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This is the history of the Rajas who have sat upon the throne of Bruni (1) —Dar ul Salám (city of peace)—according to their generations, to whom descended the nobat nagāra (royal drum) and gunta alémat (the bells, an emblem) from Johor—Kemal ul Mekam (the royal place): they also received the nobat nagāra from the country of Menangkabau, that is to say, Andalas and Saguntang.

The first (2) who held the sovereignty in the city of Bruni, and who introduced the Mahomedan religion and observed the institutions of the prophet MAHOMED, on whom be peace, was the Paduka Sri Sultan MAHOMED. (See Note I.)

Before his time the country of Bruni was Kâfir (gentile) and a dependency of Menjapahit, (3) but at the time of the death of the Batâra

(1) The name of this kingdom and city is always written "Bruni" by the Natives, but it is called indifferently "Bruni" and "Brunei."

(2) The first date in Bruni history which can be trusted is A. H. 1072, being that of the death of Sultan MAHOMET ALI, who was the twelfth Mahomedan Sultan. From the establishment of Johor in 1512 to the year 1810, CRAWFURD says, fourteen Princes reigned, giving an average of twenty-one years to each reign; a similar average for each Sultan of Bruni would make the religion of ISLAM to have been introduced, and the dynasty to have been established, about the year 1403, but it was probably somewhat earlier, as several of the Sultans of this period appear to have had long reigns.

(3) The Hindu kingdom of Menjapahit was destroyed by the Mahomedans in A. D. 1473. Bruni is mentioned in the history of Java as one of the countries conquered by ADAYA MINORAT, the General of ANGKA WIJAYA, the last king.
of Menjapahit and of the Wazir (Minister) Pateh GaJah Mada (*) and the destruction of the country of Menjapahit which ensued, Bruni ceased to send the tribute of a jar of the young Pinang fruit (green betel nut).

In the reign of Sultan Bahkei, (⁴) of the kingdom of Johor, he summoned the Tuan Alah Bertatar and Pateh Berbi to Johor, and, when they arrived there, they were invested as Sultan Mahomed by the Yang di Pertuan of Johor, and he gave them the nobat nagara and gunta alamat, and five countries—Kalâkah, Seribas, Sadong, Semerâhan, and Sarâwak—Pateh Berbi being appointed Bêndahâra Sri Maharaja.

After having remained some time in Johor, His Majesty the Sultan Mahomed returned to Bruni. He had no sons and only one daughter.

Before this (see Note II.) the Emperor of China had sent two of his officers, named Wang Kong and Ong Sum Ping, to get the gemâla (jewel) of the Dragon, which lived on the China Balu. A great number of the Chinese were lost, being eaten by the Dragon, which retained its jewel, and thus the mountain was called China Balu. But Ong Sum Ping conceived a device for deceiving the Dragon; he put a candle in a glass case, and, while the Dragon was out feeding, he took the jewel, putting the candle in its place, the Dragon thinking his gemâla still safe. The treasure having been thus obtained, all the junks set sail to return to their country, and when they had got some distance from the mountain, Wang Kong demanded the jewel from Ong Sum Ping, and they quarrelled, but Wang Kong insisted on the surrender of the jewel, so that Ong Sum Ping was angry and would not return to China, but turned back and sailed to Bruni, and, having arrived there, he married the Princess, the daughter of the Sultan Mahomed (see Note III.), and the Sultan gave over the sovereignty to his son-in-law Sultan Akhmed.

(⁴) GaJah Mada was the Minister of Angka Wijaya. Pateh Berbi, in another version of the Selesilah, which was given to me by Pangiran Kasuma, is represented as the brother of Sultan Mahomed.

(⁵) Johor was not established as a kingdom at the time of these events, and the Sultan mentioned must have reigned in Malacca, which was taken by the Portuguese in 1500, Johor being established the following year.
Sultan Akhmed also had a daughter, who was of exceeding beauty, and a Sheriff named Ali, of the line of Amir-al-Hasan, came from the country of Taif and passed into Bruni. Having heard of the great beauty of the Princess, he became enamoured of her, and the Sultan accepted him for his son-in-law, and gave him the sovereignty of the kingdom. He was called Sultan Berkat, and he enforced the laws of the prophet, and built a mosque in the city of Bruni, and by the aid of his Chinese subjects he erected the Kota Batu (stone wall). (see Note IV.).

The Sultan Berkat had a son—the Sultan Suleiman—who was the father (6) of the Sultan Bulkeiah, (see Note V.) who was the Raja who conquered the kingdom of Soolook and made a dependency of the country of Selurong, (7) the Raja of which was called Dato Gamban. Sultan Bulkeiah (8) had a son, who was the Sultan Abdul Kahar; he is known as the Merhoum Kramat, (9) and was the father of the Sultan Saif-ul-Rejal.

Saif-ul-Rejal (10) was the father of the Sultan Shah Bruni, (11) and when he died the kingdom descended to his brother Sultan Hasan.

(6) It is probable that Nakoda Ragam, Sultan Bulkeiah, carried on his career of travel and conquest during the lifetime of his father, Sultan Suleiman. When Magellan's Squadron was at the mouth of the Bruni river, A.C. 1521, a fleet returned to Bruni from the conquest of a place called Lawi, which was on the East coast of Borneo. This fleet was commanded by the son of the King of Luzon, who was the Captain-General of the King of Bruni. This statement of Pigafetta's confirms the Brunian narrative.

(7) Selurong is said by Brunian tradition to be in the island of Luzon and the site of the present town of Manila.

(8) It was probably towards the end of the reign of Sultan Bulkeiah that the ships of Magellan, after his death at Mactan, touched, in August, 1521, at Bruni, where they found a magnificent court.

(9) He was called Merhoum Kramat, from having appeared, after death, on horseback at the head of the forces of Bruni to repel the Castilians during their attack on Bruni. His tomb on the hill above Kota Batu was destroyed by the Spanish shot.

(10) It seems probable that it was in the reign of this Sultan Saif-ul-Rejal, that Bruni was attacked by the Spaniards, A.C. 1577, but the history is contradictory on this point, in one place assigning the first attack to the time of his father Sultan Abdul Kahar. The second attack by the Spaniards took place in 1580.

(11) Sultan Shah Bruni is said to have been a great encourager of manufactures in brass. It was during his reign that the magnificent brass cannon taken away by Sir Thomas Cochran in 1846 were founded.
Sultan Hasan (see Note VI.), who was called the Merhoum di Tanjong, was very powerful in his kingdom and conquered all the Bajau countries and the Batara of Soolook. He was the father of the Sultan Jalil-ul-Akbar, who is known as Merhoum Tuah, and who was the father of the Sultan Abdul Jalil-ul-Jebar, and when he died, he was succeeded by the brother of His Majesty's father, Sultan Mahomet Ali, from whom the sovereignty was snatched away by Bendahara Abdul.

Sultan Mahomet Ali (12) is called Merhoum Tumbang di Rumput, and, on his death, the throne was occupied by Sultan Abdul Mubin. He was succeeded by the nephew of Sultan Mahomet Ali, who reigned as Sultan Muaddin (13), who carried on the war against the island (14), and recovered the royalty from the Sultan Abdul Mubin. He is known as Merhoum Bongsu; when he died he was succeeded by the son of his brother, who was named Sultan Nasr-Addin. After his death he was succeeded by his father's cousin (aya sa papa) named Sultan Kemal-Addin, (15) who was the son of Sultan Mahomet Ali: he is the Merhoum di Lobah, and was twice sovereign. His Majesty resigned the throne to his relative (chuchu sa pupu) Sultan Mahomed Ali-Uddin, (16) who was the father of the Sultan Mahomed Tej-Waldin, (17) who was the father of the Sultan Jemal-ul-Alam.

(12) This sovereign, Merhoum Tumbang di Rumput, was a younger son of Sultan Hasan and consequently uncle to his predecessor Jalil-ul-Jebar.
(13) Pronounced Muaddin in Bruni. He was married to his cousin the daughter of Sultan Mahomet Ali; he was himself a son of Merhoum Tuah, so that he was a grandson of Sultan Hasan, and his wife a granddaughter of the same King.
(14) Pulau Chermin, where the usurper Sultan Abdul Mubin established himself. Abdul Mubin is not mentioned in the genealogical list of Sultans carved on the historic tablet by order of Sultan Mahomed Taj-Uddin.
(15) Sultan Kemal-Addin was one of the sons of Merhoum Tumbang di Rumput, and was named Husrin; he with his brother Hasan, the elder of the two, were quite young at the time of the massacre and were protected by their brother-in-law the Bendahara Bongsu, who afterwards became Sultan Muaddin.
(16) Sultan Mahomed Ali-Uddin was the son of the Pangiran di Gedong Shau Bubin, who was the son of Sultan Muaddin by his wife, the daughter of the Sultan Mahomet Ali. After his death, his father-in-law Kemal-Addin again assumed the royalty.
(17) Sultan Mahomed Tej-Waldin resigned the throne in favour of his son Mahomed Jemal-ul-Alam, who having died after a reign of from six to nine months, his father re-ascended the throne.
When he died the throne was occupied by the Sultan Mahomed Khan Zul-Alam, *(18)* whose son was the Sultan Mahomed Alam, *(19)* who had waged war with the chief Ménétri Abdul Hak of Buong Pinggi, who rebelled against His Majesty. The grave of this Sultan is at Pulau Chermin. After his death he was succeeded by the Sultan Omar Ali Saif II., who is now reigning, and who is the son of the Sultan Mahomed Jemal-ul-Alam.

*(18)* Sultan Mahomed Khan Zul-Alam was a son of Sultan Omar Ali Saif-Uddin.

*(19)* This was a madman of the cruelest propensities, who would have set aside Mahomed Ali Saif-Uddin.
NOTES.

I.

Sultan Mahomed.—The tradition preserved in Bruni, as related to me by the Pangiran Kasuma, is that the Bruni Rajas are descended from three sources:—

(1°) from Awang Alak Ber Tabar, who governed the country before the introduction of the religion of Islam; (2°) from Johor (Malacca?), a lady of that royal family having been forcibly brought to Bruni before the people were Mahomedans; (3°) from the Arabian Prophet: Alak Ber Tabar was converted to Islam and became Sultan Mahomed. The Chinese element seems to be omitted in the above enumeration of the sources of origin of the royal family.

II.

The productions of North and North-east Borneo must, from early times, have attracted considerable attention from the Chinese, as is shewn by the names of the largest river and the highest mountain in that territory, viz., China Batangan and China Balu; very large quantities of birds' nests, beche-de-mer, sharks' fins, Bornean camphor, pearls and pearl-shells are still collected there, and in no other part of the island, for export to China. The unsuccessful expedition sent by KUBLAI KHAN, A.D. 1292, to the Eastern Archipelago was probably to this place, and may have been that which gave a Raja or Princess to Borneo, for there is unboubted uncertainty in this early part of the Bornean narrative as to relative dates. It is very probable that the Chinese had a settlement or factory at China Batangan, and that the wife of Sultan AKHMED, the second Sovereign, came from there, as in some versions of the Selēsīlah she is expressly stated to have been brought thence by the Sultan.

III.

In the copy of the Selēsīlah given to me by Pangiran Kasuma, Sultan Akhmed is represented as having been the brother of Sultan
NOTES.

Mahomed, and to have married the daughter of the Chinese Chief, whom he brought from China Batangan, who, with all his people, is said to have settled in Bruni, and to have had by her a daughter, who was married to the Arab Sheriff who became the third Sultan. This seems to be confirmed by the narrative on the historical stone carved by order of the Sultan Mahomed Taj-Uddin.

IV.

"Kota Batu."—There are two places called thus, one in the site of the ancient palace at the little river Bruni below the ancient tombs of the former Sultans, the other is the artificial bar formed in the river between the islands "Kaya Orang" * and "Pulau Chermin" which the Pangiran Kasuma's narrative gives as the one referred to in the text, saying that forty junks filled with stones were sunk to form it. As the former was in existence and mounted with fifty-six brass and six iron cannon in 1521, when Pigafetta visited the place, it was probably built at the same time. In the stone tablet the erection of the Kota Batu is ascribed to the Arab Sultan Berkat, the third of the Kings, who married the daughter of Sultan Akhmed; he probably, with the assistance of his Chinese subjects, finished one or both of these structures.

V.

Sultan Bulkeiah was familiarly known as Nakoda Ragam: he is described in Bornean traditions as a great navigator and warrior, having voyaged to Java and to Malacca and conquered the East Coast of Borneo, Luzon and Soolook. His tomb, of very exquisite workmanship in very hard basaltic stone, still remains on the hill above the site of the ancient town; it was probably imported from Achin or Java. Two stones only remained in 1873 of the similar tomb of Lela Men Chanet, the wife of this Sultan, who was a daughter of the Batara of Soolook. I saw two other stones which had formed part of this lady's tomb in the burial ground at the

* "Kaya Orang." There are veins of coal on this island, and the remains of regular fortifications: it is opposite Pulau Chermin, and with it commands the entrance of the Bruni river.
"Kiangi" above the "Upas" under a large waringing tree. Sentences from the Koran are exquisitely carved on both tombs, but they have no names or dates which I could distinguish.

VI.

Sultan Hasan had a palace at Tanjong Chindana and a fort on Pulau Chermin. He was buried in the former place and is hence called Merhoum di Tanjong. He is reported to have reconquered several countries. Soolook is said to have been tributary to him, and it is certain he had intimate relations with that State, a son of his by a concubine having, it is asserted, become its Raja: it may have been under his order and by his assistance that the attack on the arsenal of Santao in 1617 took place, when all the garrison were killed and property to the value of $1,000,000 destroyed. The tribute formerly paid by Selurong (Manila) to Bruni is stated to have been one gantang of gold in each year.

Before Sultan Hasan's time, there were only two Wazirs—the Raja Bendumbara and Raja Temenggong: he added the Pangiran or Raja di Gedong and the Pangiran Pemancha; so that, like the Prophet, he might have four counsellors or "friends." He must have been contemporary with Sultan Iskander Muda of Achin, A.D. 1600-1631.

The son of Sultan Hasan, who became Sultan of Soolook, is called, in an appendix to the Selasilah, Pangiran Shahbandar Maharaja Lela, grandson of the Batara Raja of Soolook. The Bornean Rajas dislike his memory and say that he was illegitimate and a bad character and dissatisfied in Bruni because he did not rank with the sons of his father born in wedlock, but a grandson of the Raja of Soolook must have been of considerable rank, and it is probable that the dislike arises from the after-events by which Soolook acquired so large a territory from Borneo after the conquest of the Merhoum di Pulau.

Sultan Hassan lived at Tanjong Chindana and had a covered passage from his palace to Chermin island, which was strongly fortified. The Spaniards are said to have sent an embassy either in his time or that of his son Jalil-ul-Akbar.
The first, who had a large family, was the Sultan Abdul Kahar, who was attacked by the Castilians, and carried by the Rajas to the country of Suei, having been conquered in the war through the treachery of one of the Chutreias named Pangiran Sri Lela. This Mūrhoum had forty-two sons, one of whom became Sultan Saif-ul-Rejal; two of his brothers became Bendahāras and supports to His Majesty's throne. One of these was named Bendahāra Sāri, whose mother was a Javanese, and one was named Raja Bendahāra Sakam, whose mother was a Bajau, and to him belonged all the dependencies of the country of Bruni as far as Lesong; he was very fierce and brave, and, when he was angry, it appeared to the people as if fire were issuing from his mouth, and not one of the Rajas dared dispute his will. All the daughters of the Rajas of Bruni who were beautiful he took and made wives and concubines of them, and it was for this reason that the Pangiran Buong Manis, who was entitled the Pangiran Sri Lela, was

* The Spaniards first attacked Bruni under Don Francisco La Sande in A.D. 1577 to place Sri Lela, who had professed submission, on the throne, which his brother had usurped. This attack more probably occurred in the time of Saif-ul-Rejal, the son of Abdul Kahar, so that Abdul Kahar, who probably had a long reign, had died before 1577: his tomb was destroyed by the shots from the Spaniards.

† The Bajaus are a race having some settlements on the North-west and East coasts of Bruni, and among the islands, but on the East side living chiefly in boats; they were formerly pirates; they call themselves orang sama, and say their ancestors came from the Straits of Malacca. They are a bold and enterprising, but not an industrious people, and the young men and the women have a wild gipsy-like look, frequently with large beautiful eyes. Their language differs much from the Malay.

‡ Luzon.

§ This Pangiran had been banished to Kamanis by Raja Bendahāra Sakam.
treacherous to the Sultan, his daughter, who had just been married and was sitting by the side of her husband, having been seized and carried off by Raja Sakam for a concubine; therefore, when the Castilians made war, the Pangiran Sri Lela went over to them, and the country was conquered, all the Raja's Mentris and Hulebalang fled, taking the Sultan with them, except the Bendahara Sakam, who remained with one thousand people, men whom he had purchased. These made a fort at Pulau Ambok, and fought the Castilians, so that they fled away to Lesong, and then Bendahara Sakam brought back the Sultan to Bruni, and set him on his throne.

After this Raja Sakam sailed to Belahit in search of the Pangiran Sri Lela and his brother Sri Retna, and when he had slain them all he returned to Bruni and strengthened the throne of his brother, the Sultan Saif-ul-Rejal. All his brothers became Chutreias of the Bendahara; they were forty in number. If the Sultan went on a pleasure party to Labuan or Muara, they each wore a chemara kimkha of blue and gold, to distinguish them as brothers of the Yang di Pertuan.

About this time the wife of the Sultan became pregnant, and the Sultan expecting a male child, the drums were beaten, but it proved to be a female, and an idiot having no understanding, but her appearance was very beautiful. After this His Majesty had two other daughters, and subsequently two sons, the

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The Spaniards came back in 1580 to replace Sri Lela on the throne, and it was probably on this occasion that the Raja Sakam distinguished himself. The Spanish history says that the Brunians were assisted by a Portuguese Captain, probably the Pangiran Kestani, who will be mentioned further on. The Portuguese had carried on regular intercourse with Bruni since 1530, and they continued this to the capture of Malacca by the Dutch in 1691, and afterwards from Macao. When the present Sultan was a young man, he remembers Portuguese merchants in Bruni; this would be about the end of the last century.

† Saif-ul-Rejal and his people went to live at Sungai Budu in the Suei river, which is near Bintala. He fell sick here, but is said to have recovered and returned to Bruni. He is called Merhoum di Budu. In Bruni he lived at the Mazagong Istana in the Sungai Kadeian, where also he died. Raja Sakam was a younger brother of Saif-ul-Rejal.

‡ These ladies were the Raja di Misjid, and the Raja of Balinbandong, and one of these ladies, daughters of Saif-ul-Rejal, settled her property, that is, the Bajaus of Marudu and Bangui, and the Bisayas of Mempalau, Lawas, and Bakau, on Raja Tuah, the daughter of Merhoum di Tanjong, who was the mother of Merhoum di Pulau.
one who became Sultan SHAH BUNT, and the other Sultan HASAN, who succeeded His Majesty in the Kingdom.

Sultan SHAH BUNT, having been for some time on the throne, died leaving no children, and was succeeded by his brother Sultan HASAN, who is known as the Mérhoum di Tanjong. His reign was of a very despotic character, and he did whatever he pleased in Bruni.

As regards the eldest sister of this Sultan, who was idiotic, her father gave her for inheritance the Bajaus of Marudu and of Bangui and the Bisayas of Mempalau, of Lawas and of Bakau. There was a Pangíran MAHOMED PANJANG of Kampong Pandei Kawat, who was rich; he had three hundred dependants (hamba), and became in love with the idiot Raja, and presented her with his three hundred people as a marriage gift. After this he received the title of Pangíran Béndahara MAHOMED, and he was the father of the Pangíran Béndahara KAHAR, of Béndahara HAMID, and of Béndahara ABDUL, Mérhoum di Pulau. Béndahara ABDUL was the Béndahara of the Mérhoum Tumbang di Rumput, that is to say, Sultan MAHOMET ALI, and he was he who seized the throne of the Kingdom of Bruni, and he reigned under the name of the Sultan ABDUL MUBIN.

The original cause of the massacre which led to this was that a son of the Sultan had killed a son of the Béndahara, and when

* One account says the Sultan abdicated in favour of his brother.
† Pangíran KASEMA has a note here to the effect that in former times the sons of Sultans were called Rajas, the other nobles being titled Pangírans. Raja Muda HUSIN, who was murdered in 1847 (?), was the last who was called Raja. There is some mistake in the text in reference to the wife of this Pangíran, Pandei KAWAT, who married Raja TUAN, a daughter of Sultan HASAN, and who seems to have inherited the property of the ladies her aunts, especially that of Raja MISJID. He was, after his marriage, made Pangíran Béndahara MAHOMED, and was the father of the children mentioned in the text.
‡ This Prince, after escaping from the vengeance of the Bendahara by the back of the palace and to sea in a sampan, appears to have been, during the life of his father, the Pangíran di Gedong. He was named OMAK, and is reported to have been insolent and unpopular, and the insurrection of the Bendahara, which was originally intended only against him, was supported by the chief nobility, his own house seems to have been attacked and burnt, from which he fled to his father's followed by the Bendahara.
the Benda\hara saw that his son was killed without any just cause, he went up to the palace and presented himself before the Yang di Pertuan, with forty of his people, all fully equipped, and having reached the audience chamber, the son of the King who killed his son was also presenting himself before his father, the Sultan.

The Benda\hara in detailing his case said: “Oh, my Lord, King of the World, what is the reason that my son has been killed by the Prince? If this matter is not enquired into by your Majesty, it will fall out that your Majesty will be left alone in the country, for the subjects of your Majesty will say that, if your Majesty’s son does such things, what may not be expected of those who are of inferior rank? And the end of it will be that Bruni will become desolate.”

When His Majesty heard the statement of the Pangiran Benda\hara he said: “Oh, Pangiran, as to the killing of a person without cause, if my son be guilty he must be killed for it.”

