land, and let them not interfere with each other, for you," adressing himself to the Nakhodas, "are as rajas at Sea, and I confer authority on you accordingly."

The several Nakhodas who had framed the code were then honored with titles, Nakhoda Jenal received the Titles of *Sang Utama di Raja*, and Nakhoda Isahak that of *Sang Setia di Raja*?

"In such manner were the Laws established and made known during the times when the kingdom of Malacca was tranquil and prosperous during the reign of Sultan Mahmud Shah."

1 & 2. According to other Copies these Titles are Sangboya di Raja and Dupati Shah, when Sri Nara di Raja was Bendahara and governed that country.

Therefore, as the Laws of the Sea are established, as well as the Laws of the Land, let them be observed in order that whatever is undertaken may be properly regulated—let these Laws be followed towards all Countries, in as much as the Laws of the Sea which relate to the Sea only, and the Laws of the Land, which relate to the Land only, are defined, because those of the Sea cannot interfere with those established on shore.

According to these Institutes let the Law be administered at Sea that no disputes and quarrels may take place—let them

be known and descend to posterity, that men may not act according to their own will and inclination, but that order and regularity may prevail on board vesse'ls, as well during prosperity as adversity—let not what is established be done away, nor these laws be resisted or disobeyed.

If these Laws are attended to, no one can question this authority of the Nakhoda; for as the Raja is on shore, so is the Nakhoda at Sea—this authority has been conferred by the Sultan of the Land upon all Nakhodas in order that they may administer the Laws on board their respective vessels—Whoever does not admit this authority offends against the Law.

It may be necessary to premise, that altho' the number and description of Persons must materially depend on the size of the vessel, and the nature and extent of the voyage, yet the following classes and denominations will be found to occur in almost every Prahu; a term under which the Malays include every description of vessel.

The Nakhoda or Captain, who employs a Jurotulis or Writer, corresponding in some degree with a Purser.—

The kiwe or kiwi the principal of which is termed the Mula-Kiwi: Supercargoes, or persons who have an adventure, in the voyage, and to whom part of the cargo belongs.

The orang Tumpang or Menumpang: Passengers from one Port to another.

OFFICERS AND CREW.

Malim—The Master: there are generally two denominated the Malim besar and Malim Kechil, the superior and inferior, the latter of whom is the Malim "Angin," whose duty it is principally to manage the sails according to the wind, the chief Malim, attending to the course of the Prahu.

Juromudi.—Persons who steer the Prahu.

Juroh dn.—One who attends the anchor and fore part of of the Prahu.

Tukang.—Persons, literally workmen, Petty officers having specific duties according to their denominations: as *Tukang Pitak* the officer of the hold. *Tukang Ayung* officer of the

mainmast or chief Petty officer. *Tukang Kiri* the officer of the larboard or left side. *Tukang Kanan* the officer of the right or starboatd side, &c.

Awak Prahu or *Anak Prahu.*—The Crew or common men, which may consist either of free men, debtors or slaves.

OF THE RANK AND AUTHORITY OF THE NAKHODA AND OFFICERS.

Let every man obey the Nakhoda agreeably to the authority conferred upon him by the Sultan of the land from time immemorial, for he is the Raja while at sea, and altho' he may be young, he shall be as an *Orang tuha*, or have the authority of age, and administer the Law accordingly.

First.—It is the law, that in all Prahus of every description, the Nakhoda shall be as the Raja.

That the *Juromudi* or Steer-man shall be as the Bendahara, or Prime Minister; and the *Jurobatus* as Tĕmĕnggong or chief Peace officer; and it shall be the duty of those to superintend every one, and to negotiate right and wrong within the Prahu.

That the *Tukang kanan* and the *Tukang kiri*, shall possess a respectable influence and perform duty with the *Tukang Agung.*

That the *Jurobatu* **Siar*, the *Guntang*, † and *Senâwi* (a passenger who works his passage) as well as the *Tukang*, shall be under the immediate orders of the Nakhoda, and all the *Anak Prahu* shall be under the orders of the *Tukang* belonging to the Prahu.

The Malim shall be as a ruler or judge at Sea, as it is his duty to direct the course of the vessel.—

In the Macassar copy it is stated, that the owner of the Prahu shall be as the Raja, the Nakhoda as the Bĕndahara, the Tukang as the Tĕmĕnggong, the *Tukang Haluan* (officer of the forecastle) as Mĕntris, and the *Tukang Tengah* as *Sida Sida*

*This word appears to mean the "Superintending" *Jurobatu*, who "walks about" and looks after his subordinates. D. F. A. H.

† I have so far been unable to ascertain the meaning of this word. D. F. A. H.

(guards, eunuchs) —but as the Nakhodas are generally, and always in the smaller Prahus, owners, the distinction made at Macassar is that which changes the comparison.

Hakim or *Imam* in the ranks of the different officers in consequence of the introduction of a superior to the Nakhoda is of no real importance, and does not essentially alter the rank or influence of the officer.

If any of the Crew disobey the orders of the Tukang Agung, that officer shall deliver the offender over to the Jurobatu, in order that he may be punished with seven stripes, but it is the usage that such stripes shall not be inflicted with an *uplifted or* powerful arm, nor without the knowledge of the Tukang. If the person who has offended still resists the authority of the Tukang Agung, he shall be punished with four stripes more.

According to the Macassar copy, the Anak Prahu are stated to be under the immediate orders of the Tukang Tengah. If any one resists his authority, he shall in the manner above described, be punished in the presence of the Temenggong (Juromudi) with three times seven stripes, and if the offended still resists the authority of the Tukang it shall be lawful for the Temenggong to hang him up (suspend him by the arms) and to punish him with three stripes more.

"If any of the Crew disobey the *Guntang* and *Senawi*, the offender shall be punished with three stripes.

Of the duties of the Officers and Crew, and the nature of their engagements.

There is no description of persons who receive wages on board a Prahu, with the exception of persons who may act as substitutes for such as may be obliged to quit the Prahu on account of illness or otherwise. Every person on board has some commercial speculation in view, however small; and his engagement is made for the voyage.

The Nakhoda or owner of the Prahu gives to each according to established custom, what is termed *tolongan*, which signifies assistance or advances; which advances are of two kinds: consisting either of shares of the cargo, or loan of money.

In short, the whole voyage is to be considered as a commercial adventure of the whole of the persons engaged in it; and bears no slight similarity to the out-fit of a Dutch whaler.

OF THE MALIM.

"The Law respecting the Malim is, that he shall, if he requires it, be allowed one half of a division of the hold; and receive a further assistance from the Nakhoda to the extent of a Tahil and a half (12 Dollars) this officer being on the same footing with the Malim besar or chief Malim.

It is the duty of the Malim to remember the proper course to steer, and to know the sea and the lands, the wind and the waves; the currents, the depths, and the shallows; the moon and the stars, the years and the seasons; and the bays, and the points of land; the islands and coasts; the rocks and shores, the mountains and hills; each and every of them; and also to know where the Prahu may be at any time; with the whole of these the Malim should be well acquainted, in order that every thing may go on prosperously, as well at sea as on land; and that the Malim may be free from fault.

While a Prahu is at sea, the Malim again shall have charge of all the cordage, and rigging. He shall give orders respecting the same to the Tukang Agung, whose duty it is to see that the Anak Prahu do what is necessary respecting the same. The Tukang Kiri and Tukang Kanan shall also assist in superintending the Anak Prahu."

According to the Macassar copy, "any of the Anak Prahu, who may neglect their duty, or the order of the Tukang, may be punished, at the *Petarana Lawangan* (fore-hatch) or place where the Cable and ropes are kept, with seven stripes. If every thing is not at sea as the Malim wishes it, and the sails are taken aback let him, on his return to Port, give alms to the poor, as an acknowledgement for his escape.

If the Malim forgets the course he is to steer, and through his ignorance, the Prahu is wrecked, he shall suffer death; for such is the Law.

If the Malim is desirous of quitting the Prahu, at any port or place, he shall not be permitted to do so.

OF THE JUROMUDIS OR STEERMEN.

It is the duty of the Juromudis, when relieved from their tour of duty at the helm, to superintend and take care of all the arms in the Prahu. In the event of the Prahu falling in with Pirates, let them combat with a strong hand and courageous heart, for such is their duty."

By the Macassar copy it is established, "that if the Juromudis or Jurobatus are desirous of quitting the Prahu at any time, they may be permitted to do so on paying, the former, the sum of half a Tahil or one paha (4 or 2 dollars), and the latter, one Paha * or two mas (two or one dollars); each according to his ability, but not exceeding the sums stated."

OF THE PETTY OFFICERS AND CREW.

"If the Prahu is from three to four Depa (fathoms) wide, the Anak Prahu shall be allowed assistance, or a participation in the Cargo to the extent of one Koyan; and all other persons, not slaves, two Koyans.

If the Prahu is two and a half Depa wide, the Anak Prahu shall be allowed 300 Gantangs, and the others, not slaves, 600 Gantangs."

Independent of the description of persons above alluded to, as belonging to the Prahu, it may be necessary to advert to slaves and debtors, particularly the latter; respecting whom the Law is as follows:—

"When any person wishes to bind himself in personal service for a Debt, let an agreement be required at the time that the debtor shall follow and perform service for his creditor for the term of three years, three months and three days" or according to the Macassar copy "for the term of three years; in order that if the party is not willing to conform thereto, he may not become a debtor: or if willing to do so, that he may follow and serve his Creditor accordingly."

* 4 "paha" make one "tahil," and each of them is divided into 4 "mâs" of which there are 16 to a "tahil" they are valued in Kalantan at ½ a dollar. This "tahil is a weight for weighing gold, but its value varies in different localities, it is given by Favre as the 16th part of a "kati" about 37 grammes and its value as 8 fr. 25 c. representing a sum of 2 dollars, to which the Macassar copy doubtless refers. D. F. A. H.

NOTE.—The Malay measures alluded to are as follows:—4 chupa equal to 1 Gantang (Cabouso Gallon) 16 Gantangs 1 Nal. 10 Nals (or 160 Gantangs) one Koyan; which is generally calculated at something like a ton, but virties.

If at any time before the expiration of the above mentioned period, the debtor wishes to discharge the obligation, he shall be required to pay an advance at the rate of one in ten on the amount of his debt, in addition to the principal; unless he does this, he need not be permitted to quit the Prahu.—" According to the Macassar copy, "if the debtors of the Nakhoda wish to quit the Prahu at any place, by discharging their obligations, they shall, on paying the advance of 1 in 10 on the amount of the debt be discharged, and not be considered liable to the duty of the country; but if they have property in the Prahu beyond the amount of their debt, a further demand is authorized according to their ability to the extent of a paha (2 dollars) each."

"This is the Law relating to the Kîwî. They shall pay for the tonnage they require, unless they have assisted the Nakhoda in his trading concerns to the extent of three or four Tahils (24 or 32 dollars); in which case the Nakhoda shall give them two three Koyans of Tonnage, or one division of the hold; it being considered that the profit on three or four Tahils is an adequate compensation.

"The Kiwî may obtain seven or eight divisions of the hold, but they shall not pay for four divisions as long as they are under agreement to pay a duty on their return to port (on the goods they load) at the rate of 4 out of every 13.

"The Mula Kiwî shall be entitled to half of the division of the hold* in which the Rice or provisions are stowed (Petak Gandung); because he is the Punghulu or head man of all the Kiwi.

"With respect to the duties of the country on the sales, it is the Law, that the Kiwi shall present eight peices of cloth and a bundle of Rattans. The Kiwi who present these shall be freed from paying all other duties of the country because this is adequate.

Gantang: 1¼ gallon.—W. E. M.]

* This word "gandung" Mr. Maxwell is disposed to take literally, viz., the hold for goods, but I am inclined to read "Gedong" or store, a more natural place for provisions, D. F. A. H.

"It is the usage, that in all affairs that may arise, good or bad, the Nakhoda shall advise with and consult the Mûla Kiwi and the Kiwi."

CHAPTER II.

It is the established Law of the Undang Undang (*isteadat* hukum Undang Undang) that all Nakhodas, and Malims, and Tukangs, and Muda-mudas, and Anak Prahu, each and every one, shall conform to what is the usage.

The Division of a Prahu.

These are the Laws respecting the Palas Lintang (1) (platform). No person shall go there except at the time when there is any business of importance, and then this is the place on which to assemble for the purpose of advising and consulting. If any of the Crew go upon the Palas Bujur (2) or foremast platform and remain there, they shall be punished with five stripes. The Palas Bujur is expressly appropriated for the recreation of the Muda-mudas. If any of the Crew go there, they shall be punished with three stripes.

☞ No person is allowed to remain in the Petarâna (3) Lawangan or place where the cable and ropes are kept, except the Nakhoda, the Muda-mudas and the Tukang agung. If any of the Crew go there, they shall be punished with six stripes.

The Alang-muka (the place before the Nakhoda's Cabin) is appropriated for the Tukang tengah, Tukang-kanan, and Tukang-Kiri. If any of the Crew go there they shall be punished with three stripes.

Regulations for the Safety of the Prahu.

"When a Prahu proceeds to Sea every person on board shall be under charge of the Nakhoda."

"At the time a Prahu is about to sail on her voyage, the Malim shall inform the Tukangs thereof who shall direct the persons who have the watch (orang berkepong) to take care that the rigging and sails are in order, and to prevent accident by fire, as fire is a dreadful calamity at Sea."

(1) i. e., the spread out place crossways. D. F. A. H.
(2) i. e., the oblong spread out place. D. F. A. H.
(3) near the fore-hatch. D. F. A. H.

"As it is the duty of the Muda-mudas to superintend the men on watch, let them be careful that they perform their duty; for if any vessel drifts or runs on shore on any coasts or point of Land in consequence of the fault of the Muda-mudas, who neglect to superintend the people on watch, it is the Law that the Muda-mudas in such case shall be punished and find according to their ability; with respect to the people on watch, they shall be punished with twenty stripes each."

"If the Prahu drift from her anchorage, and approaches near the shore and the persons on watch are not aware of it, they shall be punished with eighty stripes each."

"If the persons on watch allow Prahus to pass without hailing them," or according to the Macassar copy, "allow the people in other Prahus to hail first, they shall be punished with seven stripes each."—By that of Macassar the orang Muda-mudas shall also, in such cases, be liable to similar punishment, as is directed in the event of slaves absconding from a Prahu, which in the Malacca copy is as follows.

It is the duty of the person on watch to superintend and watch over all the slaves in the Prahu, in order to prevent their absconding. In this duty, as well as in all others they shall be superintended by the Muda-mudas. If, therefore, a slave at any time absconds from a Prahu, it shall be the duty of the Muda-mudas to find out the person who is to blame; and the person who is so found out shall be punished with sixty stripes." The Macassar copy states, "he shall be answerable for and make good his value."

"It is the duty of the person on watch, to see that the vessel is properly baled out: if therefore too much water is at any time allowed to remain, the persons who are on the watch at the time shall be punished with fifteen stripes each."

"If the persons on watch do not keep a good look out, and any thing is stolen from the Prahu, they shall be punished with two stripes from every person in the Prahu."

"It is the usage that persons on watch shall each be allowed convenience for smoking opium, in order that they may not fall asleep during the time it is necessary for them to keep watch."

"When the term of the watch shall expire, the persons who are to be relieved shall deliver over charge to the persons appointed to succeed them, and give notice thereof to every one, and to the Muda-mudas."

It is the duty of those who dress victuals (orang bertupei) (1) to guard against accident by fire while a Prahu is at sea; after the victuals are dressed, the fire shall be carefully extinguished; and if any person neglects to do so, and the cooking place takes fire, the Law is that after all the people in the Prahu shall have put out the fire the person through whose neglect it was occasioned shall be punished with two stripes from each person in the Prahu, and his master shall be warned to be more careful in future, in order that the servant may not be guilty of such neglect again, for of all things fire is to be dreaded at sea.

If the person who is the cause of the fire is a slave, the master shall be fined four paku pitis jawa; if the master refuse to pay, the slave shall be punished with four stripes "according to the Macassar copy" and such punishment shall be inflicted at the Timba Ruang or place from which the Prahu is baled out.

THE LAW RESPECTING THROWING CARGO OVER BOARD.

"When there is a violent storm, and it may be necessary to throw over board a part of the cargo for the safety of the Prahu, a general consultation shall be held with respect to the property in the Prahu, and those who have much and those who have little must agree to throw over-board in proportion.

"If the Nakhoda omits to assemble all those who are interested, and the cargo is thrown over-board indiscriminately, the fault shall be on the Nakhoda of the Prahu, for such is not the custom.

OF PRAHUS RUNNING FOUL OF EACH OTHER.

"If a Prahu runs foul of a guard or armed vessel, in which case they are liable to forfeit their lives, the offence may be compounded by each person on board the Prahu paying such sum as a ransom for life as may be agreed upon; each paying alike whether slaves or not slaves, rich or poor, young men or women, and one not more than another.

(1) "tupei" cooking-place.—D. F. A. H.

"If during a heavy sea or high winds, a Prahu strikes upon a rock or on a shore or shoal, or runs foul of another Prahu, by which one is lost, the Law is, that the loss shall not be considered as accident but as a fault; because, when there is a heavy sea the Prahu ought to be kept out of the way from such occurrences."

"The Law therefore states, whether the parties are rich or poor, the loss occasioned by the damage or wreck of the Prahu shall be divided in three proportions, one of which shall be borne by the person to whom the lost or damaged Prahu belonged, and the remaining two thirds by the persons who were the occasion of it."

The Macassar copy differs in this respect being as follows: "During the time that there are one or more Prahus in company, and there happens to arise a Storm, and the Prahus run foul so that one is damaged, the fault shall be upon the persons in the Prahu that runs foul of the other; and the Law is (* *papa Kĕrma*), according to what the loss or damage may be the amount shall be divided into three parts (only), one shall be made good by the persons in fault the other two parts being lost."

Of Putting into Ports and the Mode of Trading.

"When the Nakhoda may be desirous of touching at any Bay, Coast, or Island, he shall hold a general consultation, and if it is approved of and agreed upon, it is proper that the Prahu shall go where he wishes. But if the Prahu puts into any Port or place without the Nakhoda having previously held a consultation, the Nakhoda is guilty of a fault."

"In like manner, if the Nakhoda is desirous of sailing to any other place or of crossing from one shore to another, he shall first hold a consultation, and then if it is agreed that it shall be so, the ropes shall be put in order, and when the rigging and sails are ready a further consultation shall be held with the Juromudi, and Jurobatu, and the Tukang Agung in order that the Prahu may proceed accordingly."

"When a Prahu arrives at any Port the Nakhoda shall be first allowed to trade for four days, after which the Kiwi shall

* Accident.—D. F. A. H.

trade for two days, and then it shall be allowed to all on board the Prahu to trade."

"On the Nakhoda's going on shore he shall be accompanied by the Muda-mudas, who shall afterwards return to their duty on board the Prahu."

"After the regulated periods for trading shall have expired, and the Nakhoda wishes to make a purchase, no person belonging to the Prahu shall offer a higher price; and if there are any persons who offer to purchase the goods of the Mula Kiwi or others, it is the Law, that the Nakhoda should first be made acquainted with the price."

"If any person on board a Prahu shall purchase a slave, or any merchandize, without informing the Nakhoda thereof, it is lawful for the Nakhoda to take them to himself, on paying the cost originally paid."

"If any person on board a Prahu purchases a female slave without knowledge of the Nakhoda, it is the Law that the Nakhoda may take her to himself without reimbursement to the Purchaser; such is also the Law with respect to runaway slaves who may be so purchased."

According to the Macassar copy the following is the amount of duty to be paid by Prahus at different Ports.

"When a Prahu arrives at Java, the amount of tribute or duty on the account of each division of the hold is 500 Pitis, and 2 *Sails*."

"At Bima, 600 Pitis, 2 *Sails*, and one bundle of Rattans. At Timor, 700 Pitis, 2 *Sails*, and one bundle of Rattans. At Mengkasar (or Macassar) 2 Gantang of Gunpowder, 3 *Sails* and two bundles of Rattans."

"At Tanjong Para 600 Pitis, 2 *Sails*, and 1 bundle of Rattans."

"When slaves are purchased at Java, the duty shall be calculated on twelve men for each division of the hold."

"And whatever Prahu goes to any country for the purpose of Trading, the duties of that country are calculated upon each Prahu having eight divisions of the hold."

Of Detentions.

"The Law is, that when the season is nearly over (Musim kasip) and the Nakhoda of the Prahu omits to sail, the Kiwi shall wait on his account for seven days; after which, if the Nakhoda does not proceed, and the season is over, the price paid for the divisions of the hold shall be returned to the Kiwi."

"If the Kiwi are the cause of delay, and the season is nearly over the Nakhoda shall detain the Prahu seven days on their account, after which he is authorized to sail without them, and no more shall be said or done relating thereto."

"If the season is not far encroached upon, and the Nakhoda shall be desirous of sailing with despatch, let him give notice thereof to the Kiwi and enter into an agreement with them to sail in seven or fifteen days—and if the Kiwi are not then ready the Nakhoda is authorized to leave them behind, and to sail."

Of Persons quitting a Prahu.

"If a Kiwi quits the Prahu (of his own accord) at any place during the voyage he shall forfeit the price paid for his division of the hold and have no further claim on the Nakhoda."

"If it is on account of any disagreement or quarrel that he is desirous of quitting the Prahu, (and in order to prevent mischief) one half of the sum paid for his division of the hold shall be returned."

"But if a Kiwi is very quarrelsome, and creates much trouble and dissension it is proper for the Nakhoda to send him on shore as soon as possible, and to return him the price he has paid for his divisions of the hold."

"The Law with respect to Passengers (Orang menumpang) is that if they quit the Prahu at any time before they arrive at their destination even if the voyage is only half completed, it shall be the same as if they had reached their destined Port, and no part of what has been paid shall be returned."

"If one of the Crew is sick, it is proper to wait for him five or seven days, and if he is not then recovered, and the rest of the Crew shall say, ? 'Why are we to bale out the vessel without his assistance' they shall be authorized to enquire for a

man for hire, but it must not be one of the Crew that is so hired for wages, because no person can perform the duty of two. If the Nakhoda cannot find a substitute, the wages shall remain in his hands, and he shall divide the sick man's share of the cargo and property in the vessel among the rest of the crew."

CHAPTER III.

OF PERSONS WHO MAY BE IN DISTRESS OR WHO MAY HAVE BEEN WRECKED AT SEA.

Orang Karam.

"These are the Laws relating to Persons who may be in distress or suffer from hunger in consequence of a scarcity of Rice and Padi in their Country."

"If at a time when, in consequence of its having pleased the Almighty to visit the Rajas and Nobles with dissensions, or owing to a state of war there shall be great distress in any country from the want of food, the poor and wretched shall say to the rich, 'take us as your slaves, but give us to eat;' and afterwards, the persons who have relieved them shall be desirous of selling them when the Country has recovered from its distress, it is the Law, that they shall give notice therof to the Orang besar or principal people, and the Magistrate shall direct that the parties be not sold, because they were distressed at the time of the agreement; the Magistrate shall, however, order that the person who provided the food shall have a claim on the person who received it to the extent of one half of the amount of his value."

"If a Slave is not provided with food by his master, the Magistrate shall direct him to perform service for the person who relieved him for four seasons, after which he shall be returned to his Master. If such Slave dies while performing service for the person who relieved him, and the circumstance is made known to the proper Officer, he shall not be answerable for his value; but if the Slave dies and the person for whom he performs service does not report it, he shall be answerable to the proprietor of the Slave for half the amount of his value, for such is the loss sustained when a Slave dies."

In conformity to the above are the Laws respecting persons in distress at Sea or who have been wrecked.

"If the persons who have been wrecked say 'take us and sell us rather than allow us to perish here,' and the Nakhoda takes them accordingly, he shall only have a claim to their Services until the Prahu reaches the Port, when, if he is desirous of selling them it shall be his duty to report the same to the Shahbandar, in order that the Magistrate may direct that the Nakhoda be entitled to half the amount of their value; what the persons who were wrecked may have said shall not be attended to because they were in distress."

"If persons who have suffered from being wrecked are met with at the time they are in the water swimming, without a chance of their reaching the land in safety, and at their request are taken up by the Nakhoda of any Prahu, the Nakhoda shall be entitled to demand on his arrival at Port the sum of 1 Paha (2 Dollars) if the party is not a Slave, and if a Slave, the half of the amount of his value, but no more."

"If ship-wrecked persons are met under the lee of an Island where they have gone on account of high winds and shall be in distress, the demand on account of each, if not a slave, shall be 5 Mas (2 Dollars and a half) and if a slave 7 Mas (3 Dollars and a half each)."

Another copy of the Malacca Code states that the Nakhoda is to demand as follows, on account of the *Gantong Layer* or hoisting of the Sail: –

"For all persons who may have been wrecked, and may be met at sea and taken up, the Nakhoda shall be entitled to demand on account of the *Gantong Layer* at the rate of a *Tahil (4 Dollars)* each, and if such persons require to be supplied with victuals, he shall be entitled to make a further demand at the rate of a paha (2 Dollars each)."

The Nakhoda is authorized to make a similar demand for all persons who may have been passengers in vessels that have been wrecked, if they have not reached their destined port according to their agreement, and they shall have got landed previously, the law is that the demand shall (also) be at the rate of a half Tahil for each; if otherwise (and they shall have arrived at their destination) a paha (2 Dollars) each, which is in full of all that can be demanded.

Of Fishermen.

"It is the Law with respect to Fishermen (Orang Pengaïl) men who fish with lines and hooks, that if they have lost their Prahu and are taken up by a fisherman of their own class the demand shall be at the rate of 1 paha (2 Dollars) for each; and if they still retain their Prahu, but have lost their Sails and Paddles, in such case, the demand to be made by those who take them up shall be 2 Mas (1 Dollar) each, for such is the Law respecting fishermen of this description."

"The Laws respecting (Orang menebas) fishermen who fish in fishing rivers are the same when they are wrecked and in distress as the Laws of the Sea, but they shall be administered by the Shahbandar of the Port."

Of Troves.

"These are the Laws respecting anything that may be found, whatever it may be, whether Gold, Silver, runaway Slaves or otherwise."

"Whatever is found on the Sea, whoever may discover it, is the property of the Nakhoda of the Prahu, who may give what he thinks proper to the person who found it."

"Whatever may be found by the persons sent on shore to procure wood or water, in like manner becomes the property of the Nakhoda; because such persons act under his authority, and are performing the duty of the Prahu."

According to the Macassar copy the Trove is to be divided into four parts, one of which (only) shall belong to the Nakhoda because there are many of them.

"But whatever may be found on shore by persons belonging to the Prahu, at a time when they are not acting under the orders, nor performing the duty of the Prahu, even if the parties are Kiwi or Tumpang meniâga * the Trove shall be divided into three parts and one third shall appertain to the finder and the two parts become the property of the Nakhoda."

* "Berniâga" is the ordinary form, but "meniâga is also used by some.—D. F. A. H.

"If a Trove is found under such circumstances by the Nakhoda's debtors in that case one half of the Trove shall belong to the debtors and the other to the Nakhoda."

By the Macassar copy this is also the case with respect to what may be found by the Tumpang meniâga.

"If a Kiwi goes on shore in any Bay, Coast, or Island, not on account of his performing the business of the Nakhoda but exclusively for his own concern, whatever Trove he may find it shall be divided into two parts, and one shall appertain to the finder, the other to the Nakhoda."

"If any of the Nakhoda's family find anything under such circumstances, the Trove shall be divided into four parts one share of which shall belong to the Nakhoda, the other three to the finder."

The Macassar copy states, that if a muda-muda selected by the Nakhoda meets with persons who have run away, whether it be in a Bay or on Coast or elsewhere, the Nakhoda shall alone be entitled to benefit by it.

"If Slaves belonging to the Nakhoda under any circumstance meet with a Trove it shall become the property of the Nakhoda, who may give to the finder what he thinks proper."

"Under whatever circumstances Slaves who have absconded from their Master may be met and apprehended by the people belonging to Prahu, they shall become the property of the Nakhoda, who is, however, bound to restore them to the original proprietor, wherever he may be met, and wherever the Slaves may be brought from, on being paid one half of their value. Whatever valuables such Slaves may have in their possession at the time they are apprehended shall belong to the Nakhoda."

"If a Prahu is driven from the Land without the fishermen, the persons who meet with it and bring it to the shore shall be entitled to demand half its value as a reward: but there are two cases in which such reward shall not be given."

"First.—When the Rope by which the Prahu is fastened is cut by any person, and the Prahu is carried out by the current, the proprietor shall not be obliged to give any reward."

"Secondly.—When a Prahu is stolen by any one and afterwards set adrift and is carried to a distance by the current, it is not incumbent on the propietor to pay any reward to the person who meets with it and brings it to the shore."

"The Prahus of a Rajah or of the Orang besar-besar (Nobles) * shall be exempted. No specific reward shall be demanded for them, but the Richmen † to whom they belong shall give to those who find them what they think proper."

"With respect to the Sampans, or small Boats, it is Law, that when a person meets with a Sampan that has been drifted a considerable way with goods in it, and the proprietor demands it back, the value shall be divided into three parts, and the person who found the Sampan shall be entitled to a quarter of one of those parts (this appears to apply to Rivers only)."

"If a person find a Sampan out at Sea with goods in it the Law is, that according to what may be in the Sampan the finder shall be entitled to one third part, and the owner receive back the remaining two thirds."

Of carrying off Slaves from another Country.

"If the Slave of a Raja is stolen, it is the Law, that the Nakhoda shall be put to death. If the Slave of an *Orang besar* or of a Bendahara, is stolen, the Nakhoda shall be fined 10 Tahils 1 Paha (42 Dollars). If the Slave of a Tëman Rayet (common person) is stolen by the Nakhoda he shall not only return the Slave but pay a fine in addition equal to the value of the Slave."

"If the Nakhoda carries off the Slave of the Shahbandar, the Law directs that his effects shall be seized and he shall be fined, because he has no respect and attention for the Country but in his case the Raja may pardon him if he thinks proper."

CHAPTER IV.

Of Crimes and Punishment on Board a Prahu.

"There are four Cases, in which, it is lawful to inflict Capital punishment on board a Prahu."

(*) Chiefs.—W. E. M.
(+) Orang-kaya.—W. E. M.

"First.—When any person mutinies against the Nakhoda."

"Secondly.—When any person conspires and combines with another, for the purpose of killing the Nakhoda, the Law is, that whoever he may be, whether Kiwi or Tukang, or Malim, he shall suffer death."

"Thirdly.—When a man contrary to custom wears his Kris when other persons in the Prahu do not, and with the view of effecting some purpose of his own, and of following his own inclination, it shall be lawful, on sufficient evidence being adduced that it is his intention to do mischief with his Kris to put such person to death without delay, in order to prevent harm."

Under this head, the Macassar Copy adds, that when a man is very bad indeed, beyond every other person in the Prahu, and evinces his intention of carrying his evil disposition into effect, it is law ful to put such person to death; and nothing more shall be said respecting it.

"Fourthly.—In certain cases of Adultery."

Of disrespectful and contumacious behaviour towards the Nakhoda (1) *(Orang Degil dangedda, or according to the Macassar Copy, Orang teaddat juabonco.)* (2)

"Whosoever is not respectful and obedient to the Nakhoda, whatever may be his Rank, or Station, such person shall be adjudged and punished according to the nature of his offence, by the Law of *Jadil dan jedda* (3) and in the same manner as if such conduct had been shewn towards Nobles and Rajas on shore, or the Senâwi may be directed to abuse or insult him, and if he retaliates he may be subjected to the abuse or insult of every person on the vessel. If he asks forgiveness it may be granted, but let him be punished, notwithstanding, in order that he may not do the like another time."

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(1) I have been unable to ascertain the meaning of the 2nd of these words, but "degil" means "obstinate," and the next word, as so often occurs in these cases, is probably little more than a synonym or possibly some word indicating authority.

(2) Of these words I cannot learn the meaning, but they are no doubt Bugis.—D. F. A. H.

Of Adultery and Criminal Connection with a Woman, on board a Prahu.

"If any Person on board a Prahu has criminal connection with the Woman of the Nakhoda it is the Law, that he be put to death."

"If the parties are not slaves, and the Woman is married, it shall be lawful for the Nakhoda to order them both to be put to death by the Crew."

"If the parties are not Slaves and both unmarried, they shall be punished with one hundred stripes each, and afterwards obliged to marry. This punishment may be compounded, on the parties paying a fine of 1 Tahil, 1 Paha (6 Dollars); but in either case they must marry, and if necessary, be forced to do so, after which the Woman's fault shall be forgotten."

"If a man, not a Slave, has criminal connection with a female Slave who cohabits with her master, he shall pay to the master the value of such Slave provided she has never been pregnant and but lately cohabited with her master; but if she has been pregnant and long cohabited with her master, the man shall be put to death In either case the Woman shall suffer death."

"If a man is not a Slave and commits adultery with the wife of any of the Crew, it shall be lawful for the husband to put him to death without further reference. The husband may also put the woman to death; if he does not do so, she becomes the Slave of the Nakhoda, who shall provide him with one, in order that he may be content and ready in the performance of his duty on board the Prahu."

"If a male Slave has criminal connection with a female Slave, they shall suffer the punishment of beating, which is to be inflicted by the whole Crew, under the superintendence of the Tukang Agung, for such is the law in this case with respect to Slaves."

"If any person holds an improper discourse with the female Slave of another person and it is in presence of many, he shall be made to pay her value"

(3) the first of these words means "dispute," the 2nd the meaning of may approximately be conjectured from the contents and in the same way as hinted at in the 1st note in the preceding page.—D. F. A. H.

OF QUARRELS, DISPUTES, AND DISSENSIONS ON BOARD A PRAHU.

"If any person quarrels with another on board a Prahu, and attempt to wound or strike him, and the blow missing its object falls on any part of the Prahu," or according to the Macassar Copy "If any one quarrels with another in a Prahu, and in the scuffle cuts or injures any part of the shrouds, or cable, he shall be fined in the sum of 4 paku Pitis Jawa."

"If a man quarrels with another in the forepart of the Prahu, and draws his Kris and afterwards comes off as far as the place where the sails are kept, towards the person he has quarrelled with, it is lawful that he may be put to death; but if he can be apprehended, he shall be fined instead, to the amount of 1 Laksa 5 Paku Pitis Jawa."

"If a man quarrels with another and follows him quarrelling to the door of the Nakhoda's Cabin, tho' he may not have drawn his Kris, it is lawful to put him to death, but if he can be apprehended he shall be fined instead to the amount of 2 Laksa Paku Pitis Jawa."

"If a Kiwi quarrels with the Nakhoda and approaches towards him in the after part of the Prahu he may be put to death, but if he asks forgiveness it may be granted on his paying a fine of 4 Paku Pitis Jawa and providing a Buffalo for the entertainment of the Nakhoda," or according to the Macassar Copy, "5 Paku pitis Jawa and a present to the Nakhoda of a Buffalo and a Jar of Tuak (Toddy)."