When the Prince heard these words of his father, he got up and went into the interior of the palace of his father, and the Pangiran Benda\hara said: “Oh, my Lord, if such be the decision of the Lord of the World, let me ask of your Majesty to disown the Prince altogether,” and His Majesty said: “Oh, Pangiran Benda\hara, how can I give you my son now that he has brought the blood of death into the palace?” When the Pangiran heard this, he got up with his forty people and followed the Prince into the palace. [There is here a hiatus in the manuscript, two or three words only visible:—Melihat Benda\hara deri pintu seblak tiada kelihatan di mata.]. When the Benda\hara could not see the Prince, he fell to killing the people in the palace. The Sultan, on seeing the Benda\hara go into the palace and kill the people belonging to it, said: “Oh, Pangiran, what is this you are doing? One person has committed a crime and you are killing others.” The Benda\hara replied: “The eyes of your slave were obscured.” His Majesty then said: “Kill me also,” and the Benda\hara said: “Very well, my Lord,” and caught hold of the Sultan and lifted him up and carried him on to the grass and
there garotted him, from which circumstance he is called Mérhoum “Tumbang di Rumput.” When His Majesty was dead, he was buried according to the rites of burial of the Rajas.

The people of the palace were scattered, running away in all directions. The son of the Raja, who was the murderer, escaped to the sea, but there were other children of His Majesty who remained in Bruni, one named Raja Hasan and one Raja Husin, also eight nephews, children of brothers of His Majesty, the sons of Mérhoum Tuah. All the insignia of royalty, as the crown from Johor and the kamanah from China, were taken away by the Bendahara, who made himself King, being installed by his dependants by the title of Sultan Abdul Mubin, but he was not nobat nor crowned. The son of Mérhoum Tuah, named Pangiran Bongsu, and who was also son-in-law of Mérhoum di Rumput, was made his Bendahara by the Sultan Abdul Mubin.

Some time after this the Pangiran Bendahara went out to hunt and wandered to the house of a Kadeian (§) Chief named Orang Kaya Imas. When Orang Kaya Imas saw the Pangiran Bendahara coming towards his house, he pretended not to have observed him, and said as if to himself: “Fie, all these Rajas are without shame; their father has been murdered, and they seek no revenge; “it is a creditable thing for those to hold up their hands in obeisance.” He then spat on the ground, and for the first time turning to the Pangiran Bendahara looked towards him and said: “Whence does my Lord the Pangiran come?” and invited him to enter saying: “Enter into the hut of your servant, a man of the woods.” The Pangiran went in, and sugar-cane, plantains, potatoes and kladis

* The date of this occurrence is the first and only one in Bruni history, it is: “Malam hari Isnin” 14th Rabial Akhir, A. H. 1072,—about A. D. 1655 (?).

† Pangiran di Gedong Omar, called PEM-UKUR.

‡ Sultan Abdul Mubin lived at Kawang Berbunga, opposite the Kota Baru, in which the Merhoum Tumbang di Rumput’s palace had stood. The city of Bruni at that time was built on piles covering the extensive mud flats between these two royal residences.

§ The Kadeians are a race of people who differ in appearance and language from the people of Bruni, and live in the country immediately surrounding the city. They appear from ancient times to have been dependant on the Court; they are a quiet agricultural race, professing the Mahomedan religion.
were served to him, and after the meal was over the Orang Kaya 
Imas said: "Oh, my Lord, what is your opinion in reference to "the death of your Lordship's father? Is nothing to be done "about it? Do not your Lordships intend to revenge it?" The 
Pangiran said: "Orang Kaya, what means have we? for we "are without power." The Orang Kaya replied: "Why does "your Lordship speak like this? We are all your people? The "people do not wish to obey a Raja who is not of the line of the "Yang di Pertuan. It is quite possible to create alarms at night. "If your Lordship orders me to do this, even to the palace of Raja "Abdul I will do it every night." The Pangiran Béndahâra said: "Very well, do as you have said, and I and my brothers will consi-"der of this matter." The Orang Kaya said: "Very well, my "Lord," and the Pangiran Béndahâra returned. When he reached 
his house he collected all his relations and said: "Oh, my brothers, "what is your opinion in reference to the late Sultan who was mur-
dered? Do you wish me to endeavour to revenge it?" His 
brothers said: "What can we do who have no power? But not-"withstanding this, if you take the matter up, we will not fail you," 
and so they fully agreed to seek revenge, and every one prepared 
himself.

In the meanwhile Orang Kaya Imas went down every night 
to mengéjeok, and this was done for two or three months, causing excessive watching, and the Béndahâra and his relatives being ready, he attended an audience of the Yang di Pertuan and said: "How is "it that all of us are obliged to keep watch every night to the great "trouble of the people, who have no time even to go out for food, "for Bruni is a large city, and it is easy for thieves to come and get "away? I think it would be a prudent thing of your Majesty to "go to Pulau Chermin, because thieves must come in boats to get "to the island."

When the Sultan heard the Pangiran speak thus, he said: "Whatever you think best I will do," and so it was arranged to remove to the island, and many people built houses at Chermin, and when the istana was finished, the Béndahâra said to the Sultan:
It will be well for your Highness to remove to the island, so that I may then begin to build my house, when my heart is at ease as to the safety of your Majesty.” The Raja agreed and removed, but only two or three of the royal guns were taken to the island.

While the Raja was moving, the Pangiran Bêndahâra prevented people from going to the island, so that about one third of the people removed, and two thirds remained, and he ordered the ryots to repair the forts at Pulau Ambok * and mount the guns, and when this was all ready he waited expecting the attack from Pulau Chermin.

The Raja at the island was expecting the Bêndahâra, who, however, did not come. After he had been there seven days and the Bêndahâra made no appearance, he ordered the Orang Kaya di Gedong † to enquire as to it. He went up to Bruni and presented himself before the Pangiran Bêndahâra, and said: “My Lord, your servant has been ordered by your Lordship’s royal father to enquire the reason, as he is waiting your arrival and you do not come.” The Pangiran Bêndahâra replied: “The reason for our not coming is because we intend to be revenged for the death of the late Sultan.” The Pangiran di Gedong then went back again and informed the Sultan of what the Pangiran Bêndahâra had said. When the Yang di Pertuan heard this he was very angry, like blazing fire, and the war between the island and Bruni at once commenced.

The people of Bruni, when the Orang Kaya di Gedong had returned, made the Pangiran Bêndahâra Sultan MUADDIN, so that there were two Rajas, one at the island, and one at Bruni.‡ The Sultan of Bruni’s cause was espoused by the people of the terri-

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* Pulau Ambok is an island about three quarters of a mile below the present town of Bruni and just about the site of Kota Batu and the ancient city.
† The Orang Kaya di Gedong is the chief of the Mentris as they are called in Bruni. They are the chief officers of the Sultan and Wazirs, and are not of noble birth, being taken from the trading classes of the community; they are selected for their intelligence, and have had great influence in politics of the country.
‡ Soon after the breaking out of the war, Sultan MUADDIN found that the old town of Bruni was too near the island, from which attacks upon it were frequently made, he, in consequence, removed to the Kuala Tumasik, which is the uppermost part of the site of the present town on the left bank of the river.
History of the Sultans of Bruni.

Stories to the westward, and that of the island Raja was supported by the provinces to the northward. The war having lasted for some time, dissensions arose among the people of Bruni, * who insisted on peace, so that peace was established.

As soon as they had recovered themselves, they went to war again, and the people of the island were worsted, and fled to Kinarut, where they were followed by the Brunians, and the war was continued there. Then Bruni met with reverses, and the war ceased for some time.

After this Sultan Abdul Mubin came back to Pulau Chermin and re-commenced the war. Famine soon appeared in Bruni, for all trade was prevented coming up the river by the people of the island, and the Sultan Muaddin sent a letter to the Batara of Soolook, asking for assistance, and he came with five boats, and on arriving at the island went up and had an audience of the Raja (Abdul Mubin). The Raja of the island did not know that the Batara of Soolook † would support Sultan Muaddin, and the Batara of Soolook told him that the reason he had come was that he had heard that they were fighting amongst themselves, and that it was, in his opinion, very unfortunate that Islams should be at war with one another; he would, if possible, advise that peace should be established. The Raja of the island said: “This war was not of our seeking the Pangiran Bendahara has brought it about.” ‡

The Batara of Soolook then said: “I will pass on to Bruni and see the Pangiran Bendahara.” The Sultan Abdul Mubin said: “Very well, I am very anxious for peace.” The sign of bad fortune had come upon His Majesty, his devils and kafirs and shadows would no longer come at his call.

* Provisions became scarce, as the island of Chermin, which was held by the Sultan Abdul Mubin, commands the entrances to the Bruni river.
† The commander of the Soolook fleet, which is put by other statements at forty boats, was Bendahara Tating; a brother of the Sultan of Soolook is said to have accompanied him.
‡ The war lasted in all about twelve years; during the greater part of the time the Sultan Abdul Mubin resided at Kinarut, and four Rajas Temenggong were killed in operations against him there. The Pangiran Kasuma, whose sympathies and relationships were with the island, says peace had been solemnly made three times and broken by the Brunian Raja, and the usurper had come back to the island under such a peace previous to the final catastrophe.
The Batâra of Soolook went up to Bruni and met the Sultan Muaddin, and having feasted and drank, the Sultan * asked the Batâra for his assistance to destroy his enemies at the island, promising that if the island should be conquered, the land from the North as far westward as Kimani should belong to Soolook. The Batâra of Soolook accepted this with delight, and the people of Bruni all got ready to attack the island, and posted their forces on Bukit Chindâna and Didaliton, and the Soolooks took possession of the island of Kayang Arang, and carried on the war. After a time the people of the island became straightened, for the guns fired down upon them from the top of the hills, and the Raja of the island, perceiving that his chances became less, destroyed all the insignia of royalty, as the crown from Johor and the kamanah from China, and rammed them into a cannon, which he fired out to sea, and thus it was that the crown from Johor was lost.

Pangiran Kawat assaulted the palace, and killed the people and women of the Raja, together with the Raja himself, who had run into the mosque; the people of Bruni and of Soolook rushed on the island and finding the Raja in the mosque, garotted him there. †

* The tradition in Soolook is that both sides asked for the assistance of the Soolook fleet, and that the Commander sided with the Bruni Sultan because he offered the countries which, belonging to his enemies, lay near to Soolook. They say the Soolooks did all the fighting, the Bruni people only looking on. The present Yang di Pertuan and the Selesilah of the Pangiran Kasuma all deny the assistance of the Soolooks, or that any agreement was made with them for the surrender of territory, saying they did not arrive till the island was taken, and that they stole the royal guns Si Membung and Raja Andei, which the Soolooks say were given to them in token of the agreement. These guns were subsequently taken by the Spaniards from Soolook to Manila. The Soolooks also took with them as prisoner the Orang Kaya Malik, who, although not noble, was a person of great consideration on the side of the island. The present Yang di Pertuan would never let me see the copy of the Selesilah, which he is known to possess, and Pangiran Kasuma when he heard I had obtained the authentic copy from which the text is taken, said that it contained the true version, that at present adopted having been invented to conceal the shame of the Brunians.

Mr. Jesse, who was Resident in Bruni for the East India Company in 1774, and Sir Stamford Raffles, who was familiar with the history of the Malay States, (see p. 268, Vol. I., third para.) seem to have considered the cession to the Soolooks as unquestioned by the Brunians at the time the same countries were made over to the English by these latter people.

† One account says the Raja was killed with a kris at his own request, instead of being garotted as intended. The death of the usurper took place twelve years after that of his victim Merhoun Tumbang di Rumput.
About half of the Rajas in the island asked to surrender as captives and became prisoners, and those who remain at the present time are called Raja Raja Pulau. *

Sultan MUADDIN then returned to Bruni carrying all the captives from the island, and the Batara of Soolook returned to Soolook carrying his captives and plunder, including the guns which were at the island, all of which were left to the Batara of Soolook; even the royal guns, † which had been taken to the island, were given to the Batara of Soolook.

The war being concluded, and peace having been for some time established, the Sultan MUADDIN went to Kalekka to put in order all his provinces. Some time before this a son of Merhoum TUAH, named Raja TINGAH,‡ of great courage which could not be opposed, and of great activity and unaccountable caprices, had grieved his elder brother Sultan ABDUL JALIL-UL-JEBAR, § who was in consequence desirous to get rid of him, but could not contrive it, because no one could deal with him.

* The family of the late Pangiran Bendahara Muda MAHOMED and of Raja Muda HASIM belonged to the Pulau Rajas. The late Sultan OMAR ALI SAIFUDDIN II., and his family represent the old Bruni party. The copy of the Selesilah which Pangiran KASUMA gave me says that the reason why the Raja di Pulau was called Orang Kaya Rongiah (apparently a Bajau title) was that all his provinces and dependencies lay on the side towards Sabah (the coasts to the North of the river Bruni are thus designated). The Rajas of Bruni represented by Sultan MUADDIN having their possessions towards the Ulu (the West Coasts are thus indicated). Merhoum di Pulau is the last of the Rajas of the Bajaus, but other Bajaus belong to the Court, as those of Lugut, Memiang, Palawan, and Balabuk. The Bajaus of Patalan are under the Pangiran Temenggong. All other Bajaus whatsoever belong to the Pulau Rajas, as being descended from the sister of Merhoum di Tanjong, who was the oldest of the family who inherited one thousand males, making the inheritance of the Rajas di Pulau equal to that of Merhoum di Tanjong.

† These were “Si Membang” and “Raja Andei,” cast by Sultan SHAH BRUNI.
‡ Raja TINGAH was called also Sultan ANAM, and the Pangiran KASUMA’s Selesilah calls him the son, not the brother, of Merhoum TINGAH.
§ Sultan JALIL-UL-JEBAR was the son of a Javanese Princess, SITI KAISA, the second wife of Raja TUAH, and was her second son. He was called AIIJUDIN afterwards Raja TINGAH, and then Sultan. This lady had a third child, a girl. Raja OMAR was her eldest son. JALIL-UL-JEBAR is spoken of as Merhoum TINGAH.
His Majesty the elder brother sent for him and said: "It, my brother, has been my fortune from God to become the Raja of this Kingdom of Bruni, and you, my younger brother, desire also to be the Raja. I am willing, for we are not both sons of his late Majesty?" Raja Tingah replied: "Yes, my Lord, I, your slave, am a vassal beneath your Majesty. Whatever orders you may give I obey, but I do not know any reason why your Majesty should be desirous of my absence from Bruni." After this His Majesty the Sultan said: "Things being as they are, it is better that you should become Raja of the country of Sarawak, and take with you some of the Sakeis of Sandar as your people." Raja Tingah replied: "I obey your Majesty's orders," and he accordingly went to Sarawak, and directed a palace and fort to be built, and appointed a Temenggong, and he himself sailed to Johor to see the Raja Bond, because the Raja Bond was the sister of Merhoun Tuah, who had been married by the Sultan Abdul Jalil of Johor. The Temenggong and half the Sakeis remained at Sarawak, and these are people whose descendants to the present day are called the Hamba Raja of Sarawak.

When Raja Tingah first arrived at Johor, he was made much of by the Yang di Pertuan of Johor, being feasted with eating and drinking and dancing. After this had been continued for some time the Maharaja Adinda also danced, and endeavoured to induce the Raja Tingah to do the same, but the Raja said: "Do not request me, because the people of Bruni do not know how to dance," but the Maharaja Adinda pushed him; on this the Raja Tingah took the handkerchief from Maharaja Adinda, and pulled him two or three steps, he then twisted the handkerchief and struck the Prince across the face with it, and then went down to his boat.

The Yang di Pertuan was very angry, and would have killed the Raja Tingah, which coming to the knowledge of the Raja Bond, she went down to Raja Tingah's boat in all haste and prevented the execution of the Sultan's orders.

* This must have been the second Sultan of that name of Johor, who reigned from 1629 to 1667.
Raja Bonda ordered Raja Tingah to go away immediately, and he sailed, intending to return to Sarawak, but fell to the leeeward and arrived at Matan, and was there received by the Sultan, who gave him a wife, * by whom he had a male child; after which he was desirous to return to Sarawak.

Having departed from Matan he touched at the mouth of the Sambas river, and was there welcomed by the Ratu of Sambas, † who gave him a wife, by whom he also had a son, named Radin Bima.

Again wishing to go back to Sarawak he sailed from Sambas, and at Batu Buaya he went ashore in a sampan with a Sakei, who was mad, and a small boy, who was carrying his kris. On arriving at the shore he polled up the river above the rock, and the Sakei stabbed him with a spear in the ribs. His Majesty was taken by surprise, but took his kris from the boy and cut off the head of the Sakei with a blow on the neck, and also the head of the boy who had borne the kris, and then having returned to the boat, the Patinggi and Temenggong, who had heard His Majesty was at the mouth of the river and had gone down to meet him, brought him up to the palace, where having arrived he died.

The son of His Majesty who was left at Matan having grown up was invested as Sultan of Matan; Pangiran Mangku Negara had become Penambahan before he went to Bruni to meet his royal father.*

* This lady was Raja Baka, daughter of the Penambahan.
† Pangiran Kasuma says this Chief of Sambas was called Wan Nugal, and came from Ratu Silakan in Java. This Sultan Anam had children (Pangiran Bendahara, Raja Ludin, Pangiran Sari, and Pangiran Mangku Nagara) apparently by the Sambas lady.

Kasuma's Selesihah says the sovereigns who have reigned at Sambas are:—first, Merhoum Tua; second, Merhoum Suleiman, who begot Merhoum Bima, who was Sultan Mahomed Jelal-Addin, whose son Sultan Mahomed Kemal-Addin begot Sultan Abu Bakar, whose son Sultan Omar Akam Addin rules in the country of Sambas.

‡ These titles of Sultan of Sambas and Penambahan of Matan are said in Pangiran Kasuma's version to have been first conferred by Sultan Mypadin on the two sons of Sultan Anam as independent sovereigns. The Court of Sambas and that of Bruni continue to carry on friendly correspondence, and each acknowledges the relationship of the other.
The son of His Majesty who was at Sambas at the time when Sultan MUADDIN went to Kalekka was summoned to meet him there by His Majesty, who brought him back with him to Bruni. In Bruni he was invested as Sultan ANUM, and he is the root of the sovereigns of Sambas. After a time he was sent back to Sambas to govern it, and the land from Tanjong Datu to Batu Balak was given him as territory of Sambas, and from that point the territory of Matan began.

We will now refer to the children of Mërhoum TUH, who remained at Bruni. Firstly, Pangiran ABDUL;* he was of great courage and strength like Raja TINGAH, and was the father of Sultan NASR-ADDIN, Mërhoum di Changi and Pangiran di Gedong KASSIM, Pangiran DERMA WANGSA, Pangiran MURALLIN, and Pangiran LAPAR. We do not notice the daughters. There were also the children of Mërhoum TUH by his wife, a daughter of the Têmënggong of Grisik,† named RADINMAS WANGKAR, three sons, the eldest of whom, Raja OMAR, died and was buried at the mouth of the Inanam river. He was the father of Raja BESAR, who became wife of Raja AMAT, son of the Sultan JALIL-UL-JEBAR, whose child was the Raja Bëndahâra UNTONG, father of Raja TUH. Another child of Raja OMAR, also a girl named Pangiran TUH, became the wife of Pangiran AMIR, the son of Mërhoum di Pulau. She had one thousand people (hamba), and was the mother of Shahbandar Kharma DEWA and Pangiran Besar SULONG.

There were also (other ?) children of Mërhoum TUH by his Javanese wife: the second son, named Sultan ABDUL JALIL-UL-JEBAR, was the father of Raja AMAT; a younger son of Mërhoum TUH

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* This ABDUL was reckoned by DALRYMPLE in Soolook as one of the Sovereigns of Bruni; he was the eldest son of Sultan JALIL-UL-AKBAR, and father of Sultan NASR-ADDIN. There seems to have been civil war between him and his half-brother JALIL-UL-JEBAR; he was killed on the little rock called “Madang Madang”* lying off Tanjong Rancha Rancha in Labuan. A Pangiran Maharaja Lela seems to have conducted the war against him.

† From pedang (pronounced by the Brunians padang), a sword, from the number of swords left masterless on this occasion.

‡ Named SITI KAISA.
was Raja Luaddin, whose son was Sultan Nasr-Addin.* After-
wards Merhoum Tuah had another son named Raja Tuah, and an-
other who became Sultan Muaddin, who fought against the Pulau,
and was the father of Bêndahâra Kassim. Another son was named
Pangiran di Gedong Shah Budin. There was another son named
Pangiran Maharaja Lela, who lived at Sematan, and was the father
of Pangirans Amat, Alam and Kadir. Pangiran Amat died at
Kemanis, his supply of opium having failed him.

THE PORTUGUESE WRECKED VESSEL.

There was a vessel wrecked at Tanjong Prangi (Feringhie?) off
Rijang. It belonged to the Portuguese, who are called Orang
Makau by the Bruni people. The point of land now named
Rijang did not exist at that time, nor was the mouth of the river
then there. There was a sand bank only in the sea, off the mouth
of the river. The people of Rijang took the Portuguese from the
wrecked ship and brought them to Bruni to the Yang di Pertuan.
It is not certain whether this was in the time† of Sultan Abdul Ka-
har, or of Sultan Shah Bruni, but His Majesty took them under his
protection and called the Captain his son, and gave him the title of
Pangiran Kestani (? Kristani), and made him a present of Manila,
because it was after the Spaniards had attacked Bruni ‡ and had
returned to Manila, and Pangiran Kestani promised the Merhoum

* This must be a mistake. Sultan Nasr-Addin was the son of Raja Besar
Abdul, who was the son of the Merhoum Tuah by his first wife, by whom also
he had two daughters. (See p. 21.)

This Raja Abdul is recorded in the notes made in Soolook in 1763 by Dal-
rynple as a sovereign of Bruni in succession to Merhoum Bongku, but all the
Brunian historical records and traditions give the sovereignty on this occasion to
his son Sultan Nasr-Addin. The Raja Besar Abdul seems to have claimed the
throne and been killed at Labuan in the time of Sultan Jalil-ul-Jebar, his bro-
ther by his father's second wife Siti Kaisa.

† The wreck must have taken place in the reign of the seventh Sultan Sah-Ad-
din ul Rejal, and this Captain is probably the officer referred by the Spaniards
as assisting this son of the Sultan Abdul Khabar to displace his brother Sri Ri-
eka (Sri Lela), whom they had placed upon the throne in 1577, and whom
their second expedition in 1580 was sent again to support.

‡ Alluding to the first attack in 1577.
that he would get back Manila, but after he had lived some time in Bruni there came a Makau ship and took him away to Makau, but he afterwards returned and was desirous of presenting himself before the Sultan, but hearing at sea, off Ujong Sapo * that the Merhoum was dead, he did not come up to Bruni, but left three guns—one named Si Tunggal, one named Si Kersla, and one was named Si Dewa—and then he went away.