OF THEFT.

"If a man who is not a Slave commits a theft on board a Prahu, whether the thing stolen be gold, silver, or other, he shall be punished according to the Law established on the Land."

"If a Slave is guilty of a Theft, he shall, in the first instance, be confronted with his master; and if it appears that the master knew of the Theft and did not inform the Nakhoda or Tukang thereof, but it reaches the Nakhoda through other information the Law is, that the Slave's hand shall be cut off and the master fined as if he himself had been the thief, because the Law is the same, with respect to the thief and the person who receives the articles that have been stolen."

In concluding the above translation, it may be necessary to observe, that by the Laws of Ports and Harbours, which may be considered as part of the Maritime Law it is established, that if there is reason to believe the Nakhoda does not conform to the Institutes herein laid down, his conduct may, on his return to Port, be enquired into.

A TRIP TO GUNONG BLUMUT.

By D. F. A. Hervey.

Read at a Meeting of the Society held on the 13th October, 1879.

Having previously visited Gunong Pûlei (in 1876) Gunong Panti and Gunong Mĕntahak (in 1877), and having on the two latter trips heard a good deal of Gunong Blûmut as a mountain far superior in magnitude and height, distant a long way inland, at least 7 days journey, to which seemed attached a good deal of superstitous veneration, I had long been desirous of making an attempt to reach this latter mountain; and Mr. Hullett (Principal of Raffles' Institute), who had also made trips to the other mountains above mentioned, being ready to join me, I obtained a month's leave, and on the 21st January we started on our expedition in a steam launch very kindly lent us for the purpose by Captain Burrows.

We left Singapore at 8.15 a. m. just as it was beginning to clear after a continuous rainfall of two days and reached Pûlau Tĕkong at 10.45 a. m. Here we stopped for water and got under way again at 11.55. The rain which now began again continued to fall steadily till we reached Panchur some 18 miles up the Johor river, at 2.45 p. m. Up to this point our course had been pretty well N.N.W., but above Panchur the river takes a due northerly direction. Below Panchur the Channel is on the east side, extensive shallows and sand-banks prevailing to the west. At this place we landed, and found it in charge of Che Masim, who succeeded Che Musa, (a most agreeable and obliging man, who accompanied me on my trip to Gunong Mĕntahak at the end of 1877, and who had, I was sorry to hear, succumbed a few months before to fever caught on an expedition into the interior.) Che Masim was very civil, but we were told on all sides that in the present swollen condition of the river it was hopeless to think of reaching Blumut. Having got our luggage on shore and despatched the launch back to

Singapore, we had assigned to us as quarters the house formerly occupied by Che Musa close to the river, which was now in a somewhat dilapidated condition but still occupied, the inmates insisted upon turning out and giving up to us the inside room of which, it must be confessed, we were glad, for the outer room was very offensive and after a tolerable dinner prepared by our China boys we had a good night's rest without curtains. It rained all day persistently, but it was starlight when we went to bed. We were told that the river was running so high that many of the "Kangkas," (Chinese Gambier or Pepper stations) were submerged up to the roof.

The next morning, the 22nd, though we were anxious to take advantage of the flood tide, the usual Malay delays prevailed and we could not get off in the jálor (dug out) with which Che Masim provided us till after 9 a. m.

From the rising ground by the river side just above Panchur there is a very pretty view, giving Pulei just opposite in the far West, and to the right the bend of the river with Panti and Mĕntahak in the distance. Panchur itself is said to owe its name to an ivory conduit made by a former Raja to bring water to a pond in which he and his household might disport themselves. Large stones perforated with holes are also to be found on the banks of the river which are said to be memorials left by the Achinese of a conquering visit paid to Johor in the early part of the 17th century; they are supposed to be parts of anchors, and are called "batu anting-anting."

At 11 a. m. we reached Sungei Bukit Berangan, (Arsenic Hill River) which we entered in search of Che Jalil the Penghulu of the place, to procure fresh men to take us on to Kota Tinggi, the current with the ebb being too strong for the same crew to take us so far. We had left Panchur at 9.5 a. m. with a course N. by W. after which Gunong Panti came into view. At 9.20 the course changed to N. W. by W. till 10.40, when we reached Gonggong, on which the course became W. N. W. "Gonggong" is a common sea-shell and the name of this place is owing probably to the abundance of these shells there; here formerly tin used to to be worked; and gold was also found in 1847. At present there is a pretty numerous settlement of Chinese Pepper and Gambier-planters.

We had to go for about ½ a mile up the Bukit Berangan River before we came upon Che Jalil, who was very ready and obliging, and who to our great relief made the same boats go on with us, merely adding a couple of paddles to each; we found him engaged clearing ground for a betelnut plantation; there seemed to be a good many Malay clearings here with fruit trees and good sized houses. We heard that a "Sladang," the bison of the Peninsula, had passed close to the house of a Malay in the outskirts of this place a day or two before. On leaving this small tributary and getting into the main stream again we found the current so strong that it very nearly carried us away in spite of our two extra paddles, and we actually lost ground for a short time, but ultimately succeeded in making our way into a less impetuous current and making progress. We heard that a Johor steam launch was waiting at Panti to bring back Mr. Hill and Che Yahya on their return from Blûmut. Close to Gonggong is Sungei Sĕrei (Lemon-grass River), near the mouth of which lies Pulau Sarang Dĕndang, (crow's nest Island) and immediately after come Bĕrangan Hill and River. ¼ mile further up is Pulau Linau (a red stemmed variety of betelnut) just at the mouth of the Sĕluyut River, on the banks of which rises a hill of the same name, which would be a capital site for a bungalow, 6 hours' steam from Singapore; the strait between the island and the main is called Sĕlat Mĕndînah. There are Chinese plantations up the Sĕluyut River. Just after this point the main river takes a sharp bend to the right, and henceforward its course continues for the most part very winding, resembling in this respect the majority of the Peninsula rivers. About a mile higher up on the left we came to Gâlah Si Badang (the punting pole of Si Badang), the execution place of former days and the scene of one of the many notable deeds performed by Si Badang, the Hercules of Malay legend. It is said that when the river is low the stump of a tree is to be seen, the stem of which (some 18 inches in diameter) Si Badang broke off and used as a pole to propel his boat against the stream. Nearly opposite is Mĕrdâlam, and a little further up Sungei Nâga Mûlor.

Proceeding another ¼ mile we reach Sungei Mĕnchok, and ½ a mile higher on the left the river and hill of Pĕnâtih, and about the same distance beyond them Bukit China: on the right again is Pûlau Patâni, the residence of Patani men.

A mile further on is Tanah Sĕroh, (Sunken soil) the scene of a terrible catastrophe said to have taken place long ago, a sudden subsidence of the soil which buried the whole kampong with its inhabitants. This calamity is attributed to a tremendous fall of rain brought about by the unlucky conduct of a boy in swinging a frog in a cloth like a child. There is a similar legend prevailing about a kampong named Kĕlĕbur in Pahang, which likewise met with sudden destruction owing to the misconduct of two little girls. Not far above this at a bend of the river on the same side Batu Sâwa comes into view, with red and white soil shewing on the bank where the river has eaten into rising ground. Just beyond is Tanjong Putus (severed Point) indicating no doubt the spot which the river, as it often does during the rainy season, has cut right across the neck of a bend and made for itself another channel. A short way beyond on the left may be descried with some trouble a tiny creek which bears the name of Dânau Sĕrâ, (Midge Lake); it widens out a little way from the main stream into a lake, which from its name may be supposed to rejoice in swarms of a little stinging creature more minute than the redoubtable "agas" (sand-fly). Turning our eyes once more to the right we find ourselves facing Pĕngkâlan Rambei [Rambei-tree, (bearing a well-known fruit) landing-place], not far below Sungei Dâmar (Pitch tree River); and close above this latter is Kota Tinggi, once the residence of Royalty; the only remaining marks of its former greatness however are slight traces of a fort, and two cemeteries, one close to the kampong surrounded by a low wall of laterite and containing the tombs of the former sovereigns, and the other nearly a mile off in the jungle which contains the tombs, some of them handsomely carved, of the Bĕndahâras, the predecessors, it is said, of those who took charge and ultimately became the independent rulers of Pahang; among these is also the tomb of one Yam-Tuan. It is much to be regretted that none of these tombs have any inscription or even a date. Behind the kampong is Padang Saujâna a wide plain the further part of which is well stocked with cocoanut palms and various fruit-trees; this may be looked upon as a sign of former prosperity, in fact it is frequently the only indication remaining of human occupation in places once well peopled and highly prosperous.

We reached Kota Tinggi at 5 p. m. and in half an hour the Pĕnghûlu and Che Kasim, a Malay acquainted with Singa-

pore, made their appearance, and the latter gave us quarters in his house, a fine large one conveniently close to the creek which forms the landing place. After dinner we produced the Maharaja's letter, and it was then agreed by the Malays assembled that we must be helped on our journey, and Dato' Dĕrasap (the Pĕnghûlu) was to have the letter explained to him next morning.

Next morning, 23rd, we set off along a path passing first through the kampong and then through the jungle for the "Kangka" (settlement) of Tau Tek Seng the "Kangchu" (river-head) of this district, which we reached after a walk of about a mile. We found Tek Seng ready to sell us some of his rice, and very civil; he regaled us with tea, sweets, and some splendid oranges fresh from China, which I never saw the like of out of Gibraltar. From some rising ground at the back of his house in a pepper garden he shewed us a view of Panti and Mĕntabak. Che Kasim vigorously denied that the keel-like end of Panti was called Bânang and the far end Panti, (as I had been informed by an old experienced guide, Che Moa of Panchur, sent with me by the Maharaja on a former trip), saying that Gûnong Bânang was in a different part of the country; it is true that there are hills of that name on the West coast of Johor near the mouth of the Bâtu Pahat river, but it is so common for the same name to occur more than once that I do not see in that any reason for disbelieving the statement of Che Moa. On our return to Kota Tinggi we heard that the steam-launch was at Pĕngkâlan Pĕtei, and we were only kept from paying it a visit by the still persistent rain. Meanwhile a message came from Tek Seng inviting us to dine with him at 4.30 p. m., and we were making ready to set off again for the "Kangka," when a Malay boy brought word that a "kapal api" was coming down the river; so we ran down to the landing-place and after waiting a few minutes heard the "puff-puff" of the launch long before we saw her; we "cooehed" and shouted "stop her" as loud as we could, and had the satisfaction of seeing her turn round after she had passed our creek, and make for it again, where she was fastened to a stake near the bank; Hullett and I went out to her in a jalor, and made ourselves known to Hill. We of course plied him freely with questions on the subject of Blûmut and the way to it, we gathered that we should get there without great difficulty; not more than half a mile of swamp on the way. The height was 3,190 ft. by his

aneroid, the soil very fair, perhaps not so good as Panti, plenty of ferns and plants, he had been obliged to throw the bulk of his away; as Hill wanted to be off and the launch, in spite of the rope, was steaming hard to avoid being carried away by the current, we had to bring our questions to an end, so away went the launch with a jakun they had brought from the interior, while we returned on shore and started for the "kangka" to get our dinner with the "kangchu." No one would have guessed from our costume that we were on our way to dine with probably the wealthiest planter in Johor, the owner of about 100 plantations, but our dress was suited to the road by which we had to travel, most of the way ankle-deep in mud, and occasionally swamps with a partial and very insecure floating-bridge of poles. We reached the kangka about 5 p. m. bare-legged and bare-footed, splashed and smeared with mud, but with the help of a cooly and a pail of water, we soon set that right, and joined our jovial host in doing justice to his plentiful but not varied fare. He was very talkative, said the Maharajah was very good (an assertion we were neither able nor disposed to dispute) but that the Singapore Towkays were trying to "pusing" (cheat) him about the Gambier or some other "chukei" (dues). The tigers, he said, did not trouble his neighbourhood, but in Sĕluang district, (as we had already heard) were numerous and had been committing dreadful havoc among the Chinese plantation coolies, who for some superstitious reason would not take any steps to put a stop to this wholesale destruction of human life; the Chinese vegetable gardeners in Singapore seem less influenced by such notions, for they find no difficulty in setting spring-guns for tigers. We were told that any cooly speaking of the tiger by proper name was liable to a fine of $10. We questioned our host about gambling, which system he thought best, the Singapore plan of (attempted) suppression, or the Johore license, we could not obtain a definite answer but gathered that, while he admitted gambling did a great deal of harm, and professional gamblers always win and frequently cheated, still the coolies were very much devoted to it, and were willing to risk ruining themselves; (ergo, they should be allowed to do so, especially as our friend draws his share of profit from the system). We left at 8.30 agreeably impressed with our host, a man who deserves his position, for he started here 17 years ago in a small plantation with a capital of $500. We saw the gambling system in full play, it being the Chinese New Year, when

the coolies are given 5 days uninterrupted holiday, but even that limitation is not always strictly adhered to, for the towkays can afford a little liberality in this respect, seeing that anyhow they get the money of their coolies who are dependent on them for supplies of all kinds the whole year round. Towkays will sometimes keep on working a mine or plantation after it has ceased to pay, for the sake of the money they can make out of the coolies.

We returned about 9 p. m. by Sungei Pĕmandi in a sampan, getting glimpses in the darkness partly relieved by torchlight of grand ferns drooping over the water. On reaching the house we learnt that the Pĕnghulu objected to our starting next day till after the service of the "surau," *i.e.*, till 1 p.m. or 2 p. m., we agreed to this, though further delay was annoying, as we did not see our way to combating such an objection.

Friday 24th.—The second fine morning since we left Singapore, though unable to start till the afternoon, we resolved to get off as soon after the service as we could, so we put all our things together ready for a start, including 3 pikuls of rice for the boatmen and coolies we should take with us. All being ready, and there being 2 or 3 hours to dispose of we got a "jalor" and went up the Pĕmandi, in search of plants and ferns, our curiosity having been excited by what we saw the night before on our trip down the stream from the "kangka." But the torchlight, effective though it was from a scenic point of view, proved somewhat deceptive, for with the exception of one variety of lycopodium we returned empty-handed, the ferns being all common. I added the names of a few plants to my vocabulary, which I always seize the opportunity of doing whenever I get the chance; in this direction there is still a great deal to be done, as well as in a general way, but some care is necessary, as the Malays sooner than confess their ignorance, will often give a wrong name. As regards the general vocabulary I do not believe much more than half the language has yet been recorded, Logan in his journal states that he already possessed a list of words exceeding that in Marsden's Dictionary, by 3,000 and that he was so constantly increasing his stock that he did not propose at that time to take any steps with a view to publication. It is much to be desired that the Society should secure the vocabulary referred to. The Pĕnghulu of the place, Dâto' Derasap, is a gentleman of the old school, to

whom nothing is so unpleasant as taking action in any matter, and had it not been for the Maharaja's letter, we should no doubt have found him immoveable, but with Che Kasim's aid we succeeded in getting off at 3.30 p. m. in a couple of "jalor," Che Kasim's being a very fine one, but we were undermanned, and after an unsuccessful attempt to get another paddler from a Malay house a little way up the river, we had to struggle on as we were. The first place passed on leaving Kota Tinggi is Sungei Tĕnbioh a little higher on the opposite (right) bank, while a little higher on the Kota side is the Sungei Pĕmandi already mentioned. Close above this on the same side is Pulau Pahang where the Pahangites took up their quarters on visiting Johor, and which became a sort of settlement. Half a mile or so further up, still on the same side is Sungei Kĕmang, and crossing to the other side about quarter mile further up we reach Pĕngkalan Pĕtei; here we arrived about 5 p. m. and having decided on nighting here, we went to see the towkay of the "kangka" who, being hospitably disposed, told us we were welcome to take up our quarters at his house, and we lost no time in availing ourselves of his offer. This "kangka" is situated at a bend of the river on a plateau some 60 feet or so above it, and from the upper story a fine view of Panti may be had, part of Mĕntahak can be seen, but the rest is hidden by the roof of a bangsal (*i. e*, cooly shed.) Some 8 or 9 years ago a Mr. Geech? held land here. He was also the first to work tin at Sĕlûang. The jungle about here is very pretty and from what we see of it, offers satisfactory occupation for the plant-collector. The towkay shewed some interest in the question of coffee-planting and made a good many inquiries about it, seemed rather to fear the advent of the European planter. Incessant gambling going on here all night too.

Saturday 25th.—Two men from the place where we had expected to find them yesterday joined our boats this morning and we started at 7 a. m. Passing Sungei Bĕdil * on our right about ½ mile up, and ¼ mile further on the left Sungei Pĕnaga (from the hard wood of that name) at 9.30 a. m., we reached K. Panti. Here we stopped for breakfast and put off again at 10 a. m. taking with us a Chinaman bound for Sĕlûang who was to work his passage, and he plied his paddle with an energy which put to shame most of our crew. The scenery

* Said to owe its name to a booming sound which its emits under certain circumstances.

along the river is very pretty, the jungle being diversified by the blossom-like white leaves of the shrub called by the Malays "bâlik hâdap" (hindside before.) Another constantly recurring feature is the "râsau" a palm-like sort of tree which lines the banks and bobs and bows its pine-like crown before the rushing current; like other beautiful things its only use is to be looked at. The rôtan (rattan) also often lends a charm to the scene with its great feathery fronds climbing high up the trees. Saw some flying-foxes (kĕlûang) flying high, we had seen a few yesterday evening. From K. Panti there is a jungle path passing through two or three plantations to the mountain of the same name, the top of which may be reached in six or seven hours; there is a shanty on the south face of the summit, whence at the end of a long stretch of jungle besprinkled with plantations may be descried the mouth of the Johor River with the neighbouring islands and beyond them the Island of Singapore; westward, beyond a similar expanse of jungle rises the Pûlei range blue in the distance. To this view that presented from the north and north-west offers a startling contrast, the moment you get through the jungle and find yourself on the edge of the mountain the whole view is one sea of mountains from one to three thousand feet high; G. Sĕmbĕlâyang or Asahan, G. Mĕntahak, G. Lĕsong, Gûnong Bûlan S. Chĕndia Pûlau, S. Timbun tûlang, Bukit (or Pĕnâli) Panjang, G. Pĕnyâbong, and Blûmut were among the names given, but the native is not very reliable on these points, and these names therefore require verification. To the north-east the sea can be descried with P. Tinggi and further north P. Babi, and in clear weather P. Tiŏman would probably be visible. Due north between S. Timbun tûlang and P. Tinggi lies a comparatively level space up to the foot of the north side of Panti. Panti is a very peculiar hill in appearance, with its long straight back and abrupt western end it suggests the keel of a capsized boat, like the Tangkuban Prahu in Java. It is said that an anchor and rope is to be found somewhere on the summit, where it is also asserted mangrove grow, but it is hardly necessary to say that I could find no traces of either the one or the other. The soil on the top is black and peaty-looking, here and there are moist hollows with a good deal of moss: I was surprised to find the "râsau" up here and other vegetation usually characteristic of a low and damp level; it must, I suppose, be attributed to the low temperature and moist soil. Under this black soil is a white sand, which is succeeded by a white semi-indurated sand-

stone; as far as I could see the mass of the hill consists of more or less indurated sandstone, on the side of the hill boulders of very hard sandy brown sandstone are to be met with; and there must also be granite, for I found granite in the stream half way up the hill, but they were water-worn pieces, the rock there was sandstone. On the way up I came across a tortoise about 18 in. by a foot, but could not find any means of securing him. I forgot to mention the delightful little spring at the top, giving forth coffee-coloured water, which is, notwithstanding its hue, perfectly sweet and good. It is the only hill I know of here which has water actually on the summit. The soil on this hill looks better than any I have seen hitherto in this country, with the exception perhaps of some on the way to Blûmut.

To return to our journey. Having left K. Panti about 10 a. m., at about 2 p. m. we reached Chĕngkĕdam on the left, where there is a Kangka about 150 yards from the river, the shed on the river bank was submerged to about half way up the roof. When we got to the "Kangka" the towkay, after regaling us with tea and oranges, took us to some rising ground lately cleared, behind the present buildings; there he said he should erect a new Kangka, the site of the present one being too low, considering the height to which the river sometimes rises in the wet season. The new site promises a fine view. The current was very strong, and our progress very slow so far, we put it at not more than 1½ miles an hour, at some bend we actually lost ground for a time. Before we got to Chĕngkĕdam, on reaching a turn in the river, where the current seemed to have died away, an old Malay in the bows of our "jâlar" remarked "harimau mâkan hârus" (a tiger is swallowing the stream), to explain the sudden stillness of the stream, an illustration of the powers popularly ascribed to this animal. After having an easy course for about ten minutes, we came again into the full current, which we found had avoided the usual windings and taken a more direct line through the jungle, these are no doubt the occasions on which a "Tanjong Pâtus" is formed, the old bed getting silted up, and the new channel worn deeper and deeper. We had two heavy showers after leaving Chengkĕdam, and reached Sĕlâang about 5 p. m., and landed all our luggage and stores in the "surau," the floor of which was only two feet above the water, though in a previous visit it had been high and dry above the bank. As we sighted the first houses of the kampong, our Chinese passenger bestirred

himself, drawing from the Malay the remark "Ah China pûla bangau," hinting at his instinctive feeling that he was once more within reach of his countrymen. The Pĕnghûlu of the place, Che Husain, came to see us a few minutes after we landed; we handed him the Maharâja's general letter and another addressed to himself; after reading them he said he would have men and boats ready for us by 1 p. m. next day, a sign of promptitude as pleasing as it was novel. Found more men who had been to Blûmut with Hill and Che Gayha, and did not gather from them that there were any great difficulties in the way; they evidently looked upon Mr. Hill's walking powers with an uncomfortable sort of respect, and devoutly hoped we should not drag them along at such a pace, regardless of supplies. Quinine was highly appreciated and was given with other medicines to parties complaining of various ailments. At 8.15 p. m. thermometer was 78°. At 6.30 a. m. next morning 73°, this morning, Sunday the 26th, we increased our supply of rice to 4 pikuls and got a few luxuries for the Malays. The river still as high as ever; in December, 1877, it was supposed to be very high, but it was not as high as this by 8 or 9 feet, which is said to be the greatest rise for the last 8 or 10 years; the fact that this was the second rise during the present rains was given as a reason for not expecting any more really heavy rain. The general opinion was that the rains would continue till the close of the Chinese New Year. This place, Sĕluang, forms the starting-point of the traveller bound for G. Mĕntahak, the way lies through jungle and a whole string of deserted tin-mines, the last of which is close to the foot of the mountain, being separated from it by one of those delightful sandy-bedded streams which are happily not rare in these jungles. The ascent of Mĕntahak is not an undertaking of any great difficulty; the path, as in most other mountains, follows the ridge, there is one stiffish climb more than half way up, but that does not take long. If it is not practicable to reach the summit in the same day, the best place to encamp is at a dip in the ridge at about 1,000 feet, where there is water close at hand. A distinguishing feature in this mountain is the prevalence of the "dâun pâyong" a gigantic leaf from 10 to 15 feet long and from 2½ to 4 feet or more broad; you have simply to cut a dozen, stick them in the ground by their stalks, and scatter a few on the ground for a carpet, and in two or three minutes you have a luxurious green roofed hut giving complete shelter; I brought one or two of these leaves to Singapore with me, and they

were deposited in the Museum. Granite crops up on this mountain, but there were no large boulders visible, the soil appears pretty good, better than what I have seen hitherto excepting that on Panti. My reckoning of the elevation with one aneroid was 1,950 feet, the same as the lower peak of Pûlei, while Mr. Hill makes it 2,197 feet, so, as my aneroid agreed with Mr. Hill as to the height of Panti, 1,650 feet South face, I suspect that I did not reach the true summit, though I took a good deal of trouble in trying to do so, and reached the point which was called so, and which I was told was that reached by Maclay a year or two before; the view inland from this mountain is very fine, finer even than that from Panti. Here as elsewhere when out of reach of water, the traveller can get a cool drink from some of the numerous hanging ropes and supple jacks he comes across along the path; a section of one of these, three or four feet long, will give half a pint of water, sometimes most delicious sweet water, others give a water slightly acrid, but quite drinkable. I give the names of some of these water-giving "okar" as the Malays call them, viz.: sĕbras, blêrang, ĕmpĕlas (the ĕmpĕlas hold second place as to water supply), rĕlang (this gives the most water and has an edible fruit), jitan (fruit edible), bibat (red fruit not edible, shoots edible, water plentiful), jĕlâ (fruit edible), gĕgrip (edible fruit very pleasant), lĕbàdà (pleasant edible fruit), gàrok (fruit edible,) kĕkrang (fruit edible). As far as one could see, there was not much variety in the way of ferns or orchids on this mountain. The master of Sĕbàdang, the Malay champion, was a Selûang man, Sebadang himself being a native of Sâyong. After leaving Selûang at 3.15 p. m. we passed one more Kangka, the furthest up the river. We stopped for the night at a place called Kampong Bâtu Hampar, consisting of two or three somewhat impoverished looking huts; we were told, however, that there were two or three more further away from the river bank out of sight; they were cultivating sugar-cane, plantains and klêdès, also tapioca in a small way. The land this side the river (right bank), consists mainly of pĕrmatangs (ridges); the hollows between them were just now filled with water, which served to keep away the tigers which usually infest the neighbourhood. We were given a deserted and very much dilapidated shanty to put up in for the night, but with a few additional kajangs from the boat and my waterprof sheet hung up at the side, we contrived to get tolerably sheltered: but we should have cared but little about this if we could have been free from those tor-

menting little sand-flies which tortured us all night, piercing through everything, wrap ourselves up as we might. The Batu Hampar, which gives its name to this place, is a "Krâmat," a sacred rock in the river, on which the devout spread the mat of prayer; it owes its sanctity, according to the legend, to the execution on it by order of the Yam Tûan of Kota Tinggi, of one Jit, Pĕnghûlu of the Jakuns, who had been detected in necromantic practices. When they came after the execution with the burial garments to take away the body, it had disappeared. Three months after he was met alive and well on the same spot by his son, and from that period he used to haunt the spot. He is also said to assume at times the form of a white cock; when met in human form, he disappears, and a white cock is seen vanishing in the distance. Between Sĕlûang and Bâtu Hampar, S.Rĕmûroh, S. Râmun, (tree bearing a sub-acid fruit) S. Sôlok, (a certain knife), we passed S. Gâjah (elephant), S. Landak (porcupine), Pôkok Mahong, S. Lahan, S. Sĕlâsa (a pleasure house), Pâsir Râja and Rantau Râja, Malay houses on left at intervals of 7 minutes; S. Dĕrhâka, and S. Sĕtonggeng both on the left, and Bâtu Sâwâ. Of the above places most take their names from trees or animals, Pasir Râja (King sand or strand) and Rantau Râja (King Reach) require no further expianation. S. Gĕmûroh takes its name from the rushing sound of the stream there; there is an island of the same name close by. S. Dĕrhâka or S. Anak Dĕrhâka as it is also called, and S. Sĕtonggeng derive their names, according to the Malay legend in this case as in many others, from incidents which it is difficult to describe in seemly language; however Sĕtonggeng (the stooper) was the step-mother of Anak Dĕrhâka (the rebellious son). One day Sĕtonggeng was stooping picking up sticks, and in hitching up her dress she made a gesture which was misconstrued by her son, who thereupon assaulted her in a way which caused her to turn round and give him such a tremendous kick that he was heaved to the spot where flows the stream to which he has given his name, and Setonggeng herself was converted into the stream which bears her name. The two streams are about a quarter of a mile apart. Batu Sâwâ (fishing-weir rock) marks the spot where, says tradition, Sĕbâdang picked up a rock to make way for his weir.

We left Kwala Bâtu Hampar at 9 11 a. m., and in a few minutes passed a river of the same name, and in 10 minutes had passed the clearing on the same side, and found big

jungle on both sides. On one of the trees we noticed a very fine fern with long grass-like leaves, a non-botanist would liken it to a delicate variety of hart's-tongue; the hart's-tongue, or bird's-nest fern, is called "pôkok sâkat" by the Malays, and the stag's-horn, of which we now came upon some very fine specimens, "pâsu putri" (princess's bowl). At Lûbok Kĕndur (gourd hole), 9. 41 a. m., we came across some "râsau" again and ten minutes later we passed Tanjong Blit. Shortly after we noticed a fine specimen of "pôkok râwa, a beautiful round-topped tree with thick-set, glossy, dark-green leaves, which bears a pleasant fruit. At 10. 11 a. m. we pass on the left S. Dûun Lâbûh, and at 10.24 a. m. Tâuah Dûpar on the same side. At 10.37 a. m. we pass S. Pêlang Pûtus (severed-boat river), here the jungle on both sides is very beautiful. According to tradition the river just mentioned owes its name to one of the numerous feats of Se Bâdang; it is stated that he and his wife Nĕnek Panjang went out in a pêlang boat together fishing, she in the bows and he at the stern, and that each, seeing a fish at their respective ends, paddled in opposite directions, and paddled with such force that the boat parted in two in the middle. It will be seen from the above that Nenek Panjang was a fair match for her husband in physical prowess, her great powers are attributed to a circular root (akar gandir) which she found lying on the ground like a hoop, and which when she put it on fitted her waist exactly; she never took it off, and from that time she equalled her husband in strength. The legend further narrates that she bore a child to the Jin Kelembei, from whom her husband obtained his gift of great strength.

At 11.13 we passed Jâlor Pûtus (a rock to the left which occasioned the damage referred to). At 11. 26 we sighted Tanjong Pêrak, the point between the Lĕnggiu and the Sâyong: at 11.31 we entered the Lĕnggiu with a sharp turn to the East, the Sâyong being N. W. wet ound the Lĕnggiu quite sluggish, all the force of the current in the Johor being apparently contributed by the Sayong. In half an hour trees began to get in the way, both sides of the stream, which is not often more than 20 yards broad and very winding, and if possible more beautiful than before. At 12.10 p. m. we passed Sungei Kĕmanggit, and at 12.22 we came upon three wood cutters' huts to the left, little cramped huts set upon tall andsomewhat slight poles; here we stopped for tiffin till 1.12 p. m. At 1.38 p. m. we passed Sungei Sâdei, at 3 p. m. *a Jakun's* clearing and hut on the right; 3.21 Sungei Sĕbang

on the right. At 3.35 we went over Lobang Ajar with powerful current and whirlpool. At 4.5 p. m. on our left was Pâsir Bĕrhâla (idol sand) of which no clear account was given. At 4.36 had half an hour's work in cutting through a tree fallen across the stream, and now the opportunity was taken of cutting some poles for "gâla" to punt us along with, and we certainly got along half again as fast as with the paddles. At 4. 18 p. m. we passed Pulau Tanjong Putus, at 5. 37 Lûbok tîrok, at 6.6 p. m. Sungei Tengkil. Jungle can be touched on both sides. At 6.19 Sungei MAchap flows in to the right. After cutting our way through more fallen trees, we reached Gâjah Minah (where Messrs. Hill and Yahya had put up for a night), about 5 minutes past 7. p. m. For more than half an hour we had been enjoying a delicious evening with the light of the young moon; I could not ascertain how this place had got its name. The only sign of humanity about it is a very elementary sort of shanty, which scarcely deserves the name of hut, and looks as if half a roof had fallen to the ground and had been afterwards propped up by sticks in a slanting position; we preferred the jâlor for sleeping quarters, the shanty and its neighbourhood abounding in leeches. The said shanty was put up by a rattan-cutter; we were told that a Chinaman had been carried off here by a tiger one year ago, and a Malay two years ago. We must have had to cut through a dozen trees or more during the day. Every now and again everything had to be taken out of the boat and put on a tree and then the boat could just scrape under, we were also constantly having to lie flat; about three hours were lost with these constant stoppages. During the wet season, it is only the Lĕnggiu in which snags, etc. are so unpleasantly familiar; the Johor is free from them as far as boats of light draught are concerned, indeed during our trip, a steam launch could quite well have gone up as far as the mouth of the Lĕnggiu. The Johor river is certainly a fine one, but in the Lĕnggiu, though narrower, the beauty of the scenery increases; some of the winding bits are wonderfully lovely, rattans everywhere adding to their charm and variety with their beautiful featherlike sprays; the monkey-ropes hanging gracefully here and there, their pale tint limning out with delicious contrast the cool dark green of the leafy walls around them. In places the under soil has the prevailing red hue of Singapore but it is mostly sandy, though occasionally it appears to be of a better quality. Now and again whitish clay under-lies the red.