* The point of the Island Muara which one makes in entering the river of Bruni.
LIST
OF THE
MAHOMEDAN SOVEREIGNS
OF
BRUNI, OR BORNEO PROPER.

No. 1.—Sultan Mahomed, who introduced the religion of Islam.

No. 2.—Sultan Akhmed, the brother of Sultan Mahomed. He married the daughter or sister of Sum Ping, a Chinese chief who had come down to Borneo, by order of the Emperor of China, to seek for the jewel which was in the possession of the dragon of China Balu. He went with his daughter on her marriage to Sultan Akhmed from China Batangan to Bruni, taking all his people with him, and there built the bar of stones at the mouth of the river and the Kota Batu at the residence of the Sultans. Sultan Akhmed had a daughter by his Chinese wife who was married to—

No. 3.—Sultan Berkat, who had come from the country of Taif, in Arabia, and who was a descendant of the prophet through his grandson Husin; he enforced the observance of the religion of Islam and the laws of the Mahomedans, and built a mosque.

No. 4.—Sultan Suleiman, son of the Berkat. He carried on his father’s policy of propagandism and strict observance of religious rites and duties. He was succeeded by his son—

No. 5.—Sultan Bulkeiah,* called Nakoda Ragam, on account of his numerous caprices. He seems to have been a person of great activity and intelligence, made many voyages to Java,

* Pigafetta’s visit to Borneo, which took place in 1521, was probably towards the end of the reign of Bulkeiah.
Malacca, Johor, and other places, and conquered the countries of Soolook and Luzon. He married Lela Men Chaenët, the daughter of the Batara, or King, of Soolook, and was succeeded by his son—

No. 6.—Sultan Abdul Kahar, called Mérhoum Krâmat, from the popular tradition of his phantom having appeared on horseback, after his demise, at the head of the armies of Bruni on one of the two occasions of the city being attacked by the Spaniards in the reign of his son in 1577 and 1580. Abdul Kahar had forty-two sons, of whom—

No. 7.—Sultan Saif-ul-Rejal succeeded him. Two of his brothers were: the Bèndahâra Sari, whose mother was a Javanese Princess; and the Bèndahâra Raja Sakam, whose mother was a Bajau Princess, through whom he inherited great possessions in the Bajau countries as far as Luzon. He was of a very arbitrary and licentious character, but resolute and brave. The Spaniards, at the instigation of two Pangîrans—Sri Lela and Sri Retna—attacked Bruni on two occasions, and took it on the second in 1580. During the troubles the Sultan with all the Court retired to Suei, a river to the westward of Baram, leaving Raja Sakam as Regent to defend Bruni, which he seems to have done gallantly, and finally to have forced the Spaniards to retire. After this he brought his brother the Sultan back to Bruni, and himself conducted an expedition to Belahit, to which river the Pangîrans Sri Lela and Sri Retna had retired; there they were slain, and the Bèndahâra returned to Bruni to support the government of his brother. The troubles of this reign were probably owing to the licentious disposition of Raja Sakam, who is said to have taken all the most beautiful of the daughters of the Nobles for his wives and concubines, and it was his carrying away the daughter of one of them, for such a purpose, from her father's house on her wedding day, that drove Sri Lela and Sri Retna, who appear to have been sons of the former Sultan and half-brothers to Saif-ul-Rejal and the Bèndahâra, into rebellion. Sultan Saif-ul-Rejal had two daughters, and afterwards two sons by his wife, and other children by concubines. The eldest Princess was an idiot; the second was the Raja di Misjid, who settled her property (Bajau)
on Raja Tuah, the daughter of her youngest brother, Sultan Hasan; these bequests became the nucleus of the wealth of her family—the Pulau Rajas. The eldest son of Saif-ul-Rejal was—

No. 8.—Sultan Shah Bruni, who succeeded his father, but, having no children, and after a reign of some years, having no hope of lineal succession, abdicated in favour of his brother, Sultan Hasan. During this and the following reigns many very large brass cannon were cast in Bruni. A son of the Sultan Saif-ul-Rejal by a concubine, who was made Pangiran Temenggong Mahomed by his brother Sultan Hasan, was the chief superintendent of the foundries.

No. 9.—Sultan Hasan, brother of Shah Bruni. He is described in the Bornean traditions as the most arbitrary, powerful and magnificent of the sovereigns of Borneo. He is called the Merhoun di Tanjong, from his palace and his tomb both having been at Tanjong Cheindâna, the point of land behind Pulau Chermin, at the entrance of the Borneo river. He is said to have consolidated the provinces of the kingdom, and to have completed the conquest of such as were not previously thoroughly subdued. He fortified Pulau Chermin, and had a bridge constructed by which he could pass from his palace to the fort; elephants were in use for State purposes, and the etiquette of the Court was modelled on that of the Sultan of Achin, Mahkota Alam. He married four Princesses, and had many concubines, and his palace was full of female servants. The eldest of his brothers by a concubine he made the Pangiran Temenggong Mahomed; the second brother was the Pangiran di Gedong Bruni, notorious for the cruelties he inflicted as punishments; the third brother of the Sultan by a concubine was the Pangiran Shahbandar Abdullah; all of them left children.

The Sultan Hasan was the first sovereign who established four great Officers of State, the number having been formerly confined to two—the Bendahara and the Temenggong; to these he added the di Gedong and the Pemansha.

The only legitimate sons of Sultan Hasan, whom I can trace, are the Sultan Abdul Jall-ul-Akbar and the Sultan Mahomet
ALI; the two legitimate daughters I find mentioned are the Raja SITI NUR ALAM, who inherited from Raja RETNA, her aunt, and the Pangiran TUH, who is said also to have been very rich.

No. 10.—Sultan ABDUL JALIL-UL-ABBAR, son of Sultan HASAN. He was called the Mērhoum Tuah, so that he was probably the eldest son. He was succeeded by—

No. 11.—His son ABDUL JALIL-UL-JEBAR. His father had a son by his first wife, who was called Raja Besar ABDUL. The short record of the Borneo Princes, obtained at Soolook by DALRYMPLE, reckons this Prince as one of the sovereigns of Borneo in the place in which the name of his son, Sultan NASR-ADDIN, should have been inserted. ABDUL was killed at Labuan by order of his brother ABDUL JALIL-UL-JEBAR, but there would seem to have been a civil war before this event, as the Pangiran Maharaja Lela, the son of the Pangiran di Gedong Besar, a son of Sultan HASAN by one of his concubines, and consequently a cousin of Raja ABDUL, is said in the Sēlēsilah to have been extremely courageous and enterprising, and that it was he who was able to fight against the son of the Mērhoum Tuah, the Pangiran Besar ABDUL.

The Sultan ABDUL JALIL-UL-JEBAR was the second son of the second wife of his father. This lady was a Javanese Princess, named SITI KAISA. He had been called Pangiran Tingah, and is known as Mērhoum Tingah, from his being the second of the three children of his mother, the eldest having been a son named OMAR, and the youngest a daughter, who had no family.

The Sultan ABDUL JALIL-UL-JEBAR had also a third wife and family, consisting of Sultan MUADDIN, another son Pangiran di Gedong DAMIT, and several daughters.

The eldest son of ABDUL JALIL-UL-JEBAR was named AMAT, and he died at Kemanis for want of a supply of opium, and is buried there.

No. 12.—Sultan MAHOMET ALI, a son of Sultan HASAN and brother of Mērhoum Tuah, succeeded his nephew ABDUL JALIL-UL-JEBAR.
The son of the Sultan MAHOMET ALI was the Pangiran di Gedong OMAR. His manners were so insolent, that the Nobles and people, headed by the Raja Bêndahâra ABDUL MUBIN, who was a grandson of Sultan HASAN through one of his daughters, requested the removal of the obnoxious Wazir; his father consented, and his house was attacked by the Bêndahâra. The di Gedong fled to his father's palace, which was burnt, and all the males of the royal family, except two infants named HASAN and HUSIN, were put to death by being garotted in the garden. This occurred on the evening of Sunday (Malam Isein), the 14th Rabi al Akhir, A.H. 1072. The Sultan MAHOMET ALI is hence called Mêhoum Tumbang di Rumput.

The two infants were protected by their brother-in-law, Pangîran BONGSU, and the government was seized by the Bêndahâra, who reigned under the title of—

No. 13.—Sultan ABDUL MUBIN. He is called the Mêhoum di Pulau from his having lived at Pulau Chermin, and having been executed and buried there.

The people of Bruni with the Kedeians, headed by the Pangîgan BONGSU, who had been made Bêndahâra by the usurper, after some time rebelled against the Sultan ABDUL MUBIN. For greater security, he had fortified Pulau Chermin, and its situation enabling him to cut off all communication between the sea and the town, he removed to the island and carried on the war from there. Treaties of peace were on several occasions concluded, but always broken by the Pangîran BONGSU (who had assumed the title of Sultan MUADDIN), as soon as his resources were recruited.

The war lasted about twelve years, during a great part of which time ABDUL MUBIN had been living at Kinarut, and four Pangîrans Têmênggongs had been killed in attacking him from Bruni. He finally returned to Chermin, under a treaty which his rival had sworn on the Koran to observe, but which was immediately broken. By the assistance of a force from the Sultan of Soolook, the forts on the island were captured, and the Sultan taken and krissed at his own desire, instead of dying by being strangled in the customary manner.
MAHOMEDAN SOVEREIGNS OF BRUNI.

The Sultan Abdul Mubin was the third son of Pangiran Tuah, the second daughter of Sultan Hasan by her husband the Pangiran (afterwards Bändahára) Mahomed, the Raja of the Kampong Pandei Kawat, so that he was the nephew of the sovereign whose throne he had usurped, and whose life he had taken.

No. 14.—Sultan Muaddin was the fourth son of the Sultan Abdul Jalil-ul-Akbar, and after death was called Mërhoum Bongsu. He was the nephew and son-in-law of Sultan Mahomet Ali, Mërhoum Tumbang di Rumpu.

No. 15.—Sultan Nasr-Addin, known in history as Mërhoum di Changei, was the son of Pangiran Besar Abdul, the eldest son of the Sultan Abdul Jalil-ul-Akbar by his first marriage. He succeeded Sultan Muaddin.

No. 16.—Sultan Kemal-Addin was the next sovereign and the younger of the two infant sons of the Sultan Mahomet Ali, who had been spared from the massacre of his father and brothers. He is called the Mërhoum di Lobah, and abdicated in favour of his son-in-law.

No. 17.—Sultan Mahomed Ali-Uddin, in whom the claims of the various branches of the royal family are recorded to have met, was the son of the Pangiran di Gedong Shah Bubin, the son of Sultan Muaddin. His mother was the sister of the Raja Tuah Abdul Mumín Amir-ul-Wazir, son of the Bändahára Untong, son of the Raja Ahmet, eldest son of Sultan Jalil-ul-Akbar, the eldest son of Sultan Hasan.

Sultan Mahomed Ali-Uddin, who is known as the Mërhoum di Bruni, and was called also Raja Apong, died before his father-in-law and great uncle, the Mërhoum di Lobah, who again ascended the throne. He was succeeded by—

No. 18.—Sultan Omar Ali Saif-Uddin, the son of Sultan Mahomed Ali-Uddin, must have become Sultan at a very early age. He is recorded by Dalrymple to have reigned in A.D. 1762, and the date of his death, as stated in his tomb in Bruni, is the 22 Zul Haji, A.H. 1209, corresponding with 10th July, A.D. 1795.
Sultan Omar Ali Saif-uddin married Raja Putri, daughter of the Sultan Kemal-Addin, Mérhoum di Lobah, and had by her the Sultan Mahomed Tej-Waldin. When this Princess died the Sultan married her sister Raja Nur Alam, who was the mother of Sultan Mahomed Khan Zul- Alam. His third wife was the Pangiran Istri Bongsu, also a daughter of Mérhoum di Lobah, and widow of Pangiran Pa-Mancha Kassim, who was by her the father of Pangiran Sa Lia.

No. 19.—Sultan Mahomed Tej-Waldin succeeded his father Sultan Omar Ali Saif-uddin. The date of his death is the 2nd Zul Haji, A.H. 1221═14th February, A.D. 1807.

No. 20.—Sultan Mahomed Tej-Waldin resigned in favour of his son, the Sultan Jemal-ul-Alam, who died during the lifetime of his father, on the 9th Shahban, A.H. 1210═18th February, 1796, after a reign which is variously stated as having lasted from six to nine months. His father re-ascended the throne, and occupied it till his death in 1807, as before recorded.

No. 21.—Sultan Khan Zul-Alam, half-brother of the Sultan Tej-Waldin, succeeded him. His wife was the Pangiran Sa Lia, whose child Raja Nur Alam was married to the Sultan Mahomed Jemal-ul-Alam, and their son became Sultan Mahomed Ali Saif-uddin II., whose sister became the first wife of the present Sultan Abdul Mumin.

After Pangiran Sa Lia's death the Sultan Khan Zul-Alam married Pangiran Nur Selam, a daughter of Pangiran Sri Rama, and had issue daughters. The third wife of the Sultan Mahomed Khan Zul-Alam was the Pangiran Selamah, also a daughter of Pangiran Sri Rama; her children were the Pangiran Sri Banun, Muda Mutalam (who usurped the sovereign power as Sultan Mahomed Alam, and was also called Raja Api), Muda Hasan, Pangiran Muda Mohomed, and others.

The date of Sultan Mahomed Khan Zul-Alam's death is not recorded on his tomb. He is said to have been Sultan at the time
of the eruption of the mountain Temburu which took place in 1815.

No. 22.—Sultan Omar Ali Saif-uddin, the second son of the Sultan Mahomed Jemal-ul-Alam succeeded his great uncle, but Raja Api attempted to subvert the succession in his favour, and there appear to have been several years of troubles in Bruni, until the authority of the legitimate Sultan was established by the death of Raja Api, who was strangled at Pulau Chermin, and his family dispersed, Raja Muda Hashim and the Raja Muda Mahomed, his brothers, and other relatives going to Sarawak.

The Sultan Omar Ali Saif-uddin II. died in Bruni in 1852.

No. 23.—The Sultan Abdul Mumin, the present Yang di Pertuan, is descended from Sultan Kemal-Addin. He succeeded to the throne by the will of his predecessor and the general consent of the people.
TRANSCRIPTION AND TRANSLATION

OF A

HISTORIC TABLET

Engraved on stone, in the Malay character, by the order of the Sultan MAHOMED TEJ-WALDIN, in the year A.H. 1221 (A.D. 1804), and now standing on the tomb of his son the Sultan MAHOMED JEMAL-UL-ALAM in the "Makam damit," situated at the southern foot of Bukit Panggal in the city of Bruni—"the abode of peace."

[Copied on the 1st of June, 1873.]

This is the genealogy of the Inilah Selesilah Raja Raja yang karajaan di negri Bruni diinitakan oleh Datoh IMAUM YAKUP yang mendengar deripada Merhoum BONGSU yang bernama Sultan MUADDIN dan Paduka Maolana Sultan KEMAL-ADDIN. These two Rajas ordered a record to be written of their forefathers, in order that it might be known by all their descendants up to the present time. God knows if this is so.*

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* Wallahu Ahlum—an expression used by Mahomedans to defend themselves from the sin of writing down or stating a fact which may not happen to be correct.
And Sultan Mahomed Teji-Waldin ordered Tuan Haji Khatri Abdur Latif to write this genealogy for the information of all his descendants who might possess the throne and crown of royalty in the country and provinces of Bruni, the abode of peace; who in their generations might take the inheritance of the royal drums and bells [an emblem] of the country of Johor, the seat of Government; and who might further take as their birthright the royal drums and bells [an emblem] of Menangkerbau, i.e., the country Andalas.

Now he who first ruled the country and introduced the religion of Islam and followed the laws of our prophet Mahomed (the blessed of God, on whom be peace), was His Highness Sultan Mahomed and his brother Sultan Akhmed: now he begat a daughter by his wife, the sister of the Chinese Raja, whom he had taken from China Batangan; that was the princess who was taken to wife by Sheriff Ali, who came down from the country of Taif.

Moreover that Sheriff Ali became Raja under the name of His Highness Sultan Berkat: it was he who enforced the observance of the laws of the messenger of God (blessed of God on whom be peace), and erected a mosque, and all his Chinese subjects built the stone fort; that Sheriff Ali was descended from the Amir of the Faithful Hasan, the grandson of the messenger of God. Now His

Maka Sri Sultan Mahomed Teji-Waldin menitahkan pada tuan Haji Khatri Abdur Latif meniurakkan Selleelah ini sepaya dikatahuni segala anak chuchu mahkota karajaan dalam kandang daira negri Bruni daruselmul yang turun tamrun yang mengambil pusakaan nobat nagara dan gunta alamat deri negri Johor Kamal-ul-Makam dan mengambil lagi pusaka nobat nagara gunta alamat deri Menangkerbau itu negri Andalas.

Maka adalah yang pertama karajaan di negri dan membawa egama Islam dan mengikut Shariat nabi kita Mahomed Sallallahu Alih Wasallum, iya itu paduka Sri Sultan Mahomed dan Sudarania Sultan Akhmed maka beranak seorang perampuan dungan istrinia sudara Raja China yangdiambilipulipu China Batangan putri itulah yang diambil ulyah Sheriff Ali yang turun deri negri Taif.

Maka Sheriff Ali itulah Karajaan di nama-ia akan dia paduka Sri Sultan Berkat iyalah yang mengrasakan Shariat rasul Sallallahu Alih Wasallum dan berbuat musjizd dan segala rytro China berbuat Kota Batu; tuan Sheriff Ali itu panchir Selleelah deripada Amir al muminin Hasan chuchu rasul Allah. Maka paduka Sri Sultan Berkat itu beranakkan paduka Sri Sultan Suleiman, dan Suleiman be-
Highness Sultan Berkat begat His Highness Sultan Suleiman, and Suleiman begat His Highness Sultan Bulkeiah, the Raja who conquered the country of Soolook and the country of Seludong, the name of the Raja of which was Dato Gambang; and Sultan Bulkeiah begat His Highness Sultan Abdul Kahar who was named Merhoum Kramat [Saint], and he begat His Highness Sultan Saiiful-Rejal, who begat His Highness Sultan Shah Brun. After him his brother reigned, His Highness Sultan Hasan, he who was called the Merhoum di Tanjong [of the cape], of the children and grandchildren of His Highness those succeeded to the throne in Bruni who were of the best character. It was Sultan Hasan who upon the throne of his kingdom strictly followed the rule of Sultan Mahkota Alam of the country of Achin, and it was that Sultan Hasan who begat Sultan Abdul Jalil-ul-Akar, who was called the Merhoum Tuah [old]. He begat Sultan Abdul Jalil-ul-Jebah, who begat the Prince Bendahara Untong, who begat the Prince Temenggong Mumin Amir-ul-Rethar, also of the country of Bruni.

Afterwards the brother of Merhoum Tuah was invested with the royalty and named His Highness Sultan Mahomet Ali; he was the great grandfather of His Highness Sultan Mahomed Ali-Uddin, who is now reigning in the country of Bruni.


* The name of the city now called Manila.
Then that king died, and after a time his brother's son reigned under the name of His Highness Sultan Muaddin: after him his nephew reigned. His Highness Sultan Nasr-Addin, and after him his son ruled, Sultan Mahomet Ali, under the name of His Highness Kemal-Addin, and he gave the sovereignty to the grandson of his brother, who is reigning at this time under the name of His Highness Sultan Mohamed Ali-Uddin. His son afterwards succeeded, named His Highness Sultan Omar Ali Saif-Uddin and next he gave the kingdom to his son, His Highness Sultan Mahomed Tej-Waldin. After him he gave the kingdom to his son His Highness Sultan Mahomed Jemal-ul-Alam.

When that prince was dead, the kingdom reverted to His Highness' royal father Sultan Mahomed Tej-Waldin. God knows if it is so.

After that I [the writer] do not know all his descendants who will become Rajas.

In the year of the prophet (blessed of God on whom be peace) one thousand two hundred and twenty-one in the year Dal on the 2nd day of the month Thul-hajah on the day Arbâa Sanat, [Wednesday] 1221.
A C H E H,
COMMONLY CALLED ACHEEN.

BY
G. P. TOLSON.

In perusing the following account of Acheh, I trust your readers will accept it for what it is meant to be, namely, a brief compilation of notes regarding the country as I found it.

Acheh is the correct name of that part of Sumatra extending from Tamiang Point on the East to Trumūn on the West Coast, though it is commonly, but erroneously, known to Europeans as Acheen.

VALENTYN, however, writing as long ago as 1688, has exposed this misnomer. It is derived from the Hindustani word Achai meaning fine, or lovely, and is so called on account of the exclamation alleged to have been uttered by the first visitors from India on sighting the coast in general and Kampong Pandei in particular. This place, situated on the Acheh river, and not far from Kota Raja, is remarkable for a grove of enormous trees of great beauty. In describing the land and what they saw, we may presume this epithet Achai was so repeatedly used, that people came to speak of the newly discovered country as Négré Achai. This visit must have been paid centuries back, at any rate long before the Islam religion was introduced into the country; for we find the name recurring in the "Undang Undang" or laws and customs of Menangkabau, promulgated by Perpáti Sëbatàng, and collected and transcribed by Mr. Van Ophuyzen.

In them mention is made of the marriage of one of the Menangkabau princesses with a royal prince of Acheh. I may add
that it was this marriage which gave rise to the Malay "Ádat Mengaku," which enacts that the bridegroom should be brought to the house of the bride, and never vice versa.

Another legend has it, that a Hindú princess having one day disappeared, was found by her brother in Sumatra. On their meeting, he told the natives that she was his Achi, or sister. She was afterwards elected Queen, and hence this name was given to the country. This seems a very plausible story, and it is worthy of notice that the Hindú practice of piercing and largely distending the lobes of the ears, is prevalent up to this day among Acheinese women; this custom is naturally attributed to the above-named princess.

I have also heard it alleged, that the name Achai, or Acheh, is derived from a species of leech, striped dark and light brown, small but vicious, which abounds in the jungle along the West Coast of Sumatra.

Although Acheh, as we generally understand it, represents the whole of that portion of North Sumatra from a line drawn between Tamian and Trumán to Acheh or Acheen Head, yet its people only occupy the land bordering the sea as far inland as the high ranges of hills, which skirt the coast at some places along the North and West, and at times run parallel with it, at a distance varying from five to twenty miles, converging at Acheen Head.