Tuesday, 28th.—To-day was simply a repetition of yesterday, saving for the increase of snags and fallen timber. At 12.43 we passed on our right Sĕmpang Mahaligei (palace) where used to be the Royal fishing box. 12.46, huts to the left, 1.25, S. Ayeĕ Pûtih on right. At 1.30 saw a beautiful mûsang in a trap up in a tree, trap consisted of two or three sticks fastened from bough to bough the intervals being filled with thorny rattan leaves; he was struggling desperately for his freedom, but apparently in vain, when just as one of our men had climbed nearly up to him, by a frantic effort he got loose, and was out of sight in a moment. At 1.38 passed Lûbok Bîlik on our left, said to be a "Krâmat," but we got no details. At 1.57 we had Sungei Tĕngkĕlah on our left, and at 2.8 Sungei Tempînis: Sungei or Pĕngkâlan Tĕngkĕlah is the place where Logan re-embarked for Singapore on his return from his trip in 1847 up the Endau river and through the interior of Johor. Its name derives from a fish, and in former days it was one of the retreats of Royalty. 2.10, Jakun hut in clearing on the right, and again at 2.39. At 5.26 p. m. we reached the limited Kampong of Kĕlĕsâ Bâniak, occupied by both Malays and Jakuns; there were three huts on the bank, the huts were very low on high piles, two of them were thatched with dâun payong, or umbrella leaf, which added much to their picturesque appearance. The better part of the day had been wet, and we were still forced to have our "kâjang" up, and, as before, we dined and slept on board our jâlor. We were not allowed to continue our wanderings on shore before dinner, our men assuring us that at dusk in that neighbourhood we were not at all unlikely to meet a roaming tiger. This place is named from a fish, Kĕlĕsâ, which is said to abound here and is described as having upper part dark green, belly white, and large scales. The river had, we were told, been much higher a few days before, about 12 feet, as we judged, above its present level. Next day (29th) we took on a Malay and two Jakuns, more poling and a great deal of cutting work, the stream narrowed so much that there was but just room for the jâlor to pass. We saw more hill coffee shrubs with good-sized berries on the banks of the river as we passed. A little before 4 p. m. we got into the Tĕbâ river, leaving the Lĕnggiu on our left; a little way up the Tĕbâ, we found ourselves at the Pĕngkâlan, the residence of the Pĕnghûlu or Bâtin of the Jakuns; as we neared his hut, some women and squalling children scrambled away, apparently alarmed at the sudden invasion of the strange orang

puteh. We found the hut much superior to any we had seen since leaving Sĕlûang in size, construction, accommodation and comfort; it was thatched with a leaf resembling nîpah, and the flooring was a bark one, the best portion of it being covered with mats, on which we deposited our sleeping-gear. We then went out into the garden in search of ferns, &c., and our curiosity was rewarded by some capital specimens found among the decaying logs which cumbered the ground; the garden contained some fine tapioca, sugar-cane, plantains, and klêdek; the Bâtin kept a few fowls and also a dog, which he used in the chase of the smaller jungle deer. Not long after our arrival a very queer old man came to see us, who was introduced as the Bâtin Lâma or Dato; he is the father of the present Bâtin, who was then away on the Endau. The old man spoke Malay fluently, but with a peculiar accent, broader than that of the Malays and sounding the final *k* much more distinctly. I asked him if he remembered Mr. Logan's visit some 30 years before, he said he did, and also that of M. Favre; on the occasion of the latter he was living in the Sayong where there are two Jakun kampongs, some 30 people in all; he was described by M. Favre as an old man of 80, according to which he must have attained the extraordinary age of 110, but he is now probably not much over 80, and at the time of M. Favre's visit may have been between 50 and 60, with nearly white hair, looking old for his years; he probably deceived M. Favre by his ready acquiescence in the idea of his being 80 years old; like most of the natives here he was quite ready to agree to anything which might please his guest, and was quite disposed to say that he was 110. The Bâtin's hut lies not far from Bukit Tĕlenteng and Pûpur, which we were told Mr. Hill ascended in search of plants during the day he was kept waiting while his men were getting ready their "ambong." Mr. Hill gives the elevation at 1350 feet. The Dato told me there was no hill at the source of the Sayung, as stated by Favre and Logan, from the other side of which flowed the Bĕnut into the straits of Malacca, he said that the streams flowed in opposite directions from the same swamp, but there must be some fall; the same might perhaps be assumed in the case of the two Sĕmrongs asserted by Logan to be one river joining the Batu Pahat and the Endau further North, but in 1877 I was assured by Che Mûsa of Panchur, who had explored the Endau and its branches that this was not so, and that the two *Semrongs* were separated at the source by rising ground, so

that for the present at all events, Logan's assertion cannot be unreservedly accepted. There were plenty of subjects for conversation with the Dato; but I was obliged to reserve them for such opportunity as I might get on my return. After dinner our men told us some Malay tales, and we in return gave them Little Red Riding Hood and other stories, to which they listened with much interest and amusement, some of the incidents eliciting roars of laughter, the unexpectedly tragic fate, however, of little Red Riding Hood, according to our version, cast a shade over the audience who speedily retired to forget their grief in slumber. The next day (30th) we succeeded, contrary to our expectations, in getting our party off at 11.30 a. m. We were 16 in all, 12 men, besides ourselves and the boys. I had to give up my native mattress, there not being enough carriers; the Malays consider 15 to 20 kati sufficient load for a man in an "ambong" (the basket they carry on the back with straps passing over the shoulders); Chinaman would carry much more in his two baskets on a kandar-stick, but they could not pass along a great portion of the path we had to travel, which was in many places only just wide enough for the head and shoulders to squeeze through. After starting we had to cross a stream by means of some unpleasantly ricketty branches; and then our course, there could be hardly said to be a path, lay through jungle which was all under water, sometimes up to the knees and occasionally deeper still, with muddy holes and invisible roots and stumps, so that our progress was not rapid. After an hour or two of this sort of work we came upon a larger stream with rushing current, a medium-sized tree stem lay across it, but some inches under the surface, and though the natives with their prehensile feet crossed it safely, we did not feel quite equal to the occasion, and our men soon had a few uprights stuck in the bed of the stream secured to each by horizontal bars, and so we got over. On the other side all was equally under water and we continued to wade, occasionally up to the middle, along the banks of this stream, which was the Lënggiu, till 3 p. m. or so, when we got on to higher ground, only now and again having a swamp or small stream to cross. By 4 p. m. we had reached still higher ground with a delightful clear sandy-bedded brook flowing at the foot of a steep rise; here, above the stream, we decided on taking up our quarters for the night, being told that Mr. Hill's first resting place could not be reached till after dark; one of our men moreover, who had been taken

with fever on the way, was now too bad to go any further. Our men now began, with greater energy than they had yet shewn in anything, some to make a clearing, others to cut down trees for their bark, and saplings for poles, and in about an hour we had a capital shanty two or three feet off the ground with a kajang roof (for we had brought two kajangs with us) and bark flooring (the bark of the meranti tree). This first day's work had completely destroyed my canvas shoes, and having only one other pair (fortunately leather however), with five or six days' tramping before me, I contemplated the future with some misgiving. After the persevering attacks of sand-flies had been dispelled by the smoke of a fire lit close to our hut, we at last got to sleep amid the croaks, cries, shrieks, and hootings of a host of frogs, insects, and birds. The stream below us was a tributary of the Pĕnis, which we had crossed earlier in the day.

Next day (31st) we made a start about 8 a. m. including the invalid of yesterday, whom I had dosed three times with quinine; this drug and sal volatile, which I had with others in a little case, was in great request among our men. At 10 a. m. we reached Hill's first resting-place, Ayer Pûtih, (white water), so called apparently on the *lûcus a non lucendo* principle. Yesterday the soil was muddy or sandy, now it was darker, and the swamps through which we passed between the higher levels of our course rejoiced in a deep brown mud, in which we sank now and then to over the knee. The rattan thorns were a constant annoyance, and the path even our Malays lost sometimes, but the Jakuns seemed never at fault and sped along, though somewhat more heavily burdened than the others, with astonishing rapidity. In the way of flora we observed some fine ferns and lycopodiums, and a variety of plants and creepers with beautifully marked leaves. About 3.30 p. m. we heard the sound of rushing water and shortly after reached the banks of a most delightful mountain torrent tearing down amongst granite boulders of all sizes and shapes; this we were told was Bûlu Lĕnggiu, or the source of the Lĕnggiu River, and on this spot was Bâtu Sĕtinggan (the squatters' stone) or Bâtu Bĕrkâchang, to which a legend is attached that it was the first couch of the parents of the human race; the details of the legend cannot be stated here, so I simply follow the account of it given by Logan, who here first came upon the Lĕnggiu on his return from the trip up Endau as already referred to. Another of our party being down with fever,

we determined to camp here for the night, and so we soon had a hut put up on the very brink of the torrent. Meanwhile we had a delicious bath, after which we wandered up the stream and collected two or three uncommon ferns, one a very small ribbon like plant adhering to the rock by a thin film of root and soil, another was a foot high or so, with a delicate straight black stem, and a radiating crown of fine tapering leaves, also growing on the rock in the stream from a horizontally growing root. The bed of the torrent here is broken up granite, consisting mainly of quartz, with a little mica; the boulders differ somewhat in quality, some being rather sycintic, others more porphyritic in appearance; good large blocks of solid quartz were also found in the bed of the stream, some of them shewing the regular prisms of quartzy crystals. The soil on both banks was in some parts sandy, in others clayey, in others of a somewhat coarser texture occasionally shewing a lateritic tendency which gave it a gravelly appearance, but this was more noticeable further up the country.

Next morning we continued our journey about 8 a. m., leaving two of our party behind, one of them to look after the man who had succumbed to fever the previous day. I gave the invalid a dose of quinine before starting, and left another for him to take if needed. The man who had broken down the first day had quite recovered. After two or three hours' work in ascending and descending a series of hills with sandy and rocky streams between them, we had a steep climb up a slippery hill of rather superior looking soil, and after going along a narrow ridge at the top we came to a dip; here we were brought to a halt, and were told that this was the old boundary line between Pahang and Johor, but that now it ran further North. Our path soon after descended and we very shortly had another steep climb up to a similar narrow ridge and in coming up with the leader were told they had just seen a tiger, or, as they more respectfully put it, a Dato, about 20 yards to their right who on seeing them made away down the slope: they now refused to go any further till the whole party had collected; I was particularly struck with the blanched faces of our boys at the mention of the Dato having been so near (موداب ممک ترلالو ڤوچت). After this we were not long in coming to another halt for a more satisfactory purpose; we had reached a large square block of stone which projected from the side of the hill, and whence we had a fine view of Bêchûak and

Blûmut; Bêchuak with her twin peaks to the right, Blûmut stretching away to the left, concealing behind her broad back Chimundong, the third of the trio. These three hold an important place in Bênûak legends (I found the name acknowledged by the Dato, who pronounced it as spelt, and talked of a "Râja Bênûak" in old days.) As the result of my inquiries was to confirm the accuracy of Logan's account, I cannot do better than quote his account of the origin of the Bênûak country and race, and of the particular legend connected with Blûmut. "The ground on which "we stand is not solid. It is merely the skin of the earth "(kûlit bûmi). In ancient times Perman [the "Allah" of "the Benûak] broke up this skin, so that the world was "destroyed and overwhelmed with water. Afterwards he "caused Gunong Lulûmut [Blûmut] with Chimundong and "Bêchûak to rise, and this low land which we inhabit was "formed later. These mountains in the South, and Gunong "Lêdang (Mt. Ophir), Gûnong Kap (Mount Kof, probably), "Gûnong Tongkat Bangsi, and Gûnong Tongkat Sûbang on "the North, give a fixity to the earth's skin. The earth still "depends entirely on these mountains for its steadiness. The "Lulûmut mountains are the oldest land. The summit of "Gûnong Tongkat Bangsi is within one foot of the sky; that "of Gûnong Tongkat Lûbang is within an ear-ring's length; "and that of Gûnong Kap is in contact with it. After Lulû-"mut had emerged, a prahu of *pulei* wood covered over and "without any opening floated on the waters. In this Pirman "had enclosed a man and woman whom he had made. After "the lapse of some time the prahu was neither directed with "or against the current nor driven to and fro. The man and "woman feeling it to rest motionless, nibbled their way "through it, stood on the dry ground, and beheld this our "world. At first, however, everything was obscure. There "was neither morning nor evening because the sun had not "yet been made. When it became light they saw seven "sindudo* trees and seven plants of rumput sambau. They "then said to each other, 'in what a condition are we, with-"out children or grand-children.' Some time afterwards the "woman became pregnant, and had two children, not, however, "in her womb, but in the calves of her legs. From the "right leg was brought forth a male, and the left a female "child. Hence it is that the issue of the same womb can-"not intermarry. All mankind are the descendants of the

* Or sikudûduk, a common rhododendrum-like shrub.

"two children of the first pair. When men had much in-
"creased, Pirnam looked down upon them with pleasure
"and reckoned their numbers.

"They look upon the Gûnong Lulûmut group with
"a superstitious reverence, not only connecting it with the
"dawn of human life, but regarding it as possessed of anima-
"tion itself. Lulûmut is the husband, Chimundong his old
"wife, and Bĕchûak his young one. At first they lived to-
"gether in harmony, but one day Chimundong in a fit of
"jealousy cut off Bĕchûak's hair. The young wife retaliated
"by a kick applied with such force to Chimundong's head
"that it was forced out of its position. Lulûmut, seeing his
"mistake, stepped in with his huge body between them, and
"has ever since kept them separated."

Some way further on we came to a tree where the path bifurcated, on which we found the initials of Mr. Hill and Che Yahya bearing date 18-1-79, and an arrow pointing to the left as the path to be followed by the Blûmut-bound traveller; our predecessors had been taken along the right hand path and ultimately found themselves on the top of Bĕchûak whence a still higher mountain was visible, so they retraced their steps and took the left-hand path down to the gorge, through which runs a stream flowing down from the dip between Blûmut and Bĕchûak. Here they put up a hut and took up their quarters for the night, ascending to the top of Blûmut the fowing morning. We took the left hand path, and found ourselves, after the descent of an almost perpendicular steep of rich black soil, on the edge of the stream just mentioned, with Mr. Hill's hut just facing us on the other side of it. This stream, which gurgles down through rocks clothed with ferns and caladiums, is the source of the Kahang, one of the tributaries of the Endau, and while our dinner was getting ready, we clambered up the rocks, and found besides ferns and caladiums, a small waxen-stemmed plant, thriving on the veriest minimum of soil, with the most beautiful leaves of a velvety brown-tinted green, their surface traversed by veins of purest gold; this plant, which seems to be an *audictochilus* of some kind, certainly carries off the palm from the silver, and the red and gold varieties. After turning in, we found the air very keen; and after a vain attempt to get to sleep in the usual amount of clothing, I was constrained to get up and don two or three additional layers of flannel, after which I contrived to pass the night in barely tolerable warmth; the wind was blowing boisterously up the gully and through our hut,

so as to effectually clear out any little warmth created by our numbers, two hurricane lamps, and a fire on each side of the hut.

At 7 a.m. we found the thermometer in the hut shewing 67°. Outside, at 4 a. m., it must have been three or four degrees colder. We left for the ascent to the summit about 8 a. m., the path at first leading down a rather steep slope, but it soon began to ascend; and the soil grew black and slippery, and the trees slighter in bulk but thicker in number; they wore a thick coating of dripping moss which made their appearance very deceptive; a stem apparently as thick as a man's leg turning out to be no bigger than his wrist. After toiling and climbing and squeezing our way up for an hour or so, we reached the top of the ridge, where a furious wind was rushing by, hurrying along an unbroken succession of dense clouds; a little further on we came to an opening on the eastern side with grass and bushes; here we found two varieties of fern, very handsome, one I recognised, having met with it on Pinang Hill; and Mr. Hullett has seen it at Woodlands on the coast of the old Straits facing Johor Bhâru; it is, I believe, the *Dipteris Horsfieldii*: the other, I think, must be the *Matenia Vectinata*. These two ferns are described by Wallace in his work on the Malay Archipelago as rare species he found on Mt. Ophir,—the latter, he adds, being only found on that mountain. The ferns we saw exactly corresponded with the engraving which accompanies Wallace's account of them, but none we saw exceeded two feet or so in height, whereas Wallace describes those he met as reaching a height of seven or eight feet and growing in groves. These, however, were found growing close to the Pâdang Bâtu on Mount Ophir, probably a warmer and more sheltered spot, and the specimens we saw were likely to be dwarfed from their damp and bleak situation. We got several roots of both species, but I regret that none of them have come to anything. After another half an hour's absolute climbing, in which we had to make constant use of the bemossed stems around us, we gained the summit, which is extremely narrow, hardly reaching 20 feet diameter anywhere; it consists of large blocks of granite, stunted trees, bushes, and the râsau which I had noted with equal surprise on the top of Panti; it must be taken as an indication of dampness. Intent on getting a view, we climbed on to the top of some of the rocks, but the clouds continued to sweep unbroken over us, and so we proceeded to take observations below the roc.

instead, and groped and slid about under them and the greasy black roots and soil between them with some success, finding a variety of ferns and damp plants; most of the moisture-loving ferns we found are, I think, to be met with on Pinang Hill, but I came across one variety which is very like a creeper—the Malays call it "bâju-bâju"—but which I had never seen or heard of before; there was a good deal of it in one or two places; it reaches about one foot in height and is very slight and delicate; it grows on a horizontal root with small fibrous tap-roots. We found a few orchids of the commoner sorts. We found also another growth which I have never seen before; at first, among the other foliage, it looked like some kind of pine or fir, such as grows on Pinang Hill, but on examination it proved to be a creeper; we did not find its root; we brought down a spray with us, which I have submitted to the inspection of Mr. Murton, the Superintendent of the Botanical Gardens.

The summit of this mountain is certainly a most extraordinary place, with its rocks and roots of trees so disposed in a continuous descent as to form a succession of steep and slippery caves, which constantly require climbing to get through, and where it is often difficult to get a footing. Native tradition has been wont to call this the house of the tiger race, but on the approach of the white man the race has been removed to the sister mountain of Chimundong, where it will doubtless remain till the invasion of some adventurous "orang pûteh" drives it back to that other stronghold of the race Gûnong Lêdang (Mount Ophir). When on an expedition to Mêntchak in 1877, I was informed that no one, not even a Jakun, had ever reached the summit of Blûmut, Jakuns only passing over the lower points; the obstacle being tribes of huge and ferocious monkeys which rendered it dangerous, if not impossible, to attempt it. It is true that no Jakun had ever been to the top of this mountain, till one or two of them went with Mr. Hill a few days before us, but I regret to say that the monkeys were disappointingly timid and retiring; not one ventured within sight of us.

Having tied up our plants, we once more climbed on to the top of the rocks, and by 1 p. m. the clouds had all cleared away, and we had the satisfaction of a fine view in all directions; the horizon, however, never quite cleared, remaining hazy to the last, so that we did not succeed in making out

Mount Ophir as we had hoped to do. Immediately North of us lay Chimundong, a fine mountain, with two peaks some little way apart, little if at all inferior in elevation to Blûmut; their bases touch. N. W. some 15 to 20 miles away, rose Gûnong Jâning in Pahang territory. Directly South stand the twin peaks of Bĕchûak, while S.S.E of her run the parallel ridges of Pĕsĕlângan (the old boundary) and Pĕninjan. Somewhat hazy in the distance lay Gûnong Pûlei, about S. S. E. Further to the East, about E. S. E., we noted Panti and Mĕntĕhak with Sĕmbĕlâyang between them, and Bukit or Pĕnâli Panjang (long ridge), Bukit Bûlang (moon hill), and Bukit Tambun Tûlang (bone-heap hill) in the fore ground. East of North numbers of smaller hills could be seen, and nearer East still other heights of considerable elevation could be dimly descried in the distance; no one could identify these, but I suspect them to have been Pulau Tioman and Pûlau Aor. The greater part of the country from S. to W., as far as we could see, appeared to be an unbroken level of jungle, but the rest is a fine country abounding in hills of all heights up to 3,000 feet, with numerous streams following into the Johor, Endau and Sĕdîlî. The soil runs through all the changes, from black mould to red clay and sand. We got down from the top to our hut in time to collect a few plants from the rocky stream close to it.

Next day, 3rd Feby., on reaching the Singgong stream, I collected a few pebbles of quartz, iron-tinted sand-stone, and various forms of granite; I also found a lump of what I take to be a form of specular iron ore affected by water; the sand in the stream contains small laminate prisms of mica. At Bâtu Setinggong, in the Hŭlu Lĕnggiu, we collected the ferns and mineral specimens already described and reached the Ayer Putih (noted for its black mud), somewhat to our surprise, about 3.30 p. m.

Left next day about 8 a. m., (after a row between two of our men, which was nipped in the bud at the first blow,) and reached our resting place of the first day at 10 a. m., where we found the fever-stricken man and his friend, who had been left behind at Bâtu Setinggong, had made themselves a very snug corner in the hut. After collecting together here we set off again; and when we got to the lower ground, which had all been under water before and given us so much trouble, we found the water had entirely disappeared; so our progress was much quicker, and we

reached Pĕngkâlan Tĕba at 1 p. m., thus accomplishing in 2 hours and 40 minutes a distance over which on the first day we had expended 4 hours and a half. I had some talk with the Dato about various legends; among others that of Bukit Pĕniâbong, said to be a practicable ascent within the day, there and back, from Kĕlĕsâ Bâniak. The legend is that a cock-fight took place between Râja Chûlan and another Râja of old times, the defeated bird flew away to his house at Bukit Bûlan, while the victorious bird was turned into stone and still remains a mute but faithful witness to mark the spot where the tremendous conflict took place. The Dato informed me that he had seen the figure himself on the top of Bukit Pĕniâbong; it was a good deal above life-size, he said, and just like a cock in white stone; he added that the top of the hill was bare and a good view was to be had from it. Assuming that he really did visit the hill, it seems to me not improbable that this hill may turn out to be lime-stone, the most southerly in the Peninsula; at present, I believe, there is no lime-stone known to exist South of the Sĕlângor caves described in a paper by Mr. Daly, which was read at a meeting of the Society not long ago. In the afternoon the Bâtin (nephew of the Dato and son of an old Jakun of our party), a young man, came in, after a successful chase, with a pĕlandok he had killed, and gave us a leg.

5th. Had the pĕlandok leg at breakfast, and found it most excellent. I think it beats any kind of meat I ever ate; it is something between a hare and chicken in flavour. Had some talk with the Bâtin and the Dato about religion, the origin of the tiger race, and the camphor language. The legend of the tiger the Dato refused to communicate in public, and I had to go to a place apart before he would tell it me.

In their own house tigers are supposed to have the human shape, and only to assume the shape in which they are known when they go abroad. Their original abode is placed at Chĕnâku in the interior of the Mĕnangkâbau country; when they increased and crossed to the Peninsula they took up quarters at Gunong Lĕdang and in the Blûmut range. The legend of the origin of the tiger had better be related in the language in which it was told me, Malay. It is as follows: "Pada zeman dahûlu Baginda Ali Râja yang pĕrtâma. "Maka adâlah pada suâtu hari ia tûrun kasungei handak mandi "sĕrta mûmbûat hâjatnya. Maka pada kotika itu, kĕlûarlah "sa-ĕkor kôdok hijau deri sungei lalu dijilatnya kĕpada "Baginda Ali itu. Maka adalah bĕbrâpa lâma kĕmdian deripa-

"da itu kôdok hijau itu mĕnjadi bunting, sambil bĕranak "sa-êkor harîmau dĕngan sa-êkor buâya.

In connection with the foregoing, the Dato communicated to me the following:—

"Kâlau chûtek, kâlau chatei
"Sangkut dâhan pauh
"Matahâri jĕntei harîmau tûha
"Jauh jangan dĕkat
"Aku tahu asal êngkau
"Mûla mĕnjadi, Fatimah nâma
"Mak, nabî Musa nâma bâpa.
"Sĕgrîching sĕgrichang pâtah
"Ranting digonggong angsa
"Târoh kunchi tĕrkanching
"Maka kunchi nabi tidak tĕrâwâ
"Tidak tĕrnafsu tĕrkanching
"Brat buangkan hâwa nafsu
"Aku tahui tûron tĕmûron ĕngkau
"Mûla mĕnjadi."

Which may be translated as follows: Even though they be "withered, though they snap, may you be entangled in the "boughs of the pauh tree till the sun falls old tiger, keep far "away and approach not, I know the origin of your first "being, Fatimah was your Mother's name and the prophet "Moses your father's."

[This appears to be a mistake, as Fatimah lived 1000 years after Moses, probably Baginda Ali should be substituted for Nabi Musa.]

"Snap snap go the twigs in the bill of the goose. Put on "the lock and you are fastened up, once the lock of the "prophet has been placed on you, no longer can you indulge "your desires, you are fastened up, heavy is the restraint "placed on your desires. I know your original descent."

The above sĕrâpah or charm is, it will be seen, for protection against the tiger.

It will be observed that these two legendary accounts of the origin of the tiger differ, the first tracing it to the frog, and that given in the sĕrâpah to Fatimah and Moses (or Baginda

Ali). The explanation appears to me to be that the first is the real original native tradition, modified by the substitution of Baginda Ali, a Mohomedan name, for that of the native prince who must originally have figured as the chief actor in the transaction; while the account given in the second betrays the influence of Mohamedanism, to suit which it was evidently written, or at all events modified like the first. The theory of the semi-human nature of the tiger race in its home at Chĕnâku, the original tiger being born of a frog, may be accounted for by its human paternity. Perhaps the legend in representing the tiger as descended from man and frog—the highest and one of the lowest of animals—indicates the combination of great and base qualities which is found in the tiger; or the frog may be intended to point to the readiness with which he takes to the water; or, still more likely perhaps, the legend of his origin was framed after that of his dual nature, and to account for it.

I made inquiries as to the camphor language in use by the aborigines and the Malays when in search of camphor. On this subject Logan makes the following remarks.

"While searching for it they abstain from certain kinds "of food, eat a little earth, and use a kind of artificial lan- "guage called the bahâsa kâpur (camphor language)." [I found some difficulty in getting the words "bahâsa kâpur" understood; when my informants saw what I meant they exclaimed "oh he means pantang kâpur."] "This I found "to be the same on the Sĕdilî, the Endau and the Bâtu "Pahat. From the subjoined specimens it will be seen that "most of the words are formed on the Malayan and in many "cases by merely substituting for the common name one de- "rived from some quality of the object, as 'grass fruit' for "'rice,' 'far-sounding' for 'gun,' 'short-legged' for 'hog,' "'leaves' for 'hair,' etc."

THE CAMPHOR LANGUAGE.

[I went through Logan's list, and as I had a good many words given me which do not appear in his list, and where the words are the same several being sounded otherwise than his spelling would indicate, I insert them here in a third column.]

WORDS NOT MALAYAN.

English.	Logan.	New.
Wood	chué	kàyu
Stone	cho'ot	che-ût
Rattan	úrat	penerik (M terik)
Rain	kuméh	kemeh (of M kemah)
River	simplú	simpeloh
Clouds	pacham tatengel	serungkup (M rungkup)
Iron	cháot	peranchas
Deer	sabaliú	sebâliu
do kijang	sungong	sesunggong
Hog	sámungko	sàmungko pemenggei (of M punggei)
Tiger	sílimma	tùmang
Dog	dupan, minchu	mincho
Elephant	sagántêl	bësar pênêgap (M tegap)
Rhinoceros	chuwei jankrat	sèngkrat
Bear	chuwei pángpáng	penlepok (chuwei-M binatang)
Bee	chuwei dhan	bàni dahan (of M pok-pok)
White	pintul	selepoh (of M sepoh)
Cold	sláp	siap
Sick	bínto	bintoh
Tongue	lin	pelen
Tooth	pingrép	pengrep
Head	piningol, tilombong	peninggol (of M penanggal)
Heart	mambong mirisit	———meresit
Belly	mámbong	mambong (M mambong-empty)
Cloth	pompoing	pompoing, séseh
Handkerchief	tilombong	sàpu peninggol
Trousers	pirso	do (M perso' to slip into a hole of the hand or foot,
Spear	pindáhán	perdahan (M dahan)
Dead	pántus	do
To fell trees	bantél	membantil
Parang	piranchas	peranchas (M rantas)
Sword	péranchas panjang	penanchong (M pancong)
Small knife	————kicho	do
Hill	séng	do
Prahu	lopéh	do
Betel leaf	krekap (M krákaap)	pemedas (M pedas)
Gambier	assê	ansê [2nd syllable nasal]
Many	kon	do
Little	sidukon (M sedikit)	sedókon
To eat	miniko, tiko	menekoh (of M tegok & tógok)
To drink	jo'oh	menum
To thirst	bilo	haus
To lase [lave ?	libam	
To sit	biráyah	berâjul

WORDS NOT MALAYAN.—*Continued.*

English.	Logan.	New.
To lay lye	ámbin	hambin
To go	bitro	betroh
To sell	píéh	beseleh
Tired	kabo	pengàjul

WORDS ADAPTED FROM THE MALAY.

Pepper, betel leaf	pinédás from pidas	
Gambier	kápait—paít	
Pinang	pongalet—(pengelat D.F.A.H. klet)	búah kélat
Tobacco	pengáil—káil	pengàyal
Hog	kakipanda- kákípéndé	———
Hair	dáun—dáun	penûran
Eye	pingingo—jingo	peningok
Ear	peningar—dingar	pendengar
Nose	pénchíum—chíum	penchíum
Wind	piniop—tiup	peníup
Hot	piníing —pingring	pengering
Fire	piningát—hangat	pengangat
Musket	jáubuní—jáu buní	———
Musket-ball	àná bésan jáubuní	che'òt
Sun	tonkat trang—id .	tongkat
Moon	tonkat gláp—id	——do
A ruler	piningar—díngar	orang merentah
Gold	pimuning—kuning	penchílei—(Jelei ?)
Tin } Dollar } Silver }	pinuti—puti	pemùtih / pemuntol
Star	pinabor—tábor	anak tongkat
Oar	pingowet——uwét	pengùeh
To return	balipat————id	do
Kris	tajam séngkat--,,	do
Small axe	puting pinínga--,,	puting peninga
Large —	puting—————,,	pemùting
Pirda	perámbat————,,	do
Cocoanut {	buah kukor——,,	búah púlau
,, {	,, pulo————,,	
Sugar	pimanis————,,	pemanis
Rice	buah rumput—,,	do
Paddy	,,	,,
Trowsers	sárong bingkei	
To buy	maning————,,	ma'ajul

"It is believed that if care be not taken to use the *bassa* "*kapor* great difficulty will be experienced in finding cam- "phor trees, and that when found the camphor will not "yield itself to the collector, whoever may have been the "originator of this superstition it is evidently based on

"the fact that although camphor, trees are abundant it very "frequently happens that no camphor can be obtained from "them. "Were it otherwise," said an old Binuà who was sin- "gularly free from superstitions of any kind "camphor is so "valuable that not a single full grown tree would be left "in the forest." Camphor is not collected by the Bĕrmun "tribes, at least on the western side of the Peninsula and "they are unacquainted with the Bassà kâpor." In comparing the words in the above list I have to acknowledge the assistance of Inche Mohamed Said, the Government Munshi.

(1) "bani" (or banir) means the buttress-like root of a tree in Malay and "dahan" a branch, but the way in which these words came to have the meaning given in the text are somewhat obscure.

CAVES AT SUNGEI BATU IN SELANGOR.

By D. D. Daly.

(*Read at a Meeting of the Society, held on 7th April*, 1879.)

A most interesting and important discovery of caves in the Native State of Sĕlângor (near Kwala Lumpor) was made a few days ago by Mr. Syers, Superintendent of Police in that State. Whilst on a hunting excursion in search of elephants and other game, in company with an American naturalist, and wearily plodding their way through a dense tropical jungle, Mr. Syers was suddenly assailed by an unusual perfume, and on asking the *Sakeis* (wild men) who accompanied him and who were tracking an elephant, he was told that it arose from a large deposit of bat's manure in some caves hard by. Mr. Syers entered these caves, and a party having been made up to explore them, the following account by one of the explorers may not be uninteresting :—

"The party consisted of Capt. B. Douglas, H. B. M.'s Resident of Sĕlângor, Lieut. R. Lindsell of H. M.'s 28th Regt., Mr. Syers, Supt. of Police, the writer, some *Orang Sakei*, and some police.

"Leaving Klang at 8 a. m. in the steam-tender "Abdul Samat" and following up the Klang river a distance of 17 miles, the rising township of Damansara was reached at 10 a. m., thence a good road for 13 miles on ponies, and four miles through jungle, brought the party to the great tin-mining centre at Kwala Lumpor.

"From Kwala Lumpor to the caves, along a jungle track, all over very good soil, chocolate-coloured loam, and passing through groves of numerous fruit trees, a ride of about nine miles in a northerly direction brought us to the foot of a lime stone hill, about 400 feet high, with steep perpendicular sides. The white clefts of the hill glistened in the sunlight and at once indicated limestone formation. Durian trees grow at the base of this hill and threw their lofty branches, laden with fruit at this season. Half way up the hill, and through the rich-soiled flat

at the base runs a bubbling crystal streamlet over many-coloured quartz and blue and limestone pebbles, such as would gladden the heart of a trout-fisher to take a cast over.

After reaching the hill we climbed about 50 feet over rocky boulders and stood opposite a large gateway, hollowed out of the limestone hill, a great cavern, looking black and ominous as we faced it, and the scent of the bat's manure was strong. This is called the "Gua Lambong" (or swinging or hanging cave), No. 1. Here tha *Sakeis* and others commenced their notes of warning as to the deep holes in this cave, and the party entered with cautious steps. The writer tried hard to take up a modest retiring position in the rear, like Mark Twain when there were rumours of Arabs at the Pyramids of Egypt, but he found that other members were also anxious to show their humility in staying behind, some stopped to tuck up their trowsers on account of the bat's manure, another walked very suddenly on one side and stopped and closely examined the nature of the limestone formation, and the worst case of timidity was of one who foremost at the start, suddenly wheeled round to the rear saying he wanted to light a cigar. However, having lighted torches the gallant representative of H. M.'s 28th Regiment took the lead and boldly advanced. After a few yards' walking on the soft elastic layer of the bat's manure, we had to throw away the damar torches, as the rosin from the damar that dropped on the manure set fire to it, and in their place long split bamboos were used for torches, which answered admirably.

The appearance of this cave was very grand. On a main bearing of N. N. W we walked for about a quarter of a mile over rocks and then gently over dry deposits of bat's manure, which were from 3 to 6 feet deep. The roof and sides of the caves, which were 50 to 70 feet high and some 60 feet wide, were beautifully arched, presenting the appearance of a great Gothic dome, with curved arches and giant buttresses. Verily there was a stillness and sublimity in this work of nature that even surpassed the awe of the holy place raised by human art.

Hanging from the conchoidal arches of this vaulted dome were thousands of bats, whose flitting fluttering noises resembled the surging of the sea on an iron-bound coast. Arriving at the end of the cave we came upon an opening in the limestone crust above, which shed a soft light over the scene, a subdued tinge over the green-crusted walls at the top and a

softer halo on the bright crystals of the stalactites. Carefully taking away specimens of the stalactites and stalagmites we wended our way back to the entrance, and only reached it as the torches were nearly finished.

There is a sort of alcove hollowed outside this entrance to the right hand by nature out of the rocks. A model cookhouse with its stoves, fire places and all that would be necessary for the most fastidious Eastern cook.

It seemed a pity to leave such a delightfully cool atmosphere for the heated exhalations without, but another attraction awaited us and a cry of "Durians" recalled us to the most solid comforts of this life. Quantities of durians grew on the trees at the base of this hill—a sure sign of good soil in the Malay Peninsula—and after having a good meal of this delicious fruit, after a quarter of an hour's walk in a northerly direction, we were led by Mr. Syers and the *Sakei* to No. 2 Cave called "Gua Bĕlah" (or the divided cave.) This cave was much lower in height than the last, but contained very fantastical limestone formations. The bearing was N. N. E. through these caverns, for about 100 yards, but there were branches which might be explored if sufficient time allowed. Outside these two caves were very original drawings made by the *Sakei* with charcoal on the limestone walls, reminding us of our first efforts at making sketches of the human form.

No. 3 Cave, "Gua Lada" (Pepper cave) called from the numerous chili trees growing near the entrance, is reached after another half a mile in a northerly direction.

This and No. 2 Caves are both entered from the base of the hill, no climbing required like "Gua Lambong" (No. 1). This is planned in one vault running S. S. E., 90 yards long, with two side corridors at right angles on either side, and the crystalline deposits are more perfect than in No. 1 Cave. Here the limestone columns have joined the stalactites, and the stalagmites are more perfect. In some places, there are great pulpits overhung with canopies, whose brilliant crystalline fringes sparkle again in the garish glare of the torches, inducing the visitor again to think of this as a great church of nature. Here, fantastically carved out of the rock, may be seen imitation umbrellas and couches and baths partly filled with bright waters that have dropped through the limestone ceiling.

It is strange that fossils could not be found anywhere. Nothing but thousands of tons of bat's dung—itself a great fortune in guano.