The land between these ranges consists of high plateaus or steppes, intersected by mountains which stretch continuously throughout the whole length of Sumatra, and are not inaptly termed by the Malays "Gunong Barisan." It is occupied by the two hill tribes Gayüs and Allas, the Battaks occupying the highlands further South. Outwardly these mountains resemble, in every respect, other ranges in the East, being thickly covered with jungle. Though I know of no active volcanoes among them, their formation is distinctly volcanic. Chief among their peaks are the "Golden Mountain" or "Mount Ophir," the "Orphan" or

The country is fairly watered by a number of small rivers, streams, and creeks, the majority and the more important of which have their outlet on the North and East Coasts, those flowing into the Indian Ocean being more or less insignificant. The largest are the Kuala Acheh, Kuala Pasangan, Kuala Jambu Ayer, Kuala Perlak, and Kuala Tamiang, which all form deltas or lagoons at their outlets. At ordinary times their depth is nothing to speak of, but when heavy rains have fallen up-country the volume of water they have to discharge is such that banjirs, or floods, ensue, which doubtless first led the people to build their huts on piles. At the mouths of these rivers one invariably finds a shallow bar, with a high surf running over it, and, by choosing that part where the least surf exists, you can best hit upon the entrance to the river. Unfortunately this is otherwise puzzling to find, for with every monsoon it varies its position, the entrance being at one time from the North, at another from the South, and as the land along the East Coast is undergoing a gradual but continual upheaval, numerous and sharp turnings of the rivers are formed.

Of the Geology of the country, I can but speak in a general way; gold, tin, and iron are met with on the West Coast, while sulphur is plentiful in Pulau Way, and petroleum in Pasangan and along the North Coast.

Regarding its Botany, with my imperfect knowledge, I can only assert that I noticed no strange trees, except the Ba-Tchut or Batang Tchut, of the wood of which the Achehese make the sheaths of their sakêins; it is a graceful tree, with dark green velvety leaves, small white flowers, and a seed consisting of a long sharp-pointed pod containing a cottony substance. A shrub growing
along the sea shore, likewise new to me, also has a pod like the nam-nam fruit, full of this cottongy substance. Palms are numerous. Among flowers, I have come across the jasmine, but have only met with two sorts of orchids, namely a species of arides and the so-called "pigeon orchid."

Of the animal kingdom, Acheh possesses specimens in common with the rest of Sumatra, from the one-horned rhinoceros to the white ant or ranges.

As regards its climate, it is under the influence of the N. E. and S. W. monsoons, being most unhealthy during the periods of the changes of monsoon. The heat during the day is about the same as in Singapore, generally, however, tempered by a strong breeze, especially in Acheh Bésar; the nights, and more particularly the early mornings, are delightfully cool; but these very breezes too often bring on fever and other ailments.

In describing the country, it will, on political grounds, be best to divide it into the following districts, namely:—The (1) East Coast; (2) North-East Coast; (3) West Coast; and (4) Acheh Bésar (Acheen Proper).

The East Coast extends from Tamiang to Diamond Point, and comprises the following States (I give them in the order in which they extend along the coast from Tamiang northwards), viz.:—Mênjapahit, Langsar, Birim, Bayan, Sungei Raya, Perlak, Pedawa Bésar, Pedawa Kéchil, Idi Bésar, Idi Tchut or Kéchil, Buging Bayan, Glumpang, Jûrûlu or Jûtot, Tanjong Sêmantoh, and Simpang Olim.

At the head of each of these States, we find a Raja, each at one time or other a self-made and self-styled ruler, without a drop of royal blood in his veins. The exact dates and origin of these
Settlements, though comparatively recent, I cannot state, but they all owe their existence to immigration from other and older States, such as Pidir, Gighen, Pasei, and especially Têlok Semoy or Sêmawei. The most powerful or influential of the immigrants either usurped or was given the position of Chief or Headman over the new Settlement, and the offspring of such chiefs or headmen have subsequently acquired the high-sounding title of Raja. Of the above named States, the most important and flourishing at the present day is Idi, comprising Idi Bèsar and Idi Kêchil.

The North-East Coast extends from Diamond Point to Pidir or Pedro Point, and comprises the following States:—Kerti, Gedongo, Pasei, Têlok Semoy or Sêmawei, extending to Krung Kûkûs, Pas- angan with its subsidiary States Klumpang Dua and Blang Panjang, lying between Krung Kûkûs, and Kuâla Jûmpa, Pûdadu, Samalanga, separated by the Kuâla Olim from Merdû, then Tin- gading, Rantei Panjang, Ujong, Ayer Labu, Gighen, backed by Kemangan, whence it derived its race of rulers, and finally Pidir, which stretches from Kuâla Pekan Bharu, one of the mouths forming the Pidir Delta, to Pidir Point.

Of all the Rajas of the above-named States, the only one having royal blood in his veins is the Tumku Maharaja of Têlok Sêmawei, who formerly held sway over the several States along the East Coast, acting as the Wakil of the Sultan in collecting the tribute paid by them. The house of Pidir, which State at one time was of considerable importance, is connected to the Royal family only by marriage.

By Acheh Bèsar, or Acheh Proper, is understood that corner of Sumatra formed by a line drawn from Pidir Point on the North to Kuâla Lambesi on the West Coast.

Proceeding thence South we have along the coast the following States:—Lambesi, Bubu Aweh, Naw or Nôh, Têlok Kruit, Pati, Ranûng, Rigas, Ketapen Pasei or Krung Sabeh, Ranga, Tênûng, Waylah or Wulah, Bubun, Analabu or Malabu, Senagun,
Trang, Tadu, Tripa, Simangan (which last eight named recognize at present one chief ruler—the Raja Kujuruan Chi, residing at Anulaboe), Kuâla Batu, Pûlau Kayû, Sûsû, Labinan Haji, Mûki, Têlok Tampat Tûan, and Trumun.

We now come to the smallest, yet most ancient and interesting, division of Acheh—Acheh Bûsar, or Acheen Proper. It is so called, because it forms the chief seat of Government, and contains the capital of this once famous Sultanate or Empire.

Though I have only given the boundaries of Acheh, as they existed in 1873, its dominion at one time comprised the whole of the East Coast, together with the kingdom of Siak, while, as late as 1652, the whole of the West Coast, including Padang, was subject to it. Later on, however, as its power lessened, and that of the subordinate Chiefs increased, the tribute was often irregularly paid in to the treasury, and the authority held over the more remote States became merely nominal; it is not, therefore, a matter for wonder that these Rajas finally threw off the yoke, allied themselves with their more powerful neighbours, and declared for liberty.

While at this time wars on a large scale were carried on by the Portuguese of Malacca in Kedah, Pêrak, Johor, and other States in the Malayan Peninsula, the Sultan of Acheh was possessed of no means of chastising such turbulent petty rulers.

Acheh saw the zenith of its glory and power under Sultan Merhoum Darû Salâm, otherwise known as Iskander Mûda, who ruled between 1606 and 1641. To follow its history minutely prior and subsequent to that date, would be beyond the scope of these notes; I can, therefore, only refer my readers to such works as Valentyn, Crawfurd, Anderson, and Veth.

Suffice it for us to know that there have been four dynasties—a Hindû, a Malay from Menangkabau, an Acheh, and an Arabic dynasty; the last named beginning with Sultan Mahmûd Shah, who ruled from 1760 to 1781. His descendants are traced out in the accompanying genealogical tree.
Sultan MAHMUD SHAH, 1760-81.

Sultan Mohamed Shah, 1781-1802 (?)
   Tunku Raja. Tunku Tahir.
      Tunku Kadir.
         Tunku Itam. Tunku Hashim.
             (alive.)

Sultan Johor Ahlum Shah, 1802-1826.

   (Achmad Shah.) (Ibrahim.)
          (died 1857.) (alive.) (alive.)

Sultan Mahmud Shah, 1870-74.

   (died 1869.) (died 1870.) (married Raja Suleyman.)
      Tunku Daud. (married Raja Suleyman.)
           (alive.)
These Sultans lived at Kota Raja, or the Kraton, as it is called, being lords of certain crown lands as well as of the four Misjids, viz., Misjid Raja, close to the Kraton; Misjid Indrapura in the Sagi of XXV. Mukims; Misjid Indraputra in the Sagi of XXVI. Mukims; and Misjid Indraputra in the Sagi of XXII. Mukims. These temples were and still are the only recognised places of coronation. The object in having more than one such place of coronation is that, if one fell into the hands of the enemy, or anything happened to the Raja, another place in one of the Sagis would be at hand, where the ceremony of crowning the newly chosen Raja could be properly performed; were it to be held elsewhere, the coronation would be deemed invalid.

Besides the crown lands, Acheh Proper is divided into the three above-named Sagis, whose present Chiefs are respectively Tuku Abbas, Tuku Tchut Lamrung, Tuku Muda Tchut Banta and Panglima Pulim. While speaking of Tukus, it should be remarked that this is the title of a Chief or Noble in Acheh Proper, a Tunku being a well-to-do person as well as a learned man or schoolmaster; at Pidir these two titles signify just the reverse.

The Sagis are again subdivided into Mukims, or districts possessing a Misjid, as denoted by their number, viz., that of XXV into 9, 6, 4, and 3 Mukims, and Mukims Lepung, Kluwang, and Lui. That of XXVI into 7, 3, 3, and 4 Mukims, and 3 Mukims Tunkap, Mukims Selang, Chadi, Kliang, Lambarak, Lamsenong, and Branoh; while the XXII. Mukims, although now including many more districts, were originally composed of 7 and 5 Mukims, and Mukims Indrapura, Tanah Abéh, Lamkabui, Kinaloh, Rürüng antúh, Raja Dua, Lamtobah, Lamlaut, and Daya.

The Head of the Sagi has authority over the Heads of the Mukims, and these again have their Wakils or Imáms, who have under them the Kechils, or heads of villages. The Head of a Sagi takes no part in the political administration of the country. He has merely to govern, keep in order, and, in case of war, defend
own district; he is also bound to furnish the Sultan with men in times of war with his neighbours.

Till within the reign of the last three Sultans, the Suku system prevailed, and the ruler of Acheh always had his Council of four Hulubalangs, aided by eight minor Hulubalangs, &c., the former consisting of persons holding the hereditary titles of Maharaja Mangkú Búmi, Maharaja Mangkú Bési, Perdâna Mèntri, and Laksamana Panglima Dalam.

Since these have been done away with, the Sultan, or Raja, has reigned without advisers beyond his Court favourites, and, in their choice of a ruler, the chiefs have been mainly guided by the opinion and advice of the Tûkú Kali, the High Priest.

The coronation generally took place at the Misjid Raja, and the chiefs were expected to remain three days at least at or near Kota Raja after the ceremony of placing the Raja on the Batú Tabek, or coronation stone, as a token of their adherence to the newly chosen prince, the Tûkú Kali being the first to pay him homage. Kota Raja, as it used to exist, exists no longer, it being now a neat civilised military station. Formerly, however, it consisted of a Kota with an inner Kraton or King's Palace (at one time it is said to have contained an extensive harem and some 3,000 Amazons), and surrounded by suburbs, the circumference of which may be roughly taken at eight English miles. It is situated on the left bank of the Acheh river, and has the Krung Darú running through it and into the Acheh rivers.

This latter is the stream made mention of by Captain Best, as having had its course diverted, but not to the extent he imagined.

The origin of the people is, without doubt, a strong mixture of Hindú and Malay with the Aborigenes or hill tribes, judging from their type, language, and the fact of their first rulers being Hindús followed by Malays from Menangkabau, who were either of royal blood, or subsequently connected with royal blood by marriage.
The amount of the population is not known with any certainty, but is generally accepted as one and-a-half million. Though the Malay predominates, we find, however, especially along the coast and at the most frequented ports, the Tamil, Arabic, Hindū, and Nias races, the last named being descendants of the slaves brought in former times from the Nias islands.

In character, the orang Acheh differs very little from the Sumatra Malay, or Malay of the interior of the Peninsula, but being less civilised, and having lived so far in an independent country, he is, if anything, more turbulent, more piratical, more treacherous, less confiding, more demoralised, and, in a word, the greater blackguard of the two. Of course, in making the above comparison, I do not take for my pattern the well behaved Malay one is in the habit of meeting in our Colonies or the more regulated Native States, but I refer to the average Malay such as he was before he came under the influence of civilization; nor, on the other hand, am I characterising an orang Acheh who has long been in contact with European or other traders from the Straits.

À propos of their character, I may mention that, not infrequently, a respectable Malay of Sumatra has been known, when giving his son his last advice on starting life, to add:—"Jangan turut tipu orang Acheh."

In figure the men are mostly tall and slim, waisted though often with broad shoulders, while the women are well formed, and would be good looking were they not so hard-worked from their very youth; they become prematurely aged. They further disfigure themselves by wearing huge brooch-shaped earrings requiring the lobes of their ears to be stretched to an unsightly extent.

Both men and women dress soberly, the colours of the sīlen-dang, sarong, and sēluar, which last are peculiarly narrowed at the ends, being generally brown, black, or dark; on high days and holidays, however, you see them wearing a white shirt or jacket.
with a gaily coloured handkerchief, generally magenta, either slung over their shoulders or tied round their topis.

The men carry with them either a klewang (naked blade) or sekiên panjang (a straight blade in a sheath hollowed out of one piece of wood), and a ranchong, the Malay badik: while, when on the war trail, they have the tombak or spear, "Brown Bess," or a blunderbuss, about them, and some will carry a shield as well.

In manners and custom they differ in no way from the Malays, it being needless to state that they are Mahomedans, and very fanatic to boot. They keep up all the religious feast days, and observe the ordinances of "Khanduri," when a buffalo, or bullock, as customary, is slaughtered and eaten. Their every day diet, however, is rice, dried fish, and fruit, occasionally varied by goat flesh.

In person, they are, as a rule, far from cleanly, and their houses, which are insignificant, are extremely dirty. These houses are usually grouped in kampongs, each house standing in its own compound, strongly fenced in, and the whole kampong being well palisaded and protected by the bamboo duri. The more important kampong possesses, besides, a pêkan, or market place, consisting of an open space or short road flanked by rows of shops under one and the same roof.

The houses stand on piles, and generally consist of three compartments, the front being used as a reception room and shop, the centre, invariably standing a couple of feet or so higher than the front room, being the private sitting and bedroom for the family, and the back compartment, which again is lower than the centre room, being used as kitchen, stores, &c. To every kampong there is likewise attached a balei, being a shed in which the men toll by day, using it also for holding meetings, and which forms the bed room of the youths and unmarried men by night.

Of their morals, the least said the better, especially as regards the rulers and headmen, whose depravity is glaring. Their favou-
rites, called sœdalis, boys from eight to twelve years old, as among the Romans, are trained as Bayadéres, and as they reach manhood remain attached to the court or household of their owner, being in their turn the teachers of the new favourites, their substitutes.

The people are much given to kidnapping and cattle-lifting, being great adepts at the latter art. One can thus imagine the endless internal wars these propensities were likely to lead them into.

Labour is but unevenly divided between the men and women, the latter having more than their share. The men content themselves with ploughing, fishing and gathering the nipah branches destined for atap roofing, while the women have to plant, and gather the padi crop, to stamp it into rice, and to carry the produce to market. You therefore see numbers of women along the road carrying heavy loads on their heads, with which they walk as erect as pillars, in single file, accompanied by boys and girls, who share this labour according to their age and strength, while the men are often found lolling at home. The further you go inland and away from civilisation, the more you see this, but the better class of orang Acheh only allow the women to do the domestic work, such as temboking padi, and weaving sarongs.

In agriculture the country is not very advanced. Pepper is the chief article cultivated along the East and West Coasts, while betel and a little tobacco form the staple product of the North-East Coast. Acheh Bésar produces little or nothing for export, its people being more commercial, or being satisfied with cultivating their sâwah. Very few States producing pepper grow sufficient padi for their own consumption, and, with the exception of Passangan, and one or two others, none have ever exported rice. Besides these articles, a small quantity of coffee is produced in Acheh Bésar, and, to a limited extent, culture of silk is carried on here, a wild mulberry being indigenous. The silk, however, is of coarse texture. Mat-making has developed into an art, with these people.
It is in war, however, that they come out strong, for they evidently have acquired knowledge from some more civilised nation, to judge from the clever way they form their entrenched positions and take advantage of the ground for the formation of rifle pits, and bomb-proof underground tunnels, into which they retire when bullets and shells pour in thickly.

The coin universally used is the Carolus dollar or ringgit "Meriam," and Straits copper, while at one time their currency consisted of small gold pieces called derhams and tiny lead half-cent pieces.

Their ornaments are of silver, or a mixture of gold and copper which they value highly.

Their weights and measures are, for pepper, on the West Coast, as follows:—A bamboo or hari of pepper should hold as much as a quantity of rice having a weight equivalent to $63, (Carolus dollars), while dealing in rice the equivalent weight is only 56 Carolus dollars; 16 of these bamboos go to a nalih, and 5 nalih to the pikul; or 40 bamboos go to the tony or tub, and 2 tubs to the pikul; 40 tubs or 20 pikuls going to the koyan. Along the East Coast, 20 hari or bamboos go to a tub of pepper, 80 tubs going to the coy an. There, and along the North Coast, as regards betelnut, 16 bamboos or hari go to a nalih, 10 nalih to a kuncha, 10 kuncha to a koyan, which generally gave 20 to 23 pikuls. With rice, 40 catties equalled 1½ nalih.

Their language, as will be seen from the few words used in this paper, is fundamentally Malay, with some additional words picked up from their neighbours—the Gayus and Nias—and others they have come into constant contact with. Their dialect, however, is peculiar, the Achinese rolling their words and having the habit of clipping them, so that it is quite impossible for one unacquainted with the language, however conversant he may be with either Sumatran or Straits Malay, to understand them.
I have yet to notice the group of islands North of Acheh, and forming part of Acheh Proper, the largest being Pulau Way, a pepper producing island, but formerly of more importance from being the place to which criminals were banished. Pulau Bras and Pulau Nasi follow next in size, and then we have Long and Stone Islands, the latter supplying the Acheh folks with the soft sand-stone which they use as tomb-stones.

ERRATA

TO THE PAPER ENTITLED "ACHEH."

Page 38, line 2, For Mengaku read Mengaku
" 41, " 25, " connected to " connected with
" 42, " 3, " Analaboe " Analabu
" 43, " Tynul Abdin " Zainul Abdin
" 45, " 25, " rivers " River
" 46, at end of the 3rd para. add:—("Don't follow the example of the deceitful Achehese." F.A.S.)
" 46, line 23, For slim, waisted read slim-waisted
" 46, " 26, should read thus:—youth. They become prematurely aged, and further they disfigure.
" 47, line 2, After topis insert (Hats.)
" 47, " 19, " duri " (Spike.)
" 47, " 29, For toll read loll
" 48, " 20-21 After temboking insert (pounding)
FROM PÉRAK TO SLIM, AND DOWN THE SLIM AND BERNAM RIVERS.

BY

FRANK A. SWEETENHAM.

I have offered the following Journal of a Journey, made in February, 1875, from Durien Sebatang on the Péarak river to Slim, and down the Slim and Bernam rivers to the sea, because it appears to me a fitting continuation of Mr. Leech's second Paper in the last number of the Journal, and also because, I believe, I was the first white man who ever ascended the Songkei river, visited Slim, or descended the Bernam river; and even after my journey I found it difficult to convince those who took any interest in the matter at all—and in 1875 they were very few in number—that the Bernam river, which does not even yet appear on the Admiralty Charts of the Straits of Malacca, is, in many respects, the finest river in the peninsula, some two miles wide at the mouth, navigable for large steamers for many miles, and, most curiously, having its embouchure less than twenty miles from that of the Péarak river—a much longer river than the Bernam, one which drains a far greater extent of country, and is itself navigable for steamers for a distance of forty to fifty miles.

So far the Malay Peninsula had been, so to speak, a book which we had been content to see lying unopened within our reach; we saw only the cover, indeed only one side of the cover; the names of the large Malay States were unknown to all but a very few, and their real position and boundaries to none in the Straits Settlements.
In 1875 we were raising the cover, still only on one side, and peeping inside at the first few pages; now, though we have still little exact information, we have much to add to our former knowledge of the peninsula, and especially as regards the western States. We know, for instance, that the Perak river rises in the borders of Kelântan, Kedah, and perhaps Pahang, and, after running a short distance in an easterly direction turns to the South and continues parallel to the coast-line until within a few miles of its mouth, when it turns West into the Straits of Malacca, about eighty miles South-West of Penang.

The Bernam river, which, from its junction with the Slim river, runs West to the sea, we now know really holds a course almost at right angles to the Perak river; the Slim and Bernam rivers, before their junction, flowing, the former in a north-west, the latter in a south-westerly direction, and draining, the one the Slim, and the other the Ulu Bernam district.

The combined rivers, known, from their junction, as the Bernam river, flow, to use an Hibernicism, in a tortuously direct line to the sea, draining an immense low country, unpeopled and unknown, even to the few Natives who may be called Natives of Bernam.* From the numerous sluggish but considerable rivers which fall into, and help to swell the volume of the Bernam river, the country running from the right bank towards Perak, and the left towards Selângor, must be low, and probably much of it swampy; whilst the numerous tracks of elephants and rhinoceros leave no doubt that large quantities of big game are found in this district.

I said our search for information had been confined, for the most part, to the western side of the peninsula, and that is so; but quite recently, Mr. Bozzolo, for six years a resident in the neigh-

* Bernam, the name of this District is derived from (Berânum), which means "six together," because the place was so little known and so sparsely populated that the whole number of its inhabitants originally amounted to six.
bourhood of what was known as the Galena Mines, on the East coast, has furnished some valuable information regarding the position of States in that neighbourhood.

It now appears that Patâni is a small State, on the sea coast, to be crossed in a few hours' walk, and that the following more considerable States, hitherto all classed "Patâni," viz., Rêmân, Ligêh, and Sai, lie between it and the head-waters of the Pêrak river.

It is probable that Kelântan and Pahang, on the one side, meet Kedah and Pêrak, on the other, all four States thus meeting within a very small area, but it is only the people who live on the spot who know anything of these interior limits.