From the absence of fossils or shells it would appear that the sea never reached any part of this hill

There are seven different entrances to this hill, and a few wild cattle, the "Seladang," roaming about here; but there are large herds of cattle at "Batang Kali," near Ulu Selangor. Wild elephants are plentiful, and Durians, Pelasan, Rambutan, Rambei, Mangostin and other large fruit trees grow plentifully in the rich soil surrounding this limestone hill, in the midst of the most luxurious jungle vegetation.

GEOGRAPHY OF ACHIN.

TRANSLATED FOR THE SOCIETY BY DR. BIEBER.

[The following notes on the Geography of the North-western part of Sumatra are taken from a paper by Mr. T. C. R. Westpalm van Hoorn tot Burgh, published a short time ago in the "Tijdschrift van het aardrijkskundig genootschap te Amsterdam."]

Achin lies between 95° 13′ and 98° 17′ East Longitude and between 2° 48′ and 5° 40′ North Latitude.

The statements as to the extent of this territory, current up to the present time, differ materially from each other. Melvill van Carnbee calculates it at 924, Anderson at 1,200, Dijserink at 960, and Veth at 900 square miles.

Along the West coast an uninterrupted chain of mountains extends, known by the name of Pedir Daholi; it is a continuation of those mountains called the Bockit Barissan, which extend to the Vlakken Hock, the Western point of South-eastern Sumatra. These high mountains, which from North-west to South-east run right through Sumatra, divide Achin into two parts, the one sloping downwards to the West coast and the other to the East coast.

As in those parts of Sumatra, which have already been subjected to Dutch rule, so also in Achin the mountains are of a volcanic nature; they are based on a foundation of trachyte, while in the upper layers granite, porphyry, limestone and sandstone come to the surface.

The low coast lands, called by the natives "darat" or "rantau," are here and there broken by low chains of hills, but for the greater part they are swampy and covered with dense woods. From Cape Diamond to the Tamiang river on the East coast alluvial soil is to be found, and here the mouths of the rivers are continually changing, and the coast is intersected

with innumerable creeks. In this way the whole Eastern part of the North coast, as far as the promontory of Batoe Padir, presents itself as a broad flat range of coast land, while the Western part of the North coast bears the mountainous character common to the whole West coast of Sumatra.

In the chain of mountains lie the following as yet scarcely known *Volcanoes:*— Not far from the North coast under 5° 26′ 30″ North Latitude and 95° 41′ 30″ East Longitude is situated the Goenong Yah Moerah, otherwise called the Glawa, Lawa, Salawa and known also as the Goud or Koninginneberg. This mountain is 2,300 meters high and wooded to the top. More to the East and extending in an easterly direction under 5° 10′ North Latitude lie the Samalanga mountains. In the South-western province Alas, close to the Batta Districts, we find the Goenong Batoe Gapit. Besides these volcanoes the following mountains are named in the paper. Eastward of the Gund or Koninginneberg or Goenong Pedir or Weesberg already mentioned, eastward also of Goenong Samalanga the Goenong Poedadah or Oliphantsberg, the Goenong Bangallang and the mountains South of Pasangan. South-east of these mountains is the crater Bockit Tjoenda in the province Tjoenda, and in the province Gedong there is the Bockit Pasei, a long level mountain-ridge without a single prominent peak, which may be considered as a continuation of the Samalanga mountains, a range which probably terminates in the Bockit Tocmian. Further in the interior rise the Abong-abong and in a South-easterly direction the Goenong Loese. Close to the West coast at the port of Kloeang there are the Bockit Tembaga or Koperheuvel, the Boekit Koeali at Ranoe North of Rigas Bay and South-west the Goenong Tampat Tocan.

Along a considerable part of the West coast the mountains slope down to the shore, and in some cases rise from it very abruptly and are interrupted by parallel coast rivers. Only in those parts lying more to the South-east, between the coast river Assahan and the place called Trocmon, the mountains recede, and then not more than ¼ to 1½ miles from the coast.

These narrow ranges of shore covered with rich woods of alders where the Settlements are situated, are very interesting in comparison with the steep densely wooded mountains.

The rivers, taking their rise on the two principal chains, and having but a short course and a steep descent, are of little importance. Where there are no shoals, mud banks, or breakers, such as are frequently found on the West coast, to obstruct the mouths of the rivers, most of them offer a good anchorage for vessels of small draught.

As one of the most important rivers, we have to name the Achin on the North-western point of Sumatra, which takes its rise on the slopes of the Goudberg. Its depth is from 6 meters to 12 meters and its breadth 100 meters, but its mouth is closed by a bar through which there is a passage, sometimes obstructed, but with a fair wind it can be passed by sloops and launches. The Lambosi or Lamboes, Oenga, Panjah, Wailah, Sinagum, Trang, Toca, Soesoch, Manging, Labocan Hadjii, and finally the Bakoengan close to the territory of Troemon are the more important rivers on the West coast.

The following rivers disembogue on the North and East coast, *viz.*: the Kroeng Lijah, East of Pedropunt; the Pedir and the Gighen (both flowing into the Pedir Bay), the Tje or Ajer Laboe, Sawan Samalanga (1½ miles West of Oedjong Raja, a mountain river, very broad at its mouth); the Djimo Pedada, Djampo, Djoebi, Pasagan, Pasei (30 meters broad but only 1 meter in depth at its mouth, while further up its depth is 55 meters). The rivers Belong, Pindjong, Lindjoeng and Koqua disemboguing East of Cape Agum-agum empty themselves into the sea at the same point. Two and a half miles further West of Diamond Promontory is the Kerty and then the Tjankoi, Pidada, Legabatang, and Djamboe Ajer or Zoetwater-river at Diamond Cape, which forms the boundary of Kerti and Simpang Olim.

Further East there are the mouths of the rivers Mentoei and Bekas, Roesah, Ringin and Belas, Arakoendoer, Djollok or Djoelok, Beeging, Bagan and Edi, which are all connected with each other and form but one creek. These rivers, under favorable circumstances, are navigable even for schooners as soon as they have passed the bars. Then follow the Padawa Ketjil, Padawa Besar, Sembilan, Perlakh, Toeli Besar Lagoe, Raja, Baja Birim, Temboes, Pasir Poetih Rowan, Langsar, Radjatoca Besar, and Tamiang, the latter forming the boundary between Achin and Siak.

The most important *Promontories* in the extreme North-west, west of the Achin river, are: Nadjid, Raja or Koeningspunt and Masamoeka. Then follow on the West coast the *Capes* Sedoe or Siddoh, Dawai, Baroes or Rigas in the Rigas Bay, Aroen, Batoe Toetoeng and Tsjellung, Boeboen, Malaboe, Taripoh, Raja or Felix, Margging, Toean, and Mankies. On the East coast, East of the Achin river, we find the capes Aroe or Pedropunt, Batoe Putih, Segi or Sagi, Merdoe, Radja, Pasangan, Djamboe Ajer or Diamantpunt, Perlakh, and Tamiang.

[In the spelling of the Native Names it has not been attempted to follow the "Straits" system; The Dutch method has been left untouched.]

ACCOUNT OF A NATURALIST'S VISIT TO THE TERRITORY OF SELÂNGOR.

By Wm. T. Hornaday.

(Read at a Meeting of the Society, held on the 7th of April, 1879.)

Wishing to obtain a glimpse of the Zoology of the Malay Peninsula, and also to collect as many specimens of Mammals as possible, I determined to make a flying visit to the territory of Sélângor. Since that country has been but recently opened up to Europeans and is thinly inhabited as yet, I expected to find it a good field for collecting, and so it proved. Leaving Singapore on June 2nd, 1878, twenty-six hours' steaming brought us to the mouth of the river Klang, about 200 miles from our starting point. This is the largest river in the territory, and is about 150 yards wide near the mouth.

For about 12 miles up the river the banks are low and swampy, covered to the water's edge with the usual growth of mangrove and nipa palm; and then we arrive at the town of Klang, the capital of the territory, situated on the first high ground. The fort is perched up on a hill overlooking the town, and on a higher hill a little farther back—as if to keep an eye over all—is the British Residency.

I was very kindly received by Her Majesty's Resident, Captain Douglas, and during my entire stay in Klang I was very hospitably entertained by H. C. Syers, Esquire, Superintendent of Police.

I soon found there were no large or specially valuable animals to be obtained in the immediate vicinity of Klang, so I engaged a boat to take me down the river and up the coast a few miles by sea to a Malay village called Jerom, which is about one mile from the mouth of the Sungei Bulu, a little river fairly swarming with crocodiles. Here I lived twelve days in the house of Datu Putch, and devoted all my energies

to crocodiles. I shot five with my rifle, and five more were caught for me by Malays and Chinamen by means of the well-known rattan and bark-rope, with a stick tied in the middle cross-wise at the end of the rope and sharpened at both ends. The largest crocodile I obtained (*crocodilus porosus*) was 12 feet in length and weighed 415 pounds. Two others were 11 feet, and another 10½ feet in length, and of the ten specimens I prepared 4 skeletons, 4 skins, and 1 skull.

Along this part of the coast the shore is very low, and near the shore the sea is very shallow. For many years the sea has been gradually eating away the shore-line, and undermining the cocoanut trees which grow close along the beach, until now the beach is thickly strewn with fallen trunks. At ebb tide the water recedes from the beach and leaves bare a great mud flat, nearly a mile wide, which is so soft and miry that it is almost impossible to effect a landing from the sea at that time.

Back from the beach for an unknown number of miles extends a swampy wilderness inhabited at present only by wild beasts. Along the banks of the Sungei Bulu, I saw where the high grass had been trampled down quite recently by what must have been a large herd of wild elephants, and I was told by the natives that wild cattle were plentiful in some parts of the adjacent forest.

While at Jerom I made daily trips to the Sungei Bulu for crocodiles and whatever else I could find on the mud flats at the mouth, which were always several feet above water when the tide was out. In this vicinity I noticed a goodly number of water-birds, notably a few pelicans, two species of ibis, a small white egret, the stone plover, a booby, two terns, snipe, sandpiper, &c. I often saw troops of the common kra (*macacus cynomolgus*) wading about in the mud under the mangroves, looking for food, and I easily shot several specimens. We once surprised a fine kra zaya (*hydrocannes salvator*, found also in Ceylon) on one of the mud banks, and my boy immediately jumped out of the boat and gave chase. The mud came quite to his knees and his progress was necessarily slow, but the *iguana* fared even worse, and after an exciting chase of about 100 yards (time about 20 minutes!) the reptile was overhauled and killed with a stick. It was a fine large specimen, measuring 6 feet 2 inches.

MISCELLANEOUS NOTICES.

Geographical Notes.

In the last number of this Journal reference was made to a proposed expedition to that least known portion of Ulu Perak, which lies between the head-waters of the rivers *Plus* and *Slim*. It has not yet been thoroughly explored, but the preliminary labours of a professional Surveyor (Mr. H. S. Deane), have already contributed something to our knowledge of this district. A separate Note to be found at p. 135 will contain a portion of Mr. Deane's report upon the *Plus* and the country in which it rises.

From Selangor some interesting information has been received respecting three routes across the range which separates that State from Pahang. Two are described on native authority in the following passages; the third, Sungei Tata, forms the subject of a separate note by the same contributor.

Sungei Roh.—"Dátu Manku came in from Pahang; he was "three days from *Sungei Roh*, a river leading into Pahang "about a mile from *Ulu Pahang*; he describes the country "as being very rich, abounding in camphor *barus*, gold, tin, "gutta and other products. He states it to be his opinion "that if Europeans collected the revenue, it would yield $50,000 "a month. Kwala Pahang he states to be 15 days from Sungei "Roh, and he adds that in passing over the dividing range of "hills the sea is visible to the S. W."

Ulu Bream.—"Haji Mustapha informs me that it will take "four days and four nights to cross to Pahang. The first "Kampong in Pahang is *Sumpam* where there are ten men, "the people working *ladangs*. He says that the water-sheds "or sources of the Pahang and Bernam are only divided by a "mere strip of land, a yard in breadth.

"The Dátu Baker, the headman of *Ulu Pahang*, says "about six hours by boat from the source of the Pahang are "are first used, and then as the stream enlarges steamers

"The Hâji states it takes 21 days to go from the source "to the Kwala in an ordinary sized boat.

"This information, I think, may be depended on, as Hâji "Mustapha is a Pahang man.

"He thinks any European going down the river should "be provided with a pass from the Dâtu Bêndahara, but Malays "would not be molested.

"Tin, gold, and camphor abound, the country being very "rich. Horses are not known in Pahang."

In Johor a point of some difficulty has been settled in regard to the union of the two rivers *Semrong*,—that which flows East into the *Batu Pahat*, and that which flows West into the *Indau*. Mr. Hervey devoted a month to exploring up to the source of the latter, and ascertained that these and other streamlets intermingle with the utmost intricacy at the fountain head, whence they slowly diverge into opposite directions. He eventually returned by Maclay's route *viâ Ulu Madek* and across the water shed to *Ulu Teba* (R. Johor) by a short way to the East of Blumut.

A. M. S.

"SUNGEI TATA" ROUTE.

A number of Menangkabau men were met at Ulu Klang. All these people with the exception of Manatah, tried to dissuade me from attempting to reach *Sungai Tata*, the locality where the Lampongs are. They said the only road was up the face of an almost inaccessible mountain—the granite range seen from *Ulu Klang*. It certainly looked stiff, but I simply told them "where Malays can go, we can," although I was an old man (a fact they repeatedly reminded me of). I said I should hold the enquiry at *Sungei Tata*, and see for myself. Kim Li, whom I had sent up previously, stated there was much oppression going on, but that the Menangkabau men, were so packed and influential, it was very difficult to get at the truth. So at 10 we started, and I found the road much better than I expected; it was steep enough, but not so bad as the track over *Bukit Balachang*, the dividing range between *Ampang* and *Ulu Langat*.

By 12.45 we reached *Bukit Lalu*, a steep rocky crest almost bare, with stunted trees. The aneroid gave 1,500 feet above Kwala Lumpor. I got some useful bearings for the survey. Jugra hill stood out very distinct from the lowland

on the coast and bore S. W. ¾ W.; the right tangent of the town of Kwala Lumpor S. W. ¼ S. I saw the glint of the sea, and had it been clear, I could have made out several known points.

The view was a very fine one; the high mountain range between Selangor and Pahang to the N. E. with the valley of the Klang at our feet South-westward, was magnificent.

To the westward there was a higher rocky summit, probably 150 feet higher, distant above 200 yards from this. A better view could be obtained and I intend to use it in the survey. I gave directions to have it cleared and whitened about 12 feet down, the lime can be procured from the *Batu* caves. Looking down from our post of observation it seemed all plain sailing to reach Sungei Tata, but we found this the worst part of our journey. We first halted in a gully, 500 feet below the higher station; and then had a very laborious walk of 2½ hours over the spurs of the range, rising and falling 200 or 300 feet, reaching Sungei Tata and a little Kampong of some half a dozen small houses and a mining *baksal* on a small rise above the little stream at 3. 40 p. m. The aneroid gave this as 380 feet above Kwala Lumpor. Here we stopped, and of course, I had a mild chaff with our Menangkabu friends; they said I was old, but *Kuat jalan*. We deferred business discussions until the morrow. We bathed in the stream, then had a medicine meeting; every one had some real or fancied ailment, and I soon emptied the bottle of chlorodyne in my small medicine chest. I noticed two men whose faces were much swollen, the ears and eyes being nearly closed, yellowish pimples on the skin, and the features much distorted. The men were charcoal-burners and stated they had worked at cutting down the *Rangas* trees, the gum or sap falling on them thus affected them; they said it would go off in three days; they did not complain of much pain, but they had a wonderfully bunged-up look. The night was deliciously cool, and not the hum of a mosquito was to be heard; sand flies were not. However fatiguing the hill route was, it was better than the lower track, part of which was in the bed of *Sungei Tata* and then by the valley of the Klang the track crossing and recrossing the Klang 13 times, the river swollen and reaching up to the waist, the stream so strong that one had great difficulty in keeping his footing. Near the junction of the Klang and Tata, we came on the track to Pahang. About four miles below the Kampong at Sungei Tata we reached a hot spring flowing

out of a basin in a small granite rock, about 2 or 3 feet above the bed of a small branch or back-water of the Klang on its left bank. The water is impregnated with sulphur, and hot enough to cook an egg or rice in; we found it too hot to test by hand. On approaching, steam is seen rising a considerable height among the trees. A short distance below are two other springs, the lowest being the coolest and oozing out of the mud. Here wild cattle, "Seladang" and other large game came down to wallow in the hot ground, and, so the natives say, to drink the mineral water. The natives themselves bathe in the water and use it as an internal medicine for rheumatism, with, they say, good effect. I had no detached thermometer to test the temperature of the springs, but I should say, the hottest one was about 180 to 180 degrees; there was some ebulition as of boiling.

B. D.

Survey Report on Uul Perak, by Mr. H. S. Deane.

[The Government has courteously placed at the Society's disposal the following extract from the Survey Report of Mr. H. S. Deane, who has been engaged for some time in a preliminary survey of the interior of Perak on behalf of the Government of that State.]

Gunong Bujang Malacca. Height 3,800 feet.

While in Kinta I visited and spent several days on the summit of Gunong Bujang Malacca at an elevation of 3,800 feet above sea level.

From here I obtained a magnificent view of the main or back-bone range, along that section of it in which the Kinta Chendriang Kampar Batang Paduang, and Bidor rivers take their rise.