Five years ago the Sultan of Trenggânu and the Raja of Kelântan told Sir William Jervois they knew nothing of the interior boundaries of their States, nor even what countries they marched

It is certain, however, that tin raised in Rêmân goes down the Pêrak river, and Mr. Bozzolo tells me that, whilst the Pêrak river from its source for some distance passes through a district inhabited solely by Sakeis (wild people), the small States on the other side of the range which divides the source of the Pêrak from the waters flowing into the China Sea, are thickly populated by Malays, whilst Sakeis are rare.

Another geographical fact very recently established is that the State known as Jelîye (more properly Jelai), one of the Negri Sembilan or Nine States, hitherto placed to the North-East of Sri Menanti, as a matter of fact lies to the South-East of that State, is drained by the head-waters of the Johôl river (which, after passing through that State, falls into the Sungei Muar), and is in fact identical with Inas, by which name it is now more commonly known.

Lastly, I am told on good native authority that three days' journey up the Pahang river will bring the traveller to the mouth
of a tributary called the Chineh, and that this stream forms the connecting link between three considerable lakes, the lowest of which is known by the same name as the river.

Pahang, however, which is the State of the greatest interest, both geographically and otherwise, is the one of all others least known to us, and contains a field for exploration well worthy of scientific research.

With this preface I will leave the Journal to speak for itself.

7th February, 1875.

Left Bandar at 4.30 P.M., by the launch, going very slowly, as the wood was bad; we did not reach Durien Sebatang till 6.15 P.M.

I sent the boatman on shore to make all his preparations, and told him I wanted the boat at 5.30 A.M. to-morrow.

8th February.

The boatman gave me a great deal of trouble, had nothing ready, but after some severe language he managed to start at 9 A.M.

My guide at the last moment deserted me, saying he was afraid to make the return journey by himself and could get no one to accompany him. Tunku Sulong very fortunately succeeded in getting two Mandéling men who promised to take us to Slim.

Syed Mashor, I hear, is at Sungei Raya, so after all I shan’t see him on this journey.

On our way up here the other day from Batarabit there was a flock of some seven or eight goose-teal on the river, and having no shot-gun I fired at them with a snider, and, strange to say, hit one; they were about eighty yards off; the bird was shot through the wing bone close to the body, and though it could not get away, it dived whenever we tried to get near it, until a Manila boy dived after and caught it under water.
I was told if I went up the Bidor river I should be two, if not three, nights on the way, that I should then have to walk to Songkei, a long day's walk, from there to Slim, two days' hard walking, and Slim to Ulu Bernam two nights, from Ulu Bernam down the river two or three days, that is, ten or eleven days in all, and lastly that Mashor is not at Bidor. Whereas if I went up the Songkei, instead of the Bidor river, I must save one or two days. Accordingly I determined to go to Songkei instead of Bidor.

We entered Kwala Songkei at 5 P.M., and stopped at a clearing at 5.30 for the night, sleeping in the boat.

9th February.

Took down all the kajangs* and started poling at 6.30 A.M. The river was dreadful, just like the Labu, only a little clearer, and not so many thorns; the day broiling hot, and we got the full benefit of the sun as we had no kajangs. Our men worked very well, and we reached Songkei at 5.30 P.M., about fifteen miles in all, I should think. For the last mile or two the river was much wider and more open, and we were able to put up the kajangs, and it was well for us that it was so, for at 4.30 P.M. there came on one of the heaviest storms of rain I have seen, with thunder and lightning.

At Songkei there are some three or four detached houses.

Jaafar, the old boatman, who turns out better on acquaintance, told the Pengulu he was to send me on with men. It appears, however, that we are still a day's journey, either by land or river, from the beginning of the Slim road; so we shall have to settle to-morrow morning how we are to go. I should prefer the boat, as we shall have plenty of walking, but the river is difficult and the water low.

We slept very comfortably in an empty house on shore.

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* Pieces of portable thatching with which boats are roofed.
10th February.

This morning we agreed to go up the river as far as the beginning of the Slim road, and, as our boat was too big for the shallow water, Toh Muda got us a smaller one, and we started up the river at 8 A.M., and it will be a wonder if we reach our destination tonight.

The travelling was much better to-day. The river open, and we had the kajang on all the day. The only drawback was the snags, and they were not very bad. My own crew were abominably lazy; but I had four men from Songkei who worked very well, and we reached the Toh Dagang's house at 2.45 P.M., and he has engaged that I shall start first thing to-morrow. The Toh Dagang was very polite, and he sent for the Pêngulu of Songkei, one Toh Bikas, a very pleasant looking old fellow, who told me he had never seen a white man before, but he does not regard me with much curiosity. He and the Toh Dagang agreed to furnish men to carry my things.

The Toh Dagang considers it a matter of honour to sit up all night and watch me, so he amused himself by playing cards until day dawned.

11th February.

I did not get away till 8.15 A.M., five men carrying my effects. The road goes straight across the Songkei river and then direct for the hills.

At first the path was very bad, a regular slough of despond, but after two or three miles it got much better, and altogether I could not complain of it.

We walked for two hours, and then stopped for half an hour, and then on again walking and resting over a slightly hilly country until we reached Trolah at 3.30 P.M., having walked five hours and rested two and-a-quarter.
We were not sorry to stop, for jungle walking is very severe. I call the distance thirteen miles.

We put up for the night in a regular hovel, the whole kampong consisting of two wretched houses in the heart of the jungle. There is here a nice stream which runs into the Slim river.

12th February.

Got away at 7.30 A.M. and went at once into big jungle. The road from here to Slim is a very good one as jungle roads go, indeed about the best I know; altogether from Songkei to Slim the road is good, with the exception of a mile or two close to Songkei.

From Trolah to Slim the whole way is up and down hill, but there are five hills proper, and one of them, the second from Slim, is a good deal higher and larger in every way than the others.

About four miles from Slim, in a charming spot, are some sulphur springs; the water is quite hot, and where it bubbles out of the rock you can't bear your hand in it for more than a moment. The smell of the sulphur is very strong.

The water from the hot springs runs into the stream (a considerable one) close by, and there are fine large trees growing in the middle of and around the stream; it is a most enjoyable halting place.

The last hill, the one next to Slim, is remarkable for being covered from top to bottom, on the Slim side, with large bamboos; I never saw such big ones, nor in anything like such numbers, many were 18 inches in circumference.

As you go down the hill the bamboos get smaller in size, but more in number, until you find yourself walking in a forest of bamboos with not a tree of any other description near.

Coming from out the bamboos at the foot of this hill you see before you the confluence of two rivers, the Slim and the Ghiliting.

† The Malay speak of this part of the road as "Bukit tiga puloh tiga," i.e., "the thirty-three hills."
both about the same size, and you look on as lovely a picture as you can well imagine in such an outlandish spot.

This place is the picture of rest and beauty; there are some two or three picturesque huts on the banks of the rivers, and right opposite rise two steep hills forming the boundary between Perak and Pahang. These hills, named Tumah Batak, are close by, and rise abruptly from the water.

Slim might almost be a village in Switzerland.

We reached this, after walking through both rivers up to the waist in water, at 1 p.m., after four and-a-half hours' hard walking, I should say thirteen miles, from Trolah.

The Datoh's house, we heard, was higher up the Slim river, and as I had hurt my foot coming down the last hill, and could not bear my shoes on, I took off shoes and socks and walked barefoot.

After forty minutes' fast walking, almost all through bamboo forest, and crossing the Slim river again, we reached the Datoh SAMPUH's house to find he had gone to the hills to see the orang Sakei.

The distance from Trolah to Toh SAMPUH's house is altogether over fifteen miles, and the total distance from Songkei to Slim twenty-eight or twenty-nine miles, perhaps less.

The Datoh's house was a miserable place and filthily dirty, with half a dozen orang Sakei in it, so little clothed that the scantiness of their apparel would have been less evident had it been entirely absent.

The men are above the average size of Malays, the women of the ordinary height, their hair is not straight but fuzzy, and they all, without distinction, wear a bamboo, about a foot long, through their noses, and are afflicted with a fearful skin disease which makes them loathsome to look at.
There are said to be about three thousand in the hills about Slim; and on the hills of Slim, Batang Padang, Bidor, and Songkei as many as ten thousand.

The headman of the Slim orang Jakun, or Sakei as they are called, is blessed with the title of "Mentri," and the Pengulu of Slim is obliged to consult him in all things, otherwise, it is said, the orang Sakei would at once attack the Pengulu and his people, who dread the poisoned arrow of the sumpitan more than rifle bullets, and with reason.

The Sakeis are clever gardeners, and cultivate sugar-cane, plantains, sweet potatoes, and other vegetables in abundance. Rice they use but little. Tobacco they are very fond of, and grow it themselves, to chew not to smoke. They use their own green, but they prefer Javanese tobacco if they can get it.

Their solitary garment, or rather rag, the "fig leaf apology" (as Cromwell called the excuses of a certain party in Ireland) is made of bark, the men wearing it in all its pure simplicity, the women affecting an additional fringe of grass.

Like the natives of Borneo, these women cover their arms with wire. There is a young lady standing within two yards of me, whose arms are covered with numberless brass rings. She has about a dozen strings of coloured beads—to which are hung more brass rings—round her neck, and these beads are fastened behind with a buckle of shells and boar's teeth; through her nose she has a long porcupine's quill, and her face is painted in stripes of black and red, beginning at her forehead and ending like a pitch-fork on her mouth and chin. She is a belle, no doubt, and amongst the "orang Sakei," I dare say irresistible.

Raja Ja Asul came to see me, and I had a long talk with him.

He says the Slim river is the same size and the same length as Bernam river, but he says that about half way between Slim and Ulu Bernam there is a river called "Sungei Bil," which is now,
and has always been, considered by the people here the boundary between Selângor and Pêrak. The river, he tells me, is very rapid, so I have no doubt it runs straight down from the hills, and this would seem a very fair boundary. The Slim river runs right back into Pêrak, and is said to rise in a hill called "Batu Gaja," which forms the boundary between Pêrak and Pahang.

Batu Gaja is about six hours' walk from here, and can be seen plainly.

The Bernam river again runs back into Selângor, and has its source not far from the Selângor river, so, on the whole, I should think the boundary accepted by the people living on the spot, that is, the Bil river, is the best and fairest. It is true that the boundary between Pêrak and Selângor is the Bernam river, but then the point is: Which is the Bernam river? What is now called Bernam river, or the Slim river, which may in reality be the real source of the river which is known at its mouth as the Bernam?

There are half a dozen Chinese working tin here for the Datoh, a little way above his house. The house lies in the bosom of the hills, in a valley shut in on three sides, some six or seven miles long, and not a mile, perhaps half a mile, wide. This valley is said to be rich in tin. Indeed, I believe there is little doubt but that there is tin all over it in larger quantities and more easily to be worked than any mines in Pêrak, except perhaps Salak. Raja Ja Asul is very anxious to open mines here, and if he can raise money I've no doubt he will succeed; the water both for working and for carrying the metal is everything that could be desired.

We put up for the night in a hut nine feet square, and were glad to get it.

There is nothing whatever to be got here, not even a fowl.

13th February.

The Datoh, though he has been sent for, may be several days getting here, and I have been trying to find a boat to take us down the Slim river into the Bernam.
I made up my mind at Trolah that I would go this way, as I should then see all the Slim river, and both upper and lower Slim, and when I go to Bernam from Selângor I can go down the Bernam river. I must do it now, however, for I can't bear a shoe on my foot and a day's walking through jungle, shoeless, is out of the question. There is no boat here, so I have sent to the junction of the rivers down below to try and get one; if it comes I shall go at once, as Raja Ja Asul says it will take me four or five days to reach the Bernam river.

I had a great durbar to-day. There came first one Raja Ngah, who lives at a kampong down the river called Piong. He is a Sumatra man, and appeared very poor, but was as polite as poor.

Then there came Raja Ali, a Pahang man, from Tanjong Blit, otherwise known as Lower Slim, and after him the Datoh Muda (the new Datoh appointed by Raja Ngah*), and the Toh Bandar, and last of all came Toh Sampuh.

Raja Ali and the Datoh had come ten miles, and the Toh Muda had made arrangements for a boat for me.

Raja Ali formerly opened tin mines at Tanjong Blit and at Ulu Slim, but they failed for want of money. Every one here seems anxious to know about the taxes on the Bernam, and I set their minds at rest about that.

Toh Sampuh, though he had been walking for the last two or three days with the Sakeis on the hills between this and Trolah, must be a very old man, for he has been Datoh of Slim for eight generations of Sultans.

He is evidently sore about Raja Ngah appointing his successor, and told me distinctly that it had been done without his wish or knowledge, but he added "What is the use of being Datoh now when everything is at sixes and sevens, and no one follows the good old

* Alias Tunku Panglima Besar, not the Raja Ngah of the previous paragraph.
customs of the past?” He tells me, he was the first settler in Slim, that the Slim river is larger and longer than the Bernam river, and that it rises in a mountain called Gunong Jeransang, the other side of which is Pahang territory, and from that side rises a stream called Sungei Betoh, the probable source of the Pahang river, or, at any rate, a tributary of that river.

Toh Sampuh says Sungei Bil falls into the Slim river below Tanjong Blit, and that it is on both sides Perak territory; that originally the Bernam river was the boundary between Perak and Selangor, later, the Berang river, a tributary of the Bernam, and later still, a mountain between the rivers Bil and Berang, called Changkat Lela; the watershed of the upper Bernam forming the boundary from the border of Pahang to the Kwala Slim, and from that point the Bernam river itself is the boundary to the sea, thus:—
The Toh Muda had brought me a boat, so at 2 P.M. I started. The boat was a dug out, and would only hold my own people, that is, myself, Tunku Sulong, one Policeman, and two boatmen, five in all, and then there was not an inch of the boat out of the water.

The river is most lovely, a beautiful, clear, rapid stream with splendid jungle on both sides, and open enough to give glimpses of the hills.

At first it was very exciting and enjoyable, as every moment we were shooting the rapids, and the boat was in danger of being upset, but the drawbacks were great. In the first place no protection against the sun, except an umbrella, which had to be taken down continually as we went under trees, and which is always a nuisance to hold, then nothing to sit upon except a tin biscuit-box, and from that position not able to move, whilst it is constantly necessary to look out that your head is not carried away as you go under a half fallen tree; then you have to get into the river and drag your boat over a sunken log, and all this in a boat so crank that most people would think many times before getting into it.

However, on the whole we got on very well, and passed a sulphur spring a little way below Slim, the water of which, boiling, runs into the Slim river. Just before 3 p.m. passed Kwala Ghiliting, and for the next one and-a-half hours we never got far from Gunong Tumang Batak, the river winding round the foot of the hill.

At 4.30 p.m. we stopped for the night at Piong, at the house Tunku Sutan, a relation of Raja Ngah, who was very polite. He is a Sumatra man, and has been to a Dutch school and with a Dutch planter in Deli. Both he and Raja Ngah say Toh Sampuh is a very good man, liked by every one, and they don't like the Toh Muda. As far as I can see none of the people here like the Tunku Penglima Besar, they said he had called them to Sungei Raya, but they did not intend to go.

14th February.

Up before daybreak, but did not get away till 8 A.M., as some of Tunku Sulong's relations came to see him. We reached Tanjong
Blit at 9.45 a.m., and, finding the Toh Muda had not got us a better boat, we went on at 11 a.m.

The travelling is just the same as before, only painfully hot. I should think this is a very good river for fly-fishing, it is just like a Scotch trout stream, only there are not so many stones in it, but hundreds of snags instead, that of course is rather against fishing, but the river teams with fish, and I have seen them rising freely to the natural fly, especially in the mornings and evenings.

We reached Kwala Slim at 4.30 p.m. I should say it is twenty miles from Tanjong Blit, and thirty from Slim.

The Bernam river, which joins it here, is very much narrower, and has only about half the body of water that the Slim river has.

The combined streams form a fine river, broad and deep, but full of snags.

Seeing no traces of humanity anywhere, we stopped at 5.30 p.m. on a sand-spit to make a night of it in the jungle. I had bought a kajang at Tanjong Blit and this we spread on sticks, put a waterproof sheet underneath, and, as it was a beautiful night, we should have been comfortable enough had it not been for the mosquitoes and sand-flies, swarms of the latter getting inside my curtain and giving me no rest. My face, which alone was uncovered, they bit savagely, and my forehead in the morning was like a ploughed field, all ridges and furrows.

Our dinner, for we all dine alike, consisted, and has done ever since I started, of rice and a fowl burnt on the cinders. It is impossible to take a lot of things into the jungle, unless you have a following of at least a dozen men, and amongst them a cook, and that is simply a nuisance.

15th February.

Up again before daylight, and got away at 6 a.m. We have only one paddle and one pole, the latter useless now the river is so deep; the current, however, is very swift, so we make good travelling. I never saw anything like the numbers of elephant tracks here.
every few hundred yards there is a spit of sand and elephant grass covered with tracks, many quite fresh, last night's I should think.

Just before we stopped for breakfast, we heard an elephant quite close to the side of the river, within a yard or two, but we could not see him, the jungle was too thick.

We stopped for breakfast at 9.30 A.M., and went on again at

We had not gone a mile before we were attacked by a swarm of black wasps, against whose hanging nest we were carried by the rapid current. We were all bitten, except the man steering; and the constable would have jumped overboard if I had not stopped him. The wasps followed us for a long way, and whilst their attentions lasted we dared not stir.

We now got into a most curious place, and I shan't be distressed if I never see it again.

The river went for nearly ten miles through reeds and fens, the home of alligators and snakes and strange birds. I never saw such a horrid ghostly place, the river often so narrow that the reeds almost met overhead, while the water was so deep we could find no bottom with the pole. Wherever we did meet jungle it was jejawi only, those low trees with long feelers growing out of every branch into the ground and water.

The natives call it the tampat hantu dan ular sawah—"home of ghosts and boa-constrictors." Not a sound to be heard except the occasional shriek of some strange bird, which would rise slowly, and apparently unwillingly, out of the fens and fly into the nearest brake, not seemingly afraid of us, only a little surprised and rather disgusted. The river looks as if it were visited by men perhaps not once in a century.

Altogether, this kind of travelling is not quite pleasant, a boat like ours—a dug-out three feet wide, down to the water's edge—is very easily upset in a river full of snags, indeed the difficulty is not
to upset it, and once in the water you would be food not for one crocodile, but the disputed prey of many.

It is a dispensation of Providence that we have got thus far in safety.

Let alone the boat upsetting, if we went slowly, the smallest flick of a crocodile's tail would suffice to settle the matter.

Just as we got out of the fens in which the river winds like a snake, the stream divided, and I feel sure we took the wrong channel, not a soul in the boat has ever been here before, so we had to trust to chance. Twice we had all to get out and drag the boat over a tree, which lay completely across the stream. I got my coat and umbrella torn to pieces by trailing thorns. We passed within two yards of an enormous crocodile, lying on the bank, it leapt into the water as we passed, and if we had been close to the bank would have come straight into the boat. There were numbers of what the natives call the "snake bird" here, and especially in the fens, a strange looking bird in keeping with the place. I saw two very fine wild duck also, but had only a rifle and could not get a shot at them.

After two hours we joined the other branch of the river, and from this point it got wide again. At 4 P.M. we came to a place where the river divided into five large branches; we took the largest, and at 5.15 P.M., having long given up all hope of finding anything like a house, we got up a high bank, to be as far off the crocodiles as possible, and made another night in the jungle. The mosquitoes and sand-flies were as entertaining as usual. We made at least forty-five miles to-day.

16th February.

Started at 6.30 A.M. If we don't come to a house to-night we shall be in a bad way, as our stores, even tobacco, are exhausted, and we have only rice left.

The influence of the tide is felt as far up as this point. At 8.30 A.M. we met two boats, and the men told us we should soon come
to houses, but we could not reach Raja Itam’s place to-night. My steam launch, they say, is there.

I ordered them several times to bring the launch as high up as possible, and she might easily have got to the place we stayed at last night.

We have now been going two days and part of a third, I won’t say without seeing a house, but without seeing the slightest sign of man’s ever having been here, except a few bundles of rattans lying on the river bank. We have come in that time, I should say eighty miles, and now we have only met a boat.

At 10.15 A.M. we reached the first clearing, and stopped there for breakfast, ninety-five miles from Tanjong Blit.

We went on again at 12.50 P.M. and after four and-a-half hours’ rowing against the tide, going in that time about ten miles, we reached a house where there was a large boat.

The river had got so wide, that in the last reach the waves nearly swamped our cockle-shell, moreover a heavy thunder storm came on, so we hired a larger boat, though the owner was rather unwilling to let us have it, and pushed on.

It rained in torrents, but as the tide was now with us we determined to row till it turned, so I took an oar, whilst Tunku Sulong and one of the men cooked the rice; that to eat and water to drink being our only food.

In our dug-out we had four paddles, one of which I took, but this boat was big and heavy, so we did not get on so fast.

We saw several crocodiles to-day and two more wild duck this morning. I shot a small eagle this evening. The ball going through his body near the tail and then breaking his wing; he had very formidable beak and talons.

We rowed till midnight, making fifteen miles more, one hundred and twenty miles from Tanjong Blit.
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PÉRAK TO SLIM.

17th February.

We stopped for the tide, but started again at 5 A.M., and got another oar to work; we had the tide well with us, and, at last, at 9.30 A.M. reached the launch at Tunku Itam's place, having come eighteen miles this morning, one hundred and thirty-eight from Tanjong Blit, and one hundred and fifty from Slim Proper.

The launch could go, at least, seventy miles higher up the river than Raja Itam's kampong.

Last night and this morning we passed a number of houses, fifty or sixty perhaps, usually five or six in one place, and almost all new, but they look lost on this river, where three men-of-war might steam abreast of each other.

I went on shore at 2 P.M., and saw Raja Itam, his youngest brother, and his father-in-law, and had a long talk with them.

I was able to put Raja Itam and his people right on several matters, though at first he appeared rather stubborn. He, like others, appeared to think Bernam belonged to him solely, personally, an inheritance from his father, and not only the Selângor side, but the Pêrak side of the river also.

Having been present when Sultan Abdullah's permission was given that Raja Itam should, at present, be allowed to occupy the Pêrak side, I was fortunately able to make the real state of the case quite plain to him. One brother of his, Raja Indut, has just gone up to the interior to start some tin mines and to get specimens of the coal found there. These last they have promised to send to me when procured.

As to my journey down the river, Raja Itam tells me, that I was very fortunate to get here in so small a boat, as the river is famed for its crocodiles, and at his place they are so fierce that they will knock a man off a boat's side as high out of the water as the bows of the launch, that is, three feet! All the people's bathing-houses here are made very high indeed.
from the water, simply from fear of crocodiles. Raja Itam also tells me, that we took the wrong turn, as I felt sure we had done, in the river after the sedges, but, he added, just below the place where I said the river divided into five (they say seven, and call it "Sempang Tuju"), where the river divided again into a right and left branch, if we had there taken the wrong one, which we might easily have done, as both branches were the same size, we might have gone down it for a month without meeting a soul, or coming to anywhere in particular. We certainly have to be thankful for the lovely weather we have had ever since we left Durien Sebatang, last night being the only wet night we have had. If it had rained whilst we were in the jungle, I cannot think how miserable we should have been.

Raja Itam and his brother came on board the launch and stayed some time, and again later in the evening. I got all the wood on board at once, and started down the river between 8 and 9 p.m. with a nearly full moon. There is a considerable kampung here, and a larger one near the mouth of the river. From this up the river there are about five hundred people, and the same number towards the mouth, making about one thousand souls in the "Hilir." *

This is certainly a magnificent river. From Raja Itam's place to the mouth, I call it twenty-five miles, so that would make altogether some one hundred and seven-five miles, in these last five days. At the mouth of the river there is an immense number of fishing stakes, fish-curing being the chief occupation of the population.

There is plenty of water at the mouth of the river, and the steering is easy; going out you hold slightly towards the Perak bank till free of the stakes, and then you can steer anywhere.

18th February.

I left the river's mouth at 5.30 A.M., and was off Selangor (with many stoppages on the way to repair machinery) at 7 P.M. At 9.30 P.M. I had passed Pulau Angsa, when a bolt broke, and it took five and-a-half hours to make it right, not right, but enabling us to go on.

Entered the Kwala Klang at 7.30 A.M., but did not reach Langat till 5 P.M.

* "Down Stream," as opposed to "Ulu"—"Up Stream" or Interior.
A CONTRIBUTION

TO

MALAYAN BIBLIOGRAPHY.

[Introductory Note.—The non-existence of any comprehensive catalogue of works referring to Malayan matters has suggested to the compiler that the following results of between two and three years’ labour in that direction may be of value to the members of the Society.

The catalogue is necessarily imperfect, and as such is merely designated a "contribution" to the end in view, which can only be accomplished by united effort. Still it is probably the most complete yet published, aided as it has been by the willing help of friends and embracing as it does the titles to be found in the British Museum Library, Royal Asiatic Society’s, Raffles’, Marsden’s and other catalogues; those of works on the shelves of the Raffles and Logan Libraries; and such as are to be found in the publishers’ lists of Trübner, Quaritch, Allen, and others who make such works their specialities.

It may be well to define the geographical limits I have observed, which are those laid down by the late Mr. Logan as comprehending the district of "Indonesia." They are as follow:—A line drawn across the Malay Peninsula at the Siamese boundary line to the North point of Borneo; thence in a North by West direction to the Coast of Luzon, following its Northern shore and returning to the East Coast of Mindanao, from the South point of which island it strikes across to New Guinea, at Point D’Urville. Thence following the contour of the Coast (and without including any portion of the island) it makes a South-East curve to include
the Arrou islands and Timor Laut, whence it strikes West-South-West to the Southernmost of the group extending from Timor, and thence passes to the Java and Sumatra South Coasts as far as Achin, whence it is drawn to Junk Ceylon and meets the dividing line across the peninsula. The district thus included may be equally well designated as "Malaya."

The catalogue has been divided into three heads, viz.: 1—European works; 2—Malay works; and, 3—Pamphlets, and Newspaper and Magazine Articles and Notices. The present list deals only with the first named, and is sub-divided as follows:

A.—Works relating to the Straits Settlements exclusively.

B.— do. do. Malaya, exclusive of the Netherlands Indies, Borneo, the Philippines, and Moluccas.

C.— do. do. the Netherlands East Indies exclusive of Borneo.

D.— do do. Borneo.

E.— do. do. The Philippines and Moluccas.

F.—Works containing Incidental Notices of Malayan countries.

G.—Grammars, Dictionaries, &c., in Malay and European languages.

H.—Comparative Vocabularies and Grammars, Dictionaries, &c., in Malayo-Indonesian languages.

Making a total of nearly 400 titles.

I have placed Borneo under a separate head, because, although a large portion is under Dutch control, most of the works named refer to places with which British interests are mainly connected. The titles under "F" may be deemed unduly few, but I have carefully excluded all works which did not seem to be worth consulting.
for information. It is not, however, supposed that important omissions will not be detected, and these, when supplied, will enable some future bibliographer to produce a complete and exhaustive

I have to acknowledge the very great help I have received from Mr. H. L. Noronha, Superintendent of the Government Printing Office, and Mr. C. Gould (son of the distinguished Ornithologist), who have drawn my attention to many titles which should otherwise have overlooked.

Under the head of Malay works I hope, in a future Journal, to offer the most complete list yet published of native literature. The cordial co-operation of gentlemen resident in the colony and the longer time at my disposal to complete it leads me to hope the second paper will be of both greater interest and value than can be the case in this instance. For the third division—Newspaper and Magazine articles on Malayan matters—a larger measure of assistance is however necessary; and if other members will consent to give their aid, most useful results may be gained.

N. B. Dennys.
A.

WORKS RELATING TO STRAITS SETTLEMENTS AFFAIRS EXCLUSIVELY.

Administration Report—
Straits Settlements—published yearly, ending 1867.

Anderson, J.—
Political and Commercial Considerations relative to the Malayan Peninsula and the British Settlement in the Straits of Malacca—2 parts in 1 vol. sm. 4to.—Prince of Wales' Island, 1824.

Blue Books, Colonial—
Papers presented to Parliament—(See "Parliamentary Papers."

Blue Book
Of the Straits Settlements—published annually, commencing 1868.

Cameron, John—

Collins, James—
Museums, their Commercial and Scientific Uses—A lecture delivered at Government House, Singapore, 26th August, 1874.
Refers to special facilities afforded by Singapore as a collecting centre.

Government Gazette—
Straits Settlements Government Gazette—published weekly—commenced on 1st January, 1858.

Legislative Council Papers—
Papers laid before the Legislative Council of the Straits Settlements—commencing in the year 1869.
Leigh, Sir George, Bart.—
An Account of the Settlement, Produce, and Commerce of Prince of Wales’ Island in the Straits of Malacca—8vo.—1805.

Lemos, Jorge de—
Historia dos Cercos de Malacca—4to.—Lisbon, 1585.

Letters of Extinguisher—
A Series of Serio-Comic Contributions to the Straits Times—Singapore, 1872.

Logan, J. R.—
The Rocks of Pulo Ubin—4to. pamphlet—Reprinted from Jour. Ind. Archipelago.

MacAlister, Norman—

McNair, Major F. J. A.—
Perak and the Malays, or Sarong and Kris—by Major FRED. J. A. MCNAIR, R.A., C.M.G.; Colonial Engineer and Surveyor-General, S.S.; late Officiating H. M. Commissioner, Perak; Fellow of the Linncean Society, &c.; Fellow of the Royal Geographical Society; Associate, Institute of Civil Engineers—Illustrated with 13 engravings by R. KNIGHT of photographs taken by the author—TINSLEY BROTHERS, 8, Catherine Street, Strand, London, 1878.

Martin, R. Montgomery—

Murton, H. J.—

The classification adopted is that of the Genera Plantarum as far as the end of the 2nd Part of the 2nd Volume, after which the orders are given in accordance with the English Edition of Le MAOUT et DECAISNE.

With the Aroids, the compiler has followed the alphabetical order as given by Mr. Brown in Sir JOSEPH HOOKER’s Report for 1877.

An Index of the genera, as well as one containing a good many English and Malay names, have been added to enable non-botanists to find a particular plant. The number of species catalogued amounts to 1,802, of which there are:—Orchids, 280 species; Palms, 113; and Ferns and Lycopods, 179 species.
Murton, H. J.—Continued.

Supplement to the Annual Report on the Botanical Gardens, for 1875.

Contains the names of all the plants then in the Gardens, so far as they were then known, which amounted to 488 species.

Narrative

Of the Proceedings of the Straits Government with regard to the recent operations on the East Coast of the Malay Peninsula—Signed by Colonel ORFLEUR CAVENAGH—Svo. pamphlet with appendices—Singapore, 1863.

Newbold, Lieut. I. J.—

Political and Statistical Account of the British Settlements in the Straits of Malacca: viz., Penang, Malacca, and Singapore; with a History of the Malayan States on the Peninsula of Malacca—by I. J. NEWBOLD, Lieutenant, 23rd Madras Light Infantry, Aide-de-Camp to Brigadier-General WILSON, C.B.; Member of the Asiatic Societies of Bengal and Madras, and Corresponding Member of the Madras Hindu Literary Society—in two volumes—JOHN MURRAY, Albemarle Street, London, 1839.

This book still remains the standard work on Malacca and its vicinity: it contains a particularly useful and reliable account of the "Nanling War," as to which the author, though not himself engaged, had the best means of forming an opinion. He was stationed as Staff Officer in the territory occupied immediately after, and in consequence of, the military operations.

Lieutenant NEWBOLD is also considered a high authority on matters connected with Malay customs and traditions.

Ordinances

Of the Straits Settlements—1867-1879—Royal Svo.—13 vols.

Previous to April, 1867, the Straits Settlements were under the Indian Government.

Parliamentary Papers—

1866. Transfer of the Control of the Straits Settlements from the Government of India to the Colonial Office.


1874. Command—Despatch from Governor Sir Andrew Clarke to the Earl of Kimberley upon the disturbed state of part of the Malayan Peninsula.

1874. Command—Engagement entered into with the Chiefs of Perak.

1875. Command—1111. Correspondence respecting the Affairs of certain Native States in the Malayan Peninsula. (Perak and Sungei Ujong campaigns.)
Parliamentary Papers—Continued.
1875. Command—1320. Further Correspondence, &c.
1879. Command—Correspondence respecting Muar Affairs.
1879. Command—Instructions to Residents in the Native States.

Penang Gazette—
Triweekly—published at Penang.

Penang Riots—
Report of the Commissioners appointed under Act XXI. of 1867 to inquire into the Penang Riots.—Argus Press, Penang, 1868.

Popham, Captain Sir H.—
A Description of Prince of Wales' Island in the Straits of Malacca; with its real and probable Advantages and Sources to recommend it as a Marine Establishment—by Sir HOME Popham, Captain R.N., Knight of the Sovereign Order of St. John of Jerusalem, Fellow of the Royal Society—printed for JOHN STOCKDALE, Piccadilly, London, 1805.

Proceedings
Of Agricultural Societies and Institutions at Bencoolen and Singapore—Bencoolen, &c., 1821.

Singapore Auction Gazette—
Published weekly—1879 et seq.

Singapore Review and Straits Magazine—
Conducted by E. A. EDGERTON, Singapore, 1861-62.

Singapore Market Report—
Published by the Singapore Exchange (fortnightly.)

Straits Times—
A Daily, Weekly, and Overland Mail paper (3 editions)—published at Singapore, 1831 et seq.

Straits Observer—
A daily paper—published at Singapore, 1869 to 1873.

Straits Chronicle—

Straits Produce—
Thomson, J. T.—
Contains sketches of life in Singapore, Malacca, Penang, &c., since 1835.

Trapaud, Elisha—
A Short Account of the Prince of Wales's Island on Pulo Peenang in the East Indies—given to Captain Light by the King of Quedah—Ornamented with a view of the North Point of the Island, and the ceremony of christening it, taken on the spot by Elisha Trapaud—London, 1788.

Vaughan, Daniel Jonas—

B.

WORKS RELATING TO MALAYA (OTHER THAN THOSE DEALING WITH THE NETHERLANDS EAST INDIES, BORNEO, THE PHILIPPINES, AND MOLUCCAS.)

Arrowsmith, J.—

Assey, Charles—

Barbosa—
(See Ramusio).

Begbie, Captain P. J.—
The Malayan Peninsula, embracing its History, Manners and Customs of its Inhabitants, Politics, Natural History, &c., from its earliest Records—by Captain P. J. Begbie, Madras Artillery—Illustrated by charts and 9 engravings from original designs—Printed for the author at the Vepery Mission Press, Madras, 1834.
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Bennet, George—
*Wanderings in New South Wales, Batavia, Pedir Coast, Singapore, and China in 1832-4*—2 vols. 8vo.—1834.

Borie, Father—
*An Account of the Aborigines of the Malay Peninsula and of the Malayan and other Tribes at present inhabiting it*—Translated from two letters of the French Missionary, Father Borie, at present stationed at Ayer Salah, Malacca—*Straits Times Office.* [No date of publication; original dates 1st November, 1857, and 26th April, 1863.]

Braddell, T.—
*Abstract of the Sijara Malayu, or Malayan Annals*—Translated by T. Braddell (from Vol. V. of the Journal of the Indian Archipelago, commencing at p. 125 *et seq.*)

Calendar of State Papers—
Colonial Series, East Indies, China, and Japan, 1513-1616.

Chinaman Abroad, The—
*An Account of the Malayan Archipelago*—8vo.—London, 1850. (3/6.)

Collingwood, Cuthbert, M.A., M.R.—

Colonial Office List, The—
*Historical and Statistical Information respecting the Colonial Dependencies of Great Britain, an Account of the Services of the Officers of the several Colonial Governments, a Transcript of the Colonial Regulations, and other Information, with Maps; compiled from Official Records, by the permission of the Secretary of State for the Colonies*—by EDWARD FAIRFIELD, of the Colonial Office—(annual)—HARRISON, 59, Pall Mall, London.

Crawfurd, John—

A most useful work of reference regarding all matters—political, geographical, or scientific—connected with the Malayan Countries. It includes the whole of Malaya from Sumatra to the Philippines and New Guinea. It must, however, be stated that the author had, in common with others in the Straits in 1824 when he was a Resident, less acquaintance with the Malay Peninsula than with any of the other districts which he describes.
Crawfurd, John—Continued.


This book was afterwards recompiled and compressed into one volume—"Crawfurd's Dictionary," which see.

Crisp, John—

*A Letter to the Court of Directors of the East India Company, dated Fort Marlbro' (Island of Sumatra), 10th June, 1779*—by John Crisp, a Member of the Council of that Settlement—London, 1780.

Davidson, G. F.—

*Trade and Travel in the Far East, or Recollections of 21 years passed in Java, Singapore, Australia, and China*—8vo.

Earl, George Windsor—


Still a valuable work of reference respecting the places treated of, as regards their past history.

Forrest, Captain Thomas—

*Voyage from Calcutta to the Mergui Archipelago, also an Account of the Islands Jan Sylan, Pulo Pinang, and the Port of Queda, &c., and Directions for Sailing from thence to Fort Marlborough, down the South-West Coast of Sumatra; to which are added an Account of the Island Celebes, &c.—with maps, views and other engravings*—Royal 8vo.—London, 1792. [Also large paper.]

Gray—

*Zoology of the Voyage of H. M. S. "Samarang" in surveying the Islands of the Eastern Archipelago*—London, 1850. (£3.10.5.)

Groeneveldt, W. P.—

*Notes on the Malay Archipelago and Malacca, compiled from Chinese Sources*—Batavia and the Hague, 1876.
Hume, Allan—

_Stray Feathers_ (Ornithological Periodical, contains a list of Malayan birds) 8 vols.—Central Press, Calcutta, 1872-80.

Journal of Eastern Asia—


Some papers intended for the second number of this Journal were published in the first number of the _Journal of the Straits Branch Royal Asiatic Society_.

Journal

_of the Straits Branch of the Royal Asiatic Society_—Published half-yearly—Singapore: No. 1 Printed at the _Straits Times Office_; Nos. 2 & 3 at the _Mission Press_; No. 4 at the _Prison Printing Office_, 1878-1879.

This is the Journal of a new branch of the Royal Asiatic Society, established in Singapore towards the end of 1877. The object with which it was promoted was to collect and print information regarding the Malay Peninsula and neighbouring countries (Malayan), and more especially in regard to the little-known Geography of the Peninsula.

Considerable additions to the knowledge we possess of Perak, Pahang, and Johor are to be found recorded in the numbers already published.

Keppell, Hon'ble Captain Henry, R.N.—


Leyden, Dr. John—

_Malay Annals_—Translated from the Malay language by the late Dr. John Leyden; with an Introduction by Sir Thomas Stamford Raffles—London, 1821.

Lindsay, J.—

_Directions to accompany Charts of the Straits of Malacca, with two Journals from the Island of Mauritius to India_—4to.

Logan, J. R.—

_The Journal of the Indian Archipelago and Eastern Asia_—

Edited by J. R. Logan, F.R.S., Member of the Asiatic Society, Corresponding Member of the Ethnological Society of London, and of the Batavian Society of Arts and Sciences—in twelve volumes—Printed at the _Mission Press_, Singapore, 1847-1862.

This is a valuable series of Journals ably edited by Mr. J. R. Logan, who is generally held to be the highest authority on all the subjects upon which he personally wrote in this Journal.

Both from his pen and other contributors a good deal of information is to be obtained, particularly in Vols. I. to III., respecting the physical geography of the Peninsula, as well as upon many other subjects of a scientific character.

Most of the volumes in which the Journal was annually bound contain an Index—Vol. I. a very good one. A complete Index for the whole series is now being undertaken as the basis of a general record of Newspaper and Magazine literature connected with Malaya.
Logan, J. R.—Continued.

Ethnology of the Indian Archipelago, embracing Inquiries into the Continental Relations of the Indo-Pacific Islanders—Svo.—Singapore, 1850.

Malcolm, Rev. Howard—


Marsden, William—

Catalogue of Books and Manuscripts collected with a view to the General Comparison of Languages, and to the Study of Oriental Literature—4to.—1827.
Contains a catalogue of works on Malayan matters. The titles have been embodied in the present list.

A Brief Memoir of his Life and Writings—Privately printed—4to.—London, 1838. (25/.)

Memoirs of a Malayan Family, written by themselves, and translated from the original—Svo.—1830. (3/.)

Montgomerie, W., M.D.—

Letter on Gutta Percha to the Bengal Medical Board, 1843.
Dr. Montgomerie received the gold medal of the Royal Society of Arts for having brought Gutta Percha into notice at home.

Moor, J. H.—

Notices of the Indian Archipelago—4to. (21/.)

Muar and the Muarites—
(Printed for private circulation only.)—F'cap.—Singapore, 1880.

Muller, S.—


Napier, W.—

Memorandum regarding the Maharajah of Johore, his Title and Position—F'cap.—London, 1877.

Navigations

Aux Indes Orientales, par les Hollandois—6 parts in 1 vol. folio—1609. (£6.10.0.)

Newbold, Lieut. I. J.—

History of the Malayan States on the Peninsula of Malacca.
[See under same title amongst Works relating to Straits Settlements exclusively, of which the above forms a portion.]
Osborn, Captain Sherard, R.N.—

Parker, P.—
*Expedition from Singapore to Japan*—1838.

Pennant, Thomas—

Petires, James, F.R.S.—
*Opera Omnia*—2 vols. folio—1746.
Contains notice of the natural history of Malayan countries and Java.

Raffles, Sir Stamford—
*Statement of Services*—4to.—1824. (7/6.)

Raffles, Sir Thomas Stamford—
*Malayan Miscellanies*—Collected and chiefly written by Sir Thomas Stamford Raffles—Bencoolen, from 1820 to 1822.

Ramusio—
*Libro di Odoardo Barbosa*—1516.
Contains very full notices of Malayan localities to which Crawfurd makes frequent references.

Rumphia—
(See under this name in List C.)

Schlegel, Dr. G.—
*Thian Ti Hwui. The Hung League or Heaven-Earth-League*—with an introduction and numerous cuts and illustrations—4to.—Batavia, 1866.
This is the standard work on Chinese Secret Societies; and, with Mr. W.A. Pickering’s articles in the Journal of the Straits Branch of the Royal Asiatic Society, which form a sort of supplement, may be taken to have entirely destroyed the mystery which formerly surrounded such Associations.

Spalding, J. W.—
*Japan and Round the World*—Crown 8vo.—London, 1856.
Contains notices of Singapore.

Speedy, Captain T. C. S.—
*Blue Book of the Larut District in the Native State of Perak.*
St. John, Horace—
   The Indian Archipelago, its History and Present State—2 vols. 8vo.—London, 1853.

St. John, Spenser—
   Contains an account of the ascent of Kini Balu in Borneo.

Thomson, J.—
   The Straits of Malacca, Indo-China and China; or Ten Years’ Travels, Adventures and Residence abroad—Illustrated with upwards of sixty wood engravings by J. D. Cooper, from the author’s own sketches and photographs.—SAMPSON, LOW, MARSTON, LOW and SEARLE, London, 1875.
   Deals with the Straits Settlements. The work is well illustrated and amusingly written, but is of more interest to China than Straits residents.

Valentyn—
   Oud en Niew Ooost-Indien, &c.; a Collection of Voyages to the East Indies, Japan, Moluccas, many Islands in the Eastern Seas, the Cape, &c.—in Dutch—8 vols. folio—Dortrecht, 1724-26.

Voyages

Wallace, A. R.—
   The Malay Archipelago—Cr. 8vo.—London, 1869.
   Australasia—1 vol.—STANFORD, London, 1879.
   These works take a comprehensive view of the whole of the Archipelago as far North as the Phillippines, and give a connected account of the structure and Zoological peculiarities of most of its islands.

Whalfeldt, Lieut. C. G.—
   Journals of Lieut. Charles Gustavus Whalfeldt, in the Borneo Schooner to the Island of Engano, in 1771—On a Visit to the Saltpetre Caves of Cattown, in 1773—With an account of a large aquatic animal supposed by him to be the Hippopotamus, but which was probably a Tapir.

Yvan, Dr.—
   Six Months amongst the Malays, and a Year in China—12mo.—London, 1854.
C.

WORKS RELATING TO THE NETHERLANDS EAST INDIES (EXCLUSIVE OF BORNEO.)

Almanach
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"Grammaire Malgache, fondée sur les principes de la Grammaire Javanaise, la première qui ait été publiée en Europe.

"Bouraha, histoire Malgache, traduite en Français, accompagnée de l’examen comparatif des principaux mots du texte Malgache avec les mots correspondants dans les idiomes de Bornéo, des archipels de la Sonde, des Moluques et des Philippines.