Here also I secured satisfactory bearings, together with angles of elevation and depth on all prominent points along this section of the main range, and on the principal peaks of the Slim mountains, which are situated at the extreme South-East corner of the State, and attain a considerable height, probably not less than 6,000 to 7,000 feet above sea level.

Slim Range, 6,000 to 7,000 feet.

The Slim Mountains immediately adjoin the river of that name, as also the Bernam river.

From Bujang Malacca, bearings were also procured on the Dinding, Pangkor, Bubo, Hijau, and other important ranges.

3rd journey to *Plus Valley*.

On the return journey from Kinta I left the usual track at a place called Chumor, and taking a north-easterly course reached a Sakei village called Kampong Langkor situated on the Sungei Kerbau (a tributary of the Plus) and which takes its rise on the north-western slopes of Gunong Riam, &c.

Kampong Langkor.

No European having previously visited this locality, I had some difficulty in inducing the villagers to accompany me in search of a good sight point.

Natives afraid of joining jungle party.

At last they agreed, and I might have had the "whole village," the only stipulation they made being that I should not lead them beyond a certain point, marking limit of their acquaintance with the range.

On the morning of the second day, and after ascending and descending several ridges, we were fortunate in finding a summit which will form a most useful trigonometrical station.

Gunong Asal. Height 1,150 feet.

This mountain is known as Gunong Asal and when clear of observed from the top of a high tree will command observations on the Gunong Riam, Laam, Malacca Mirn, Bubo, Pondok, Sayong, Hijau, Biong, Inas, in fact the whole of the Titi Bangsa range on the extreme northern boundary, and a magnificent view of the back-bone range forming the East limit of Perak to *North* of Gunong Riam already referred to as Gunong Bujang Malacca.

Plus Valley.

Gunong Asal overlooks the Ulu Plus Valley, which extends in a north westerly direction from this summit for 6 to 12 miles into the Plus Valley, and immediately adjoining Gunong Asal there is a continuous and elevated range of parallel ranges which rise to an elevation of from 1,000 to 2,000 feet above sea level, and which incline in a North by West direction from the eastern spur of the Asal range.

Gunong Asal bears almost due East from Gunong Pondok and is distant from it about 38 miles in a direct line.

Sungei Kerbau and Plus.

Returning to Kampong Langkor I followed the Sungei Kerbau to its junction with the Plus river, which latter I went up as far as it was navigable for boats of light draught.

The Plus is a very fine river, and although several of the rapids* are tedious, the river can be much improved, should there be sufficient traffic on it to justify the expenditure of a few hundred pounds sterling.

Tin and soil in Plus Valley.

From all I heard and personally saw I feel convinced that the Plus Valley generally is exceedingly rich in Tin deposit. Certainly the soil on Gunong Asal is very superior and well adapted to Coffee-growing, while in the valley it is no less so for most low country products.

Jeram Dina (Rapid.)

I must have been some 50 miles up the Plus river at the rapid† above referred to, and from what I saw in a short walk along the bank still further up I think it quite possible that had I lifted the boat over the rapid (not a very bad one) I might have gone much further up, as the river seemed broad and deep for a considerable distance.

Returning to Kuála Kangsa *viâ* Plus and Perak river I proceeded to Thaiping.

Tramway to Thaiping.

Before starting for the interior again I tooked the necessary levels for a proposed tramway from Telok Kertang to the market place at Thaiping. The information so recorded will be sufficient for all working plans and estimates, but I will have to extend the section and forward particulars from Ceylon hereafter.

3rd journey to Selama, Inas, &c.

My next journey through the State commenced at Thaiping and took me across the upper waters of the Kurau, Hijau, and other rivers to Kuála Selama.

From Kuála Selama I ascended the Selama river by boat, proceeding as far as it was navigable for small craft.

*Notably Jeram Dina where I turned.

†Jeram Dina.

and from this point visited Gunong Inas one of the most southerly points of the Titi Bangsa range which forms the extreme northern limit of the State of Perak.

Gunong Inas, height 5,000 feet.

Gunong Inas, at least the particular summit ascended by me, stands rather over 5,000 feet above sea level, but the section of this group of mountains which more particularly mark the North limit of the State, rise to an elevation of more than 6,000 feet in some parts probably almost 7,000 feet above sea level, and is known as Titi Bangal.

Titi Bungsa. About 6 to 7,000 feet in height.

The weather proving cloudy it was not until after remaining several days on Inas summit that I obtained a complete arc of horizontal and vertical angles. Inas observes all the ranges I have hitherto enumerated (with the exception of those in Kinta and in the South-east of that district), right round the circle to the Titi Bangsa summits close at hand, and on which would be placed the extreme northern station in this series of triangulation.

Krian river.

On descending Inas I next proceeded in a northerly direction to the Krian river, and taking boat from the highest point to which the river can be navigated, followed its course to the boundary of Province Wellesley at Parit Buntar and from there went to Taiping *viâ* Penang.

Observation from Penang hill signal station; 2,550 feet.

Before leaving Penang I visited the signal station on the hill there, and obtained reciprocal observations on Gunong Inas station which I erected before leaving that hill and which was distinctly visible although situated at a distance of some 45 miles from the flagstaff.

Observations from Bukit Tunggal; height about 500 feet.

The completion of Mr. Low's programme next took me to Durian Sebatang. Before leaving this place I observed from Bukit Tunggal near Kampong Gajah in that locality and secured bearings on Pulau Sembilan Islands, mouth of Perak river near Pangkor, the Dindings, and other ranges.

The country near and to South-east of Durian Sebatang is not so well adapted to triangulation: nevertheless the system can be extended here also when necessary.

Bernam river. Simpang, &c.

Hereafter I visited the Bernam river (the southern limit of the State) and went up as far as Simpang—the end of the deeper portion of the river and where poles take place of oars for navigation further up stream.

On the Bernam I steamed up as far as Kampong Chankat Berhitam* a distance I put down at not less than 76 miles. Taking boat at Berhitam I went up 7 to 9 miles further and found soundings to be 10 to 17 feet as far as Simpang, where the river divides and shallows.

A Tiger's Wake.

[The following extract from the Diary of the Resident Officer at Langat describes the superstitious feelings of Malays, common among other orientals also, towards the Tiger.]

"At 10 A. M. a great noise of rejoicing with drums and "gongs approaching Jugra by the river was heard, and on "my questioning the people, I was told Raja Yakob had man-"aged to shoot a Jugra with a spring gun, behind Tiger hill, "and was bringing it in state to the Sultan. I went over "to the Sultan's at Raja Yakob's request, to see the "attendants on the slaughter of a Tiger. The animal was "supported by posts and fastened in an attidude as nearly "as possible approching the living. Its mouth was forced "open, its tongue allowed to droop on one side, and a small "rattan attached to its upper jaw was passed over a pole "held by a man behind. This finished, two swords were "produced and placed crosswise, and a couple of Panglimas "selected for the dance; the gongs and drums were beaten at "quick time, the man holding the rattan attached to the "tiger's head pulled it, moving the head up and down, and "the two Panglimas, after making their obeisance to the "Sultan rushed at the swords and holding them in their "hands commenced a most wild and exciting dance. They "spun around on one leg, waving their swords, then bounded "forward and made a thrust at the tiger; moving back "quickly with the point of the weapon facing the animal; "they crawled along the ground and sprung over it uttering

* From the Kuala Bernam.

" defiant yells, they cut and parried at supposed attacks,
" finally throwing down their weapon and taunting the dead
" beast by dancing before it unarmed. This done Inas told
" me the carcase was at my disposal.

" The death of this tiger now establishes the fact of the
" existence of tigers here, for asserting which I have been
" pretty frequently laughed at. However, this is not the Ju-
" gra pest, a brute whose death would be matter for general
" rejoicing, the one now destroyed being a tigress 8 feet long
" and 2 feet 8 inches high."

Breeding Pearls.

[The following paragraphs respecting "Breeding Pearls," extracted from *Land and Water* under the dates annexed to them, may be of interest.]

The glass tube now before me, so kindly provided by Her Highness the Ranee of Sarawak as a test of the credulity of the inhabitants of the British Isles, contains a few genuine seed pearls of the Meleagrina and five small marine shells—Cowries or Cyprœa, sub-genus Trivia of Gray, which represent the rice. The specific distinctions of these small trivia are so minute that this individual species has been from time to time variously described. It is the Cyprœa oryza of Linnœus and of Lamarck; C. intermedia of Kiener; C. insecta of Mighels, and will doubtless receive other designations from daring conchologists, who delight in a religious dissent from the opinions of their predecessors. The so-called rice is a marine shell of the genus Cyprœa, the end or apex of each example carefully filed or ground off to represent the effect of having been fed upon by the pearls. The whole is a deliberate and barefaced imposture, and it is to be hoped that when some generations hence this miserable myth again crops up in the repetitive operations of history, some more powerful pen than mine may find employment in denouncing the shameless attempt to impose upon the credulity of the scientific world.

(Signed) Hugh Owen.

December 25, 1878.

Two or three months ago I saw mention made of them by Major MacNair, R. E, in his work "Perak and the Malays," and some years ago a work on Borneo, Sarawak, &c. made an especial allusion to them. But both authors spoke of the thing rather as a myth. It would be truly worthy work for you and a small council of your friends and brother savants to solve this mystery. Procure another batch of these pearls which are known to experts by their general appearance; lock them up (when in council assembled) for six months or so, and at the end of that term reveal to the public whether the pearls have increased.

(Signed) FRANK BUCKLAND.

November 16, 1878.

Pearls are composed of aggregated minute crystals of carbonate of lime. But we are apparently stumped at the outset, for crystals can only grow in solution, and the conditions in which pearls breed are, "that they be kept in a dry box." However, we must make the best of things as they are. There is always water present in the air as aqueous vapour, varying in quantity according to circumstances: and the extreme limit of that quantity is determined by the temperature. Carbonic acid is also a constant constituent of the air, the normal amount being about 0.4 per cent. by volume; and there are always solid particles of organic and inorganic matter, varying in quantity and quality according to obvious conditions. We are told that it is necessary for the production of new pearls that nutritive material be provided in the shape of grains of rice. Rice like the grains of all cereals, contains lime, chiefly as the phosphate, and to some extent also as the carbonate. As pearls are composed of carbonate of lime it is probable that these earthy salts are the source from which the young ones are formed. As a confirmation of this I may mention that the old book previously alluded to states the Japanese use not rice, but a cheek-varnish prepared from a particular kind of shell. The preference of rice to other grains may be explained by the fact that it is the chief support of the inhabitants of warm countries where breeding pearls are found, and hence is most easily obtained. In the neighbourhood of chalk cliffs or limestone rocks, from the triturating effects of atmospheric agencies, both chemical and physical, the dust floating in the atmosphere is largely composed of carbonate of lime in an excessively fine state of division. It is just possible that similar

causes may operate on the lime salts of the rice included with the breeding pearls, and that so the air may become charged with an infinitesimal quantity of lime dust. During the day the temperature of the air is higher than at night, the range being greatest in tropical latitudes. As before remarked, the quantity of aqueous vapour capable of being held in suspension by the atmosphere varies with the temperature. At 32 degrees Fahrenheit it is about 2 grains to the cubic foot; at 77 degrees Fahrenheit, 10 grains; at 100 degrees Fahreuheit it is about 20 grains. Should the temperature during the night fall below the point of saturation for the vapour contained in the air, the latter is condensed into liquid globules, and dew begins to fall, carrying with it in its descent the floating dust particles. In such a case, within the box containing the pearl there will fall a fine moisture and lime dust, and the pearl will receive its share, becoming coated with a delicate film. Sometimes no such deposit will take place, and sometimes it will be more appreciable than at others, according to the amount of vapour with which the air is charged and the variation in the temperature. During the night the moisture, together with the carbonic acid of the air, will act on the lime particles, dissolving them. Those of the carbonate of lime will enter into solution as the bicarbonate, in exactly the same way as water passing over a calcareous soil acquires the property known as hardness. The phosphate will be partially decomposed by the carbonic acid, and also become dissolved as the bicarbonate. Hence ultimately the pearl is covered with an exceedingly weak solution of the bicarbonate of lime. Next day, with returning heat, the moisture evaporates, the carbonic acid is given off, and carbonate of lime is precipitated in a manner exactly analogous to the way in which stalactites are formed, except that in the latter the deposit is amorphous, while on the pearl the molecules are induced by the pre-existing crystals to assume a definate polar arrangement which results in crystallisation. The effect of all this would be that a uniform or nearly uniform deposit would take place over the whole of the pearl. But suppose that on its surface there should happen to be a slight irregularity, such as might be caused by the projecting angle of any crystal, the moisture, according to the laws of the surface-tension of a fluid, will run together, and cling around the prominence. (This is simply illustrated by spilling a little water on a plate, and introducing a pellet into its midst, when the water will be seen to be heaped up round the pellet.

Hence, when the moisture evaporates, a greater deposit will take place at this spot than any other part of the pearl, and the irregularity will be gradually increased. In process of time a nodule will appear, formed of minute crystals grouped in a spherical form, which is the figure of the equilibrium that any aggregate of unite tends to assume under the influence of mutual attraction, and supported on a slender pedicle. As the spherule increases in size, the force of gravity overcomes the cohesion of the pedicle, and a little pearl lies alongside the old one. Consecutive deposits will continue to be made on its surface, causing it to grow gradually larger. But as the surface of a sphere only increases as the square of its diameter, while the mass increases by the cube, the growth of the pearl will be most rapid when it is small, and the additions made to its bulk more imperceptible the larger it gets. And so we are told it takes three years for a new pearl to be formed, but forty years for it to attain "the size that jewellers generally set, three in a ring." Such an hypothesis must be taken for what it is worth. My object is not so much to offer a solution of the problem, as to indicate that, through the operation of natural causes, of which, possibly, science is ignorant, it may be that pearls proliferate in the manner that is alleged.

(Sd.) W. M.

4th January, 1879.

The Maritime Code and Sir S. Raffles.

(See Paper at page 52.)

In the Weekly Register, a newspaper formerly published in Malacca, there appeared in the year 1840, a translation of the Malay Code, with some remarks on Malay Codes, and on the aboriginal tribes of the Peninsula, and with translations of two Malay Manuscripts, one regarding the Menangkabau in Johor, the other relating to the first arrival of the Portuguese in Malacca.

This Series of papers was begun on the 9th January, 1840, and was completed on the 3rd September of the same year.

The name of the translator is not given, but the paper is described as "an original fragment of an unpublished manuscript."

In 1877, Mr. Hervey having extracted it from the "Weekly Register", had a few copies of the Maritime Code printed for private distribution. Mr. W. E. Maxwell, who obtained a copy, was struck by the internal evidence and by some remarks of Newbold pointing to Sir Stamford Raffles as being the true though unacknowledged author of this paper; and communicated to the Society his reasons for thinking so in a short Memorandum. It was shortly after ascertained that Mr. Maxwell's suspicions were correct, and that Sir Stamford Raffles had in fact communicated this paper to the "Asiatic Researches" in 1809.

The question, however, still remains: how came the editor of the "Weekly Register" to be ignorant of this? there can be little doubt that he published the paper from M. S. S. for it is full of errors which would be otherwise unaccountable.

But how did he come across the M. S. S.? Possibly they were left by Raffles with some friend in Malacca, and after changing hands were ultimately made use of by the Editor of the Weekly Register. In Raffles' Memoirs by his widow, ed. 1830, extracts are given of the paper as it appeared in the "Researches," and a comparison of these with the Code as re-printed in the Malacca paper, shews that in places the latter is the more full of the two, which suggests the inference that it was printed from the original and unrevised M. S. S. of the author. It would be interesting to discover these if they are still extant in Malacca.

The errors in the Code as it appears in the Weekly Register, are numerous, and many of them important. The bulk of these have been corrected in the present re-print by Mr. Maxwell and Mr. Hervey, who have also appended a few explanatory Notes. The "Maritime Code" alone is in this Number, the "Remarks" being reserved for the next.

Rainfall registered at the undermentioned Stations, in the Straits Settlements and the Native States, during the Half-year ending 30th June, 1879.

	STRAITS SETTLEMENTS.										NATIVE STATES.					
				PROVINCE WELLESLEY.					SUNGEI UJONG.							
	Singapore.	Malacca.	Penang.	Butterworth.	Bertam.	Bukit Minyak.	Sungei Bakap.	Batu Kawan.	The Residency.	The Hill Plantation.	Linggi.	Selangor, Klang.	Kwala Kangsa.	Thaipeng.	Matang.	Kinta.
	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.	inches.
January.	19.18	7.58	3.30	[illegible]	2.86	6.11	7.32	5.47	1.21	3.09	11.96	17.31	8.38	13.75	12.30	14.96
February.	9.14	6.22	1.90	3.85	7.00	9.20	6.69	3.81	7.97	7.10	5.02	9.05	7.77	15.47	9.14	12.58
March.	9.18	4.22	14.51	11.20	9.11	8.13	10.79	7.70	14.05	9.65	10.46	8.56	6.03	28.28	11.79	14.91
April.	6.61	10.98	14.08	6.25	9.25	9.50	7.35	7.42	7.66	4.67	5.40	2.31	1.38	21.65	12.78	4.65
May.	10.86	9.50	17.12	12.20	15.36	10.97	6.93	6.11	10.35	14.75	6.75	13.89	7.38	21.59	17.84	9.59
June.	7.07	2.88	7.15	6.97	3.93	3.95	3.95	3.18	2.65	3.13	2.62	0.82	1.55	7.59	3.89	6.74

Signed · T. IRVINE ROWELL, M.D.,
Principal Civil Medical Officer, S. S.