"Vocabulaire Français-Malgache.
COMPARATIVE VOCABULARY

OF THE

Dialects of some of the Wild Tribes inhabiting the Malayan Peninsula, Borneo, &c.

COLLECTED AND COMPILED FOR

THE STRAITS BRANCH

OF THE

Royal Asiatic Society.

One of the professed objects of the Straits Branch of the Royal Asiatic Society was the collection of a number of test words from the languages of the Wild Tribes who inhabit the Peninsula, and the Islands of the Eastern Archipelago, with a view to assist ethnological science in the solution of those most interesting problems—the origin of these peoples, their connection with each other and with Malays, Papuans, the Savages of Formosa, the Bataks of Sumatra, the Cannibals of Turk's Island, and others of the Caroline Group, and many other apparently distinct races in whose languages a similarity of words has led to a belief that they had one common origin.

With this object a series of one hundred words was chosen and printed in form of a pamphlet with the German, French, Dutch, and Spanish equivalents of each word, and a blank column for the new dialect, to be supplied by the collector.
Instructions were added to ensure, as far as possible, uniformity of spelling in the dialects, and the following preface of explanation and guidance completed the paper:

"The Council of the Straits Branch of the Royal Asiatic Society have resolved to invite the assistance of persons residing or travelling in the Peninsula, Sumatra, Borneo, or in the adjacent countries, with a view to the collection of fuller and more varied information than has been hitherto obtained in regard to the Wild Tribes of these regions.

The interest such investigations possess for Ethnology, Philology, &c., and the importance of prosecuting them without delay, are sufficiently obvious. The following passage from Mr. Logan’s writings (I. A. Journal, 1850, vol. IV., pp. 264-5) will instruct those to whom the subject is new as to the precise objects to be aimed at, and the best methods of enquiry to follow:

"For the Ethnology of any given region, the first requirement is a full and accurate description of each tribe in it, and in the adjacent and connected regions, as it exists at present and has existed in recent or historical times. This embraces the geographical limits and the numbers of the tribe, the Physical Geography of its location, and its relations of all kinds to intermixed, surrounding, and more distant tribes. The environment of the race thus ascertained, the individual man must be described in his physiological and mental characteristics and in his language. The family in all its peculiarities of formation and preservation, the relative position of its members, its labours and its amusements, must next be studied. The agglomeration of families into communities, united socially but not politically, is also to be considered. Lastly, the clan, society, tribe or nation as a political unity, either isolated, confederate, or subordinate, must be investigated in all its institutions, customs and relations.

When we attempt to enquire into the case or origin of any of
the facts presented by an ethnic monograph of the kind we have indicated, we find that very little light is to be obtained in the history of the particular tribe. It suggests numerous enquiries, but can answer only a few. If we confine our attention to it, the great mass of its characteristics are soon lost in a dark and seemingly impenetrable antiquity. But although each race, when thus taken by itself, vanishes along its separate path, it assumes an entirely new aspect when we compare it with other races.

To assist in the collection and comparison of Dialects, the following Vocabulary, consisting of one hundred words and fifteen numerals, arranged in groups and translated into the four continental languages most spoken in Malaya, has been compiled, printed and distributed by the Society; and it is hoped it may prove valuable to the Collector, particularly in regard to the various Semang, Sakei and Jakun dialects, in the interior of the Peninsula.

The following recommendations of the best Philologists sum up concisely and will serve for easy reference as to the points which are commonly considered to require most attention. A little care in these respects on the part of those who are good enough to collect Dialects will much facilitate the comparison of one Dialect with another:

1. In all cases to ascertain the exact name and locality (or nomadic district) of the tribe, as described by itself.

2. In taking down such generic words as ‘tree’ and ‘bird’ to distinguish carefully the general name (if there is one) from the names of particular kinds of trees and birds. This rule has a very wide application among uncivilised Tribes, which commonly possess but one word for arm and hand, for leg and foot, &c., &c.

3. To give all the synonymous words in use in each case, with every distinction of their meaning as far as possible. Undeve-
"loped Dialects usually possess a very redundant Vocabulary in respect of objects.

"4. To observe carefully whether or not a word be of one syllable; and, if of more than one syllable, whether or not it be a compound word. This is particularly important where the words begin or end, as they frequently do in these Dialects, with a double consonant like 'Kn,' or 'Np.'

"5. To represent the sound of each word as fully and exactly as possible, and for this purpose to adhere to a system of spelling, such as that recommended on the following page."

The Society has distributed these pamphlets wherever there seemed a possibility of obtaining the desired knowledge, and though, in by far the majority of cases they have never been returned, some success has attended the experiment, and the result will be found in the following pages.

It is felt that by publishing the Vocabularies which have been collected in the last three years, even though several of the Dialects are very incomplete, those who have given the Society their assistance, and to whom the best thanks are due, will see that their labour is not lost; whilst others, who hold the Vocabulary forms and have the opportunities of supplying an unknown dialect, may be reminded of the fact, and still others of our numerous members, when they receive this number of the Journal, may, by themselves or their friends, assist in furthering an object which cannot but be of much interest to Ethnologists and Philologists in all parts of the world.

F. A. SWETTENHAM,
Honorary Secretary.
<table>
<thead>
<tr>
<th>Language</th>
<th>1. Man (Orang)</th>
<th>2. Woman (Prampian)</th>
<th>3. Husband (Laki)</th>
<th>4. Wife (Bini)</th>
<th>5. Father (Bapa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>Malay</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Irânûn, Dûsûn, Bûlûd-Opie, Sulus, Nias Islands, Kian Dyak, Punan Dyak, Melano Dyak, Bukâtan Dyak, Land Dyak, Balau Dyak, Tagbenúa, Pêrak Sêmang, Do, Chendariang Sakei, Kinta Sakei, Samee, Sêmang of Ijoh, Sêmang of Ulu Selama</td>
<td>1* Ton Tûlûn Ûlûn Tû</td>
<td>Babei Tandoh Lûn Babû</td>
<td>Aki Asouwhah Bûno Babâ</td>
<td>Kârömah Asouwhah Mângânak Asâwa</td>
<td>Amâ Amâ Amâ</td>
</tr>
<tr>
<td></td>
<td>2 Niha Simachûa</td>
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</tr>
<tr>
<td></td>
<td>3 Niha Si geliwh</td>
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<td>4 Tûu</td>
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<tr>
<td></td>
<td>5 Oaah-tiwah</td>
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<td></td>
<td>6 Laka</td>
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<td></td>
<td>7 Uroh</td>
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<td>8 Dale</td>
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<td></td>
<td>9 Ele</td>
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<td></td>
<td>10 Daya</td>
<td></td>
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<tr>
<td></td>
<td>11 Laki</td>
<td></td>
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<tr>
<td></td>
<td>12 Tano-ilekâi</td>
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<tr>
<td></td>
<td>13 Gob</td>
<td></td>
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<tr>
<td></td>
<td>14 Tumkal</td>
<td></td>
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<tr>
<td></td>
<td>15 Kolenah</td>
<td></td>
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<tr>
<td></td>
<td>16 Saomé</td>
<td></td>
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<tr>
<td></td>
<td>17 Mornôni</td>
<td></td>
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<tr>
<td></td>
<td>18 Temkal</td>
<td></td>
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<tr>
<td></td>
<td>19 Tumkal</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* These Numerals refer to the Notes at pp. 162-166.

(o) The vowel “û” throughout the Land Dyak Vocabulary should be pronounced according to the French “u.”

(o) “k” pronounced.
<table>
<thead>
<tr>
<th>English, ...</th>
<th>I. 6—Mother</th>
<th>I. 7—Child</th>
<th>II. 1—Belly</th>
<th>II. 2—Blood</th>
<th>II. 3—Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malay, ...</td>
<td>Māk</td>
<td>Anak</td>
<td>Prūt</td>
<td>Dārah</td>
<td>(Badan)</td>
</tr>
<tr>
<td>Iránun, ...</td>
<td>1* Inā</td>
<td>Wata</td>
<td>Tian</td>
<td>Rōgōh</td>
<td>Louwos</td>
</tr>
<tr>
<td>Dusun, ...</td>
<td>2</td>
<td>Anak</td>
<td>Tian</td>
<td>Rāha</td>
<td>Tinau</td>
</tr>
<tr>
<td>Bulud-Opie,</td>
<td>3 Ina</td>
<td>Anak</td>
<td>Tārei</td>
<td>Dāh</td>
<td>Bāl-āan</td>
</tr>
<tr>
<td>Sulus, ...</td>
<td>4 Inak (a)</td>
<td>Anak</td>
<td>Tian</td>
<td>Dūruh</td>
<td>Badan</td>
</tr>
<tr>
<td>Nias Islands,</td>
<td>5 Mēmē; Ina</td>
<td>Onō</td>
<td>Datu</td>
<td>Dārā</td>
<td>Mūrūh</td>
</tr>
<tr>
<td>Kian Dyak,</td>
<td>6 Inī</td>
<td>Anak</td>
<td>Būtīt</td>
<td>Dah</td>
<td>Lōōng</td>
</tr>
<tr>
<td>Punan Dyak,</td>
<td>7 Inī</td>
<td>Enak</td>
<td>Būret</td>
<td>Dah</td>
<td>Umah</td>
</tr>
<tr>
<td>Melano Dyak,</td>
<td>8 Ina</td>
<td>Anak</td>
<td>Nēēng</td>
<td>Darah</td>
<td>Biah</td>
</tr>
<tr>
<td>Bükutan Dyak,</td>
<td>9 Inai</td>
<td>Anak</td>
<td>Būlīt</td>
<td>Dah</td>
<td>Likut</td>
</tr>
<tr>
<td>Land Dyak,</td>
<td>10 Sindū</td>
<td>Anak</td>
<td>Ta-in</td>
<td>Daiya</td>
<td>Tubu</td>
</tr>
<tr>
<td>Balau Dyak,</td>
<td>11 Indai</td>
<td>Anak</td>
<td>Prūt</td>
<td>Darah</td>
<td>Tubo</td>
</tr>
<tr>
<td>Tagbenuá,</td>
<td>12 Ina</td>
<td>Wa-wa</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Pērak Sēmang,</td>
<td>13 Nā</td>
<td>Kōn</td>
<td>Kūt</td>
<td>Maham</td>
<td>Usi</td>
</tr>
<tr>
<td>Do,</td>
<td>14</td>
<td>...</td>
<td>...</td>
<td>Mahum</td>
<td>Isi</td>
</tr>
<tr>
<td>Chendariang Sakei,</td>
<td>15</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kinta Sakei,</td>
<td>16</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Samoe, ...</td>
<td>17 Aniki</td>
<td>Deloe</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sēmang of Ijoh,</td>
<td>18</td>
<td>Wong</td>
<td>...</td>
<td>...</td>
<td>Isi</td>
</tr>
<tr>
<td>Sēmang of Ulu Selama, 19 Ngah</td>
<td>Wong</td>
<td>Aichong</td>
<td>Mohum</td>
<td>Isik</td>
<td></td>
</tr>
</tbody>
</table>

* These Numerals refer to the Notes at pp. 182-185.

(a) "k" pronounced.
<table>
<thead>
<tr>
<th>English</th>
<th>Malay</th>
<th>Tagbenua</th>
<th>tin</th>
<th>Porak Srmang</th>
<th>Chendariaug Sakei</th>
<th>Kinta Sakei</th>
<th>Samoe</th>
<th>Scmang of Ijoh</th>
<th>Seniang of Ulu Selama</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bone</td>
<td>Tulang</td>
<td>Tulinga</td>
<td>Tulin</td>
<td>Tuning</td>
<td>Kajit</td>
<td>Pindiang</td>
<td>Mata</td>
<td>Namada</td>
<td>Mel</td>
</tr>
<tr>
<td>Ear</td>
<td>Tulang</td>
<td>Taiuga</td>
<td>Dalinga</td>
<td>Tulingoh</td>
<td>Kajit</td>
<td>Tuning</td>
<td>Mato</td>
<td>Butuh</td>
<td>Met</td>
</tr>
<tr>
<td>Eye</td>
<td>Mata</td>
<td>Mating</td>
<td>Tuning</td>
<td>Tuning</td>
<td>Tuning</td>
<td>Tuning</td>
<td>Mato</td>
<td>Met</td>
<td>Namada</td>
</tr>
<tr>
<td>Face</td>
<td>Muka</td>
<td>Mbawa</td>
<td>Nang</td>
<td>Jaiang</td>
<td>Mon</td>
<td>Kajit</td>
<td>Mon</td>
<td>Mat</td>
<td>Suli</td>
</tr>
<tr>
<td>Finger</td>
<td>Jari</td>
<td>Toleng</td>
<td>Tuning</td>
<td>Tuning</td>
<td>Tuning</td>
<td>Tuning</td>
<td>Mato</td>
<td>Mat</td>
<td>Suli</td>
</tr>
</tbody>
</table>

Notes at pp. 192-193.
<table>
<thead>
<tr>
<th>English, Malay,</th>
<th>II. 9—Foot</th>
<th>II. 10—Hair</th>
<th>II. 11—Hand</th>
<th>II. 12—Head</th>
<th>II. 13—Mouth</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Irânún,</em></td>
<td>1 Áhî</td>
<td>Bâôh</td>
<td>Lima</td>
<td>Ulá</td>
<td>Ngôri</td>
</tr>
<tr>
<td><em>Dûsûn,</em></td>
<td>2 Åkad</td>
<td>Bûök</td>
<td>Làngan</td>
<td>Tûlû</td>
<td>Kâbang</td>
</tr>
<tr>
<td><em>Bûlûd-Opie,</em></td>
<td>3 Kàshi</td>
<td>Bâk</td>
<td>Pêh</td>
<td>Ulû</td>
<td>Bâbpa</td>
</tr>
<tr>
<td><em>Sulûs,</em></td>
<td>4 Siki</td>
<td>Bûhôk (a)</td>
<td>Lîma</td>
<td>Ö</td>
<td>Sûmûd</td>
</tr>
<tr>
<td><em>Nîâs Islands,</em></td>
<td>5 Gâhé</td>
<td>Mûî</td>
<td>Dangâ</td>
<td>Hûgû</td>
<td>Mbawa</td>
</tr>
<tr>
<td><em>Kîan Dyak,</em></td>
<td>6 Kasûh</td>
<td>Bok</td>
<td>Kamah</td>
<td>Kô-ônîng</td>
<td>Bah</td>
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<tr>
<td><em>Punnîn Dyak,</em></td>
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<td>Ibôk</td>
<td>Tabûb-longong</td>
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<td>Bûbah</td>
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<td><em>Mêlano Dyak,</em></td>
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<td>Bok</td>
<td>Blah</td>
<td>Pala-âlau</td>
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<td><em>Bûkûtan Dyak,</em></td>
<td>9 Pa-ah</td>
<td>Bok</td>
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<td>Bûbah</td>
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<td><em>Land Dyak,</em></td>
<td>10 Kûja</td>
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<td>Tangan</td>
<td>Ubak</td>
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<td>Bôk</td>
<td>Jari</td>
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<td>Bâbâa</td>
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<td>Totûdôk</td>
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<td>Niawa</td>
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<td>Santal-kûî</td>
<td>Ting</td>
<td>Kûî</td>
<td>Bebeg</td>
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<td><em>Do,</em></td>
<td>14 Yôhk; Têhan</td>
<td>Sok</td>
<td>Têhas</td>
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<td><em>Chendariang Sakei,</em></td>
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<td><em>Samoe,</em></td>
<td>17 Bebo</td>
<td>Kau-ketoe</td>
<td>Keegana</td>
<td>Ketoe</td>
<td>Woëba</td>
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<td><em>Sêmang of Ijoh,</em></td>
<td>18 Chan</td>
<td>Sog, Jamûl (c)</td>
<td>Chass</td>
<td>Kûî</td>
<td>Liân</td>
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<tr>
<td><em>Sêmang of Ulu Selama,</em></td>
<td>19 Chan</td>
<td>Sog</td>
<td>Chas</td>
<td>Kôê</td>
<td>Hein</td>
</tr>
</tbody>
</table>

* These Numerals refer to the Notes at pp. 152-155.
(a) "k" pronounced.
(b) Of head.
(c) This word is used to denote four or five small tufts of hair which each of these Semangs wear on the back of the head.
<table>
<thead>
<tr>
<th>English,</th>
<th>Malay,</th>
<th>II. 14—Nail</th>
<th>II. 15—Nose</th>
<th>II. 16—Skin</th>
<th>II. 17—Tongue</th>
<th>II. 18—Tooth</th>
</tr>
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<tbody>
<tr>
<td>...</td>
<td>...</td>
<td>Kuku (a)</td>
<td>Hidong</td>
<td>Kžlit</td>
<td>Lždah</td>
<td>Gžgi</td>
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<tr>
<td>Iranun, ...</td>
<td>1*</td>
<td>Kánûkû</td>
<td>Nîrong</td>
<td>Ōpis</td>
<td>Dîla</td>
<td>Nîpon</td>
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<td>Nîrong</td>
<td>Kulit</td>
<td>Dîla</td>
<td>Nîpon</td>
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<td>Sâlûn</td>
<td>Trong</td>
<td>Kûlit</td>
<td>Dîla</td>
<td>Nîpon</td>
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<td>4</td>
<td>Kuku (b)</td>
<td>Tsîng</td>
<td>Pâis</td>
<td>Dîlah</td>
<td>Îpùn</td>
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<td>Nîhù</td>
<td>Gûli</td>
<td>Lîla</td>
<td>Ñifë</td>
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<td>Urong</td>
<td>Blanit</td>
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<td>Udong</td>
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<td>Nyîpan</td>
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<td>Undung</td>
<td>Kurît</td>
<td>Jûra</td>
<td>Jîpûp</td>
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<td>Hîdông</td>
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<td>Dîlah</td>
<td>Ngîgi</td>
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<td>Mû</td>
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<td>Lemun</td>
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<td>Kul-cock (b)</td>
<td>Mah</td>
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<td>...</td>
<td>...</td>
<td>Lie</td>
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<td>18</td>
<td>Tekoh-chass</td>
<td>Moh</td>
<td>...</td>
<td>...</td>
<td>Ius</td>
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<tr>
<td>Sëmang of Ulu Selama,</td>
<td>19</td>
<td>Toloko</td>
<td>Moh</td>
<td>Ketër</td>
<td>Letig</td>
<td>Ùsë</td>
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</table>

*These Numerals refer to the Notes at pp. 152-155.

(a) Of fingers.

(b) Of fingers and toes.
<table>
<thead>
<tr>
<th>English</th>
<th>Malay</th>
<th>III. 1—Bird</th>
<th>III. 2—Egg</th>
<th>III. 3—Feather</th>
<th>III. 4—Fish</th>
<th>III. 5—Fowl</th>
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<td>Búlu</td>
<td>Íkan</td>
<td>Áyan</td>
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<td>Pápánok</td>
<td>Úrák</td>
<td>Bumbul</td>
<td>Sédah</td>
<td>Mánok</td>
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<td>Mánok-mánok</td>
<td>Tuntuló</td>
<td>Búbol</td>
<td>Sadah</td>
<td>Mánok</td>
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<td>Páit</td>
<td>Mánok</td>
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<td>Manok</td>
<td>Eklíg</td>
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<td>Buluh-nyiap</td>
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<td>Jan</td>
<td>Siau</td>
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<td>Talai-siap</td>
<td>Bulau</td>
<td>Baján</td>
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<td>Ikan</td>
<td>Iklä</td>
<td>Ioda</td>
<td>Manuk</td>
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<td>Kawau</td>
<td>Makau</td>
<td>Ikan</td>
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<td>Sèmang of Ijoh</td>
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<td>Ikan</td>
<td>Manok</td>
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</tbody>
</table>

* These Numerals refer to the Notes at pp. 152-155.

(a) Birds and fowl, no distinction.
<table>
<thead>
<tr>
<th>English, ...</th>
<th>IV. 1—Alligator</th>
<th>IV. 2—Ant</th>
<th>IV. 3—Deer</th>
<th>IV. 4—Dog</th>
<th>IV. 5—Elephant</th>
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<td>Malay, ...</td>
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<td>Sēmūt</td>
<td>Rūsā</td>
<td>Ānjing</td>
<td>Gājah</td>
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<tr>
<td>Iranūn, ...</td>
<td>1* Buāya</td>
<td>Pīla</td>
<td>Sālādong (a)</td>
<td>Āsu</td>
<td>Gajah</td>
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<tr>
<td>Dūsūm, ...</td>
<td>2 Būya</td>
<td>Samut</td>
<td>Tāmbang</td>
<td>Iāsu</td>
<td>Gajah</td>
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<td>Sitōm</td>
<td>Payow</td>
<td>Āsū</td>
<td>Līūn</td>
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<td>4 Būaya</td>
<td>Sanam</td>
<td>Úsa</td>
<td>Edok or Ērok (a)</td>
<td>Gajah</td>
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<td>5 Mūuāya</td>
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<td>Mbihū</td>
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<td>Gājā</td>
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<td>Kābirang</td>
<td>Paioh</td>
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<td>Pāiauh</td>
<td>Auh</td>
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<td>Mā-an</td>
<td>Pāiau</td>
<td>Asau</td>
<td>...</td>
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<tr>
<td>Būkūtan Dyak,</td>
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<td>Samut</td>
<td>Kijang (b)</td>
<td>Ahau</td>
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<td>Land Dyak,</td>
<td>10 Buai</td>
<td>Subi</td>
<td>Pāiyu</td>
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<td>Rūsā</td>
<td>Ēkweī</td>
<td>Gajah</td>
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<td>Aeh</td>
<td>Gajah</td>
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<td>Lāss</td>
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</tr>
</tbody>
</table>

* These Numerals refer to the Notes at pp. 152-155.

(a) Wild cattle.
(b) Kijang, a small species of deer quite distinct from the Rūsā or Samba; Plandok again is a mouse-deer.

F. A. S.
<table>
<thead>
<tr>
<th>English, ... ...</th>
<th>IV. 6—Mosquito</th>
<th>IV. 7—Pig</th>
<th>IV. 8—Rat</th>
<th>IV. 9—Rhinoceros</th>
<th>IV. 10—Snake</th>
</tr>
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<td>Bábbi</td>
<td>Tikús</td>
<td>Bádak</td>
<td>Úlar</td>
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<td>Irânún, ... ... ...</td>
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<td>Bábbi</td>
<td>Riah</td>
<td>Bádah</td>
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<td>Bakas; Bógúk</td>
<td>Tikús</td>
<td>Bádak</td>
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<td>Bákás; Bou-hi</td>
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<td>Lútáh</td>
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<td>Laboh</td>
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<td>Punganin</td>
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</table>

* These Numerals refer to the Notes at pp. 152-155.

(a) Pork=Segehlo.

(a) Female Rhinoceros=Hagap.
<table>
<thead>
<tr>
<th>English, ...</th>
<th>V. 1—Flower</th>
<th>V. 2—Fruit</th>
<th>V. 3—Leaf</th>
<th>V. 4—Root</th>
<th>V. 5—Seed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malay, ...</td>
<td>Bunga</td>
<td>Buah</td>
<td>Daun</td>
<td>Akar</td>
<td>Biji</td>
</tr>
<tr>
<td>Irānūn, ...</td>
<td>1* Sumping</td>
<td>Ungga</td>
<td>Rāhūn</td>
<td>Wāgān</td>
<td>Bigi</td>
</tr>
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<td>Dusun, ...</td>
<td>2 Sumping</td>
<td>Tūah</td>
<td>Dāhūn</td>
<td>Gāmūt</td>
<td>Bigi</td>
</tr>
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<td>Bulūd-Opie,</td>
<td>3 Pasak</td>
<td>Būah</td>
<td>Dāūn</td>
<td>Pāsūōg-kayu</td>
<td>Lagking</td>
</tr>
<tr>
<td>Sulus, ...</td>
<td>4 Sumping</td>
<td>Būnga or Būngka-kāhoi</td>
<td>Dahūn</td>
<td>Gāmūt</td>
<td>Bigi</td>
</tr>
<tr>
<td>Nias Islands,</td>
<td>5 Mbūnga</td>
<td>Mbūa</td>
<td>Mbulū</td>
<td>Nu-ēh</td>
<td>Humot</td>
</tr>
<tr>
<td>Kian Dyak,</td>
<td>6 Pidang</td>
<td>Buah</td>
<td>Daun</td>
<td>Pakah</td>
<td>Būnih</td>
</tr>
<tr>
<td>Punan Dyak,</td>
<td>7 Barak</td>
<td>Buah</td>
<td>Dū-ūm</td>
<td>Amūt</td>
<td>Ūpan</td>
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<td>Mélano Dyak,</td>
<td>8 Būdah</td>
<td>Buah</td>
<td>Dū-ūn</td>
<td>Urat</td>
<td>Patun</td>
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<td>Būkūtān Dyak,</td>
<td>9 Barak</td>
<td>Buah</td>
<td>Daun</td>
<td>Urat</td>
<td>Bani</td>
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<td>Land Dyak,</td>
<td>10 Bungah</td>
<td>Buah</td>
<td>Daun</td>
<td>Urat</td>
<td>Ruang</td>
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<td>Balau Dyak,</td>
<td>11 Bungah</td>
<td>Buah</td>
<td>Daun</td>
<td>Urat</td>
<td>Bēnih</td>
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<td>Tagbenúa,</td>
<td>12 Burak</td>
<td>Lāun</td>
<td>Daun</td>
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<td>...</td>
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<td>Pérek Sēmang,</td>
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<td>Kumba</td>
<td>Selā</td>
<td>Yaes</td>
<td>Māut</td>
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<td>Do,</td>
<td>14 Be-ka-au</td>
<td>...</td>
<td>Selah</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>
| Chendariang Sakei, | 15 ... | ...    | ... | ... | ...
| Kinta Sakei, | 16 ...     | ...    | ... | ... | ...
| Samoe,       | 17 Hewoeā  | ...    | ... | ... | ...
| Sēmang of Ijoh, | 18 ... | ...    | ... | ... | ...
| Sēmang of Ulu Selama, | 19 Bunga | Jangoe | Hele | Awai | Kabor |

* These Numerals refer to the Notes at pp. 152-155.
| English, Malay, Iranun, Dusun, Bulud-Opie, Sulus, Nias Islands, Kian Dyak, Punan Dyak, Melano Dyak, Bakutan Dyak, Land Dyak, Balau Dyak, Tagbenua, Pera Sempang, Do, Chendariang Sakei, Kinta Sakei, Samoe, Sempang of Ijoh, Sempang of UluSelama, | V. 6—Tree Pōkoh; pōhnun Kayu V. 7—Wood Kayu VI. 1—Banana Sāging Niôg Bras (a) VI. 2—Cocoa-nut Pûntie Niôg Bugas VI. 3—Rice Pûteh Niôg Wagas |
| --- | --- | --- | --- | --- |
| English, Malay, Iranun, Dusun, Bulud-Opie, Sulus, Nias Islands, Kian Dyak, Punan Dyak, Melano Dyak, Bakutan Dyak, Land Dyak, Balau Dyak, Tagbenua, Pera Sempang, Do, Chendariang Sakei, Kinta Sakei, Samoe, Sempang of Ijoh, Sempang of UluSelama, | V. 6—Tree Pōkoh; pōhnun Kayu V. 7—Wood Kayu VI. 1—Banana Sāging Niôg Bras (a) VI. 2—Cocoa-nut Pûntie Niôg Wagas VI. 3—Rice Pûteh Niôg Bugas |

* These Numerals refer to the Notes at pp. 152-155.

(a) Large tree=Gul.

(a) Young cocoa-nut (a) Cooked rice=Nasi.  
(a) Cooked rice=Vahe. Old or ripe (b) Cooked rice=Asi.

**Comparative Vocabulary:**

- **V. 6—Tree Pōkoh; pōhnun Kayu**
- **V. 7—Wood Kayu**
- **VI. 1—Banana Sāging Niôg Bras (a)**
- **VI. 2—Cocoa-nut Pûntie Niôg Wagas**
- **VI. 3—Rice Pûteh Niôg Bugas**
<table>
<thead>
<tr>
<th>English,</th>
<th>VII. 1—Honey</th>
<th>VII. 2—Oil</th>
<th>VII. 3—Salt</th>
<th>VII. 4—Wax</th>
<th>VII. 1—Gold</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malay,</td>
<td>Mâdū</td>
<td>Mînyâk</td>
<td>Gâran</td>
<td>Lilin</td>
<td>Más</td>
</tr>
<tr>
<td>*Irânûn,</td>
<td>1* Tunub</td>
<td>Lânâ</td>
<td>Timus</td>
<td>Taroh</td>
<td>Bulówan</td>
</tr>
<tr>
<td>*Dîsûn,</td>
<td>2 Pâhâ</td>
<td>Tûmâu</td>
<td>Assin</td>
<td>Lîlin</td>
<td>Ámas</td>
</tr>
<tr>
<td>*Bûlûd-Opie,</td>
<td>3 Lawôg</td>
<td>Lânô</td>
<td>Tâgai</td>
<td>Langût</td>
<td>Mas</td>
</tr>
<tr>
<td>*Sulûs,</td>
<td>4 Tûnup</td>
<td>Lânah</td>
<td>Assin</td>
<td>Tagêk</td>
<td>Balâwan</td>
</tr>
<tr>
<td>*Nias Islands,</td>
<td>5 Ngûla</td>
<td>Fânuhê</td>
<td>Assiôh</td>
<td>Lîli</td>
<td>Bâlêki</td>
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<tr>
<td>*Kian Dyak,</td>
<td>6 Ulang-hingal</td>
<td>Inyeh</td>
<td>Nyah</td>
<td>Lîlin</td>
<td>Mah</td>
</tr>
<tr>
<td>*Punan Dyak,</td>
<td>7 Wauyi</td>
<td>Lanyi</td>
<td>Üsen</td>
<td>Lîlin</td>
<td>Mah</td>
</tr>
<tr>
<td>*Mèlano Dyak,</td>
<td>8 Ling-singat</td>
<td>Nyaûk</td>
<td>Siah</td>
<td>Lîlin</td>
<td>(a)</td>
</tr>
<tr>
<td>*Bûktîtan Dyak,</td>
<td>9 Eli-manyi</td>
<td>Nanyi</td>
<td>Ijûh</td>
<td>Pâtis</td>
<td>Barawan</td>
</tr>
<tr>
<td>*Land Dyak,</td>
<td>10 Ju-banyih</td>
<td>Ungô</td>
<td>Garo</td>
<td>Filin</td>
<td>Mas</td>
</tr>
<tr>
<td>*Balau Dyak,</td>
<td>11 Ai-manyi</td>
<td>Miniak</td>
<td>Garam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Tagbenúa,</td>
<td>12</td>
<td></td>
<td>Budbud</td>
<td>Empâut</td>
<td>Sâut</td>
</tr>
<tr>
<td>*Pûrak Sêmang</td>
<td>13 Tûlûi</td>
<td>Mînyâk</td>
<td>Tampoing</td>
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<td></td>
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<tr>
<td>*Do,</td>
<td>14</td>
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<tr>
<td>*Chendariang Sakei,</td>
<td>15</td>
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<tr>
<td>*Kinta Sakei,</td>
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<tr>
<td>*Samoe,</td>
<td>17</td>
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<tr>
<td>*Sêmang of Ijoh,</td>
<td>18</td>
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<td></td>
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<tr>
<td>*Sêmang of Ulu Selama,</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* These Numerals refer to the Notes at pp. 152-155.

(a) The Bukutan Dyaks have not got any gold.
<table>
<thead>
<tr>
<th>English, Malay,</th>
<th>VIII. 2—Iron</th>
<th>VIII. 3—Silver</th>
<th>VIII. 4—Tin</th>
<th>IX. 1—Arrow</th>
<th>IX. 2—Boat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malayan,</td>
<td>Bēsi</td>
<td>Pērāk</td>
<td>Timah</td>
<td>Anak-pānah</td>
<td>Prāhu; Sāmpan</td>
</tr>
<tr>
<td>Jraiun,</td>
<td>1*</td>
<td>Pūtau</td>
<td>Perak</td>
<td>Timbārgā</td>
<td>Pānah</td>
</tr>
<tr>
<td>Dusun,</td>
<td>2</td>
<td>Busi</td>
<td>Perak</td>
<td>Sāring</td>
<td>Pānah</td>
</tr>
<tr>
<td>Bālūd-Opie,</td>
<td>3</td>
<td>Busi</td>
<td>Pērak</td>
<td>Mītal</td>
<td>Pānah</td>
</tr>
<tr>
<td>Sulus,</td>
<td>4</td>
<td>Bāsi</td>
<td>Pēlak</td>
<td>Tingkah</td>
<td>Anak-panah</td>
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<tr>
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<td>5</td>
<td>Tēfūh</td>
<td>Pīrāh</td>
<td>Tima-afūsih</td>
<td>Fānā</td>
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<tr>
<td>Kian Dyak,</td>
<td>6</td>
<td>Tīteh</td>
<td>Pīrah</td>
<td>Kupit</td>
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<tr>
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<td>Milat</td>
<td>Piroh</td>
<td>Kupi</td>
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<td>Melano Dyak,</td>
<td>8</td>
<td>Lūgūn</td>
<td>Pīrah</td>
<td>...</td>
<td></td>
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<tr>
<td>Būkūtan Dyak</td>
<td>9</td>
<td>Bāsi</td>
<td>...</td>
<td>...</td>
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</tr>
<tr>
<td>Land Dyak,</td>
<td>10</td>
<td>Būse</td>
<td>Perak</td>
<td>...</td>
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</tr>
<tr>
<td>Balau Dyak,</td>
<td>11</td>
<td>Bēsi</td>
<td>Perak</td>
<td>Tima</td>
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<tr>
<td>Tagbenua,</td>
<td>12</td>
<td>Bāsi</td>
<td>...</td>
<td>...</td>
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<td>13</td>
<td>Pēt</td>
<td>Yinggit</td>
<td>Timah-Bijji</td>
<td>Laut (b)</td>
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<tr>
<td>Do,</td>
<td>14</td>
<td>...</td>
<td>...</td>
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<td>Chendariang Sakei,</td>
<td>15</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Kinta Sakei,</td>
<td>16</td>
<td>...</td>
<td>...</td>
<td>...</td>
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<td>Samoe,</td>
<td>17</td>
<td>Behi</td>
<td>Melado-pōedi</td>
<td>Kali</td>
<td>Lōd or lēlād</td>
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<tr>
<td>Sēmang of Ijoh,</td>
<td>18</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Sēmang of Ulu Selama,</td>
<td>19</td>
<td>Hie</td>
<td>Iayah</td>
<td>Supat</td>
<td>Loig</td>
</tr>
</tbody>
</table>

* These Numerals refer to the Notes at pp. 152-155.

(a) The Bukūtan Dyak have not got any silver.

(o) Of blowpipe= Damba.

(b) Of blowpipe= Sin-laut.
<table>
<thead>
<tr>
<th>English, ...</th>
<th>IX. 3—Mat</th>
<th>IX. 4—Paddle</th>
<th>IX. 5—Spear</th>
<th>IX. 6—Blow-pipe</th>
<th>IX. 7—Waist-cloth</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Pengayoh</td>
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<td>{Tombak}</td>
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<td>{Limbing}</td>
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<td>Iranun, ...</td>
<td>1* Dumpas (a)</td>
<td>Purah</td>
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<td></td>
<td></td>
<td>Bangkon</td>
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<tr>
<td>Dusun, ...</td>
<td>2 Ikam (a)</td>
<td>Gagáah</td>
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<td></td>
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<td>Andus</td>
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<td>Bulud-Opie,</td>
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<td>Guú-úd</td>
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<td>Sulus, ...</td>
<td>4 Bâloi</td>
<td>Begsai</td>
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<td>Halúka</td>
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<td>Dohó or Tóhó</td>
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<td>Kian Dyak,</td>
<td>6 Brat</td>
<td>Búse</td>
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<td>Bakir</td>
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<td>Mplah</td>
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<td>Wët</td>
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<td>15 Cherú</td>
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<td>Samoe,</td>
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<td>Sëmang of Ijoh,</td>
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<td>Belau</td>
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<td></td>
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<td></td>
<td></td>
<td>Sül; Temtom</td>
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</tr>
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<td>Sëmang of UluSelama,</td>
<td>19 Nus</td>
<td>Pengayu</td>
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<td>Blau</td>
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<tr>
<td></td>
<td></td>
<td>Limbing</td>
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</table>

* These Numerals refer to the Notes at pp. 152-155.

(a) Sleeping-mat.
<table>
<thead>
<tr>
<th>English, Malay,</th>
<th>X. 1—Jungle</th>
<th>X. 2—Mountain</th>
<th>X. 3—River</th>
<th>X. 4—Sea</th>
<th>XI. 1—Earth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malay, ………..</td>
<td>Utan</td>
<td>Gúnong</td>
<td>Sängei</td>
<td>Laut</td>
<td>The earth=dénia. Earth soil=bumi. Earth as distinct from water=dárat. Earth simply=tanah.</td>
</tr>
<tr>
<td>Irânun, ……….</td>
<td>1* Dâlama-kayu</td>
<td>Páluau</td>
<td>Lawas-åig</td>
<td>Kâtudan</td>
<td>Dunia</td>
</tr>
<tr>
<td>Dûsân, ………..</td>
<td>2 Imbâhàn</td>
<td>Bûkid</td>
<td>Bawang</td>
<td>Pâud</td>
<td>Pâmahgînun</td>
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* These Numerals refer to the Notes at no. 152-155.

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* These Numerals refer to the Notes at pp. 152-155.
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* These Numerals refer to the Notes at pp. 152-155.
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* These Numerals refer to the Notes at pp. 155-166.

(a) German “ū”

(a) German “ū”
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<td>Ealau Dyak,</td>
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<td>Kinta Sakci,</td>
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*These Numerals refer to the Notes at pp. 152-156.*
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* These Numerals refer to the Notes at pp. 162-166.
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* Notes at pp. 152-156.
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*These Numerals refer to the Notes at pp. 152-156.
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</tbody>
</table>

* These Numerals refer to the Notes at pp. 152-156.

(a) The Bukutan Dyaks cannot count higher than ten; when they get to ten, they begin again.
NOTES.

1. ILLANUN, of Tampassuk river, N. W. Borneo, collected by W. H. TREACHER, Esq., H. B. M.'s Acting Consul-General in Borneo.

The people style themselves “Iranun,” not “Illanun,” and are settlers from the Island of Magindano.—W. H. T.

2. DUSUN, of Tampassuk river, N. W. Borneo, collected by W. H. TREACHER, Esq., H. B. M.'s Acting Consul-General in Borneo.

I believe there are various dialects of Dusun, more distinct the more inland the tribes live. The Vocabulary is from Dusuns in the constant habit of seeing Iranuns, Bajaus, and Brunei Malays.—W. H. T.


A Bulud-Opie man of some rank gave me the following legend relating to the origin of his tribe.

A Chinese settler had taken to wife a daughter of the Aborigines, by whom he had a female child. The parents lived in a hilly country (bulúd=hill) covered with a large jungle tree, known by the name of “Opie.” One day a jungle fire occurred, and after it was over, the child jumped down from the house and went up to a half burnt Opie log, and was never seen more, but its parents heard the voice of a spirit issue from the log, saying that it had taken the child to wife, and that, in the course of time the bereaved parents would find an infant in the jungle, whom they were to consider as the offspring of the marriage, and who would become the father of a new race. The prophecy of the spirit was fulfilled.

The Bulud-Ópies are Mahomedans, and a quiet, inoffensive, not numerous tribe, unable to cope with the Sulûs, who appear to have a predilection for their women, many of whom they carry off, thus keeping down the numbers of the tribe, which is further effected by the numerous deaths from fever which occur. They, at present, are located on the Sigaliúd river, in Sandakan.—W. H. T.
NOTES,—Continued.


5. NIAS ISLANDS, collected by A. van Daalen, Esq., for G. P. Tolson, Esq.

6. KIAN DYAK,

7. PUNAN DYAK,

8. MÉLANO DYAK, collected by The Revd. J. Holland.

9. BUKUTAN DYAK,


11. BALAU DYAK, collected by The Revd. J. Holland.

12. TAGBENÚA, collected by A. Hart Everett, Esq.

The Tagbenúa are a tribe of Aborigines of Malayan stock inhabiting the central part of the island of Palawan. The Vocabulary was collected at the village of Uaihig, a small settlement on a stream of the same name, which falls into the bay of Puerto Princesa—Port Royalist of the Admiralty charts—where the Spanish have had a penal settlement and naval station for the last five or six years. The words are written in accordance with the system of expressing Malay words adopted by Marsden, as nearly as possible.—A. H. E.

13. PÉRAK SÉMANG.

Proper Names.—The Aborigines name their children from some natural feature in the locality where they are born. The commonest practice seems to be to select the name of some plant or tree growing at or near the place where the birth takes place. Sometimes, however, hills, mountains, rivers, rapids, &c., supply appellations, as may any natural phenomena, such as a storm, a flood, &c.

The following names were mentioned in the course of an enquiry, before Mr. W. E. Maxwell, into a charge of kidnapping Sakei children. It is noticeable that all, or nearly all, are Malay.
COMPARATIVE VOCABULARY.

NOTES,—Continued.

MEN.

1. Bancha........A kind of padi.
2. Beling........Arm (?). (See Newbold's List of Benna words.)
3. Belungei.....Name of a place (?).
4. Bunga.........Flower.
5. Chabei........Chili.
6. Daun........Leaf.
7. Depuh........
8. Goh...........
9. Gleng........
10. Hatik........
13. Kibas.........
14. Kota..........Fort. (Name of some place in Ulu Perak.)
15. Kranji........Name of a tree.
16. Lawis.........
17. Lumpur........Mud.
20. Pah Duk......
21. Pah Klewas...
22. Pari..........Skate (fish.)
23. Puchuk.......Shoot (of a plant.)
24. Pulau.........Island.
25. Repoh........A kind of plant on which elephants feed.

WOMEN.

1. Bungah.......Flower.
2. Chenuh.......Called from "Jeram Chenuh."
3. Daun........Leaf.
5. Jangral.......Name of a hill near Kendrong.
8. Lok..........Called from "Sungei Kelok" below Kendrong.
10. Puchuk.......Shoot (of a plant.)
14. PERAK SEMANG, collected by D. D. Daly, Esq., in the district near Kenring.

15. CHENDARIANG SAKEI, collected by W. F. B. Paul, Esq., near Chendariang, Perak.

All names are common, apparently, to both sexes. The prefix "Ba" denotes the male, and "Wa" a female.

16. KINTA SAKEI, collected by Captain Speedy.

17. SAMOE.

18. SEMANG OF IOOH, collected by Frank A. Swettenham, Esq.

These people are short in stature, dark in colour, and their hair is close and woolly like that of negroes, with this difference that all the men wear four or five small tufts or corkscrews of hair growing on the back of their heads, called jamül, thus:—

They have great faith in dreams; they know no Supreme Being or God of any kind, but they believe in spirits, who they say live in trees.
NOTES,—Continued.

The spirit of fire (jin oss) is a bad spirit, and they propitiate him by prayers. There is a good female spirit in the clouds (jin mak tok).

They have, as a rule, one wife, but if all parties consent may have two, never three.

The price of a wife is ordinarily $7; if she be very young $10 or even $20. If she has been married before $1 or $2 is the price. There is no divorce, but if a man runs away with another's wife it is permitted to follow and kill both. Their names are taken from trees, grain, &c., such as Durien, Bēnang (padi), Petei, &c. Besides the blowpipe they use a bow as long as the arm, very thick and strong, the arrows of which are male and female, the male arrow as long as the middle finger and the female as long as the fourth finger.

With these arrows, they say, they can kill an elephant by shooting him in the foot.

The wild people, or supposed aborigines, who live on the right bank of the Perak river, are called Semang, whilst those inhabiting the land on the left are called Sakei.—F. A. S.

19. SEMANG OF ULU SELAMA, collected by R. D. Hewett, Esq.
The close general uniformity of the Fauna of Borneo with that of the Malayan Peninsula and Sumatra is a well known fact, and the progress of research has steadily lessened such differences as were, even of late years, supposed to exist. The main conclusion drawn by Zoologists from this circumstance is that the island of Borneo has formed, at a very recent geological epoch, an integral portion of the south-eastern extension of the Asiatic continent; and that, consequently, the animals which now inhabit it immigrated into its area over a continuous land-surface, and were not introduced by those fortuitous accidents which effect the peopling of all ordinary insular tracts of land.

This being the case, it is remarkable that, whilst all the larger mammals of the Peninsula—elephant, rhinoceros, tapir, wild oxen, &c.—are found existing in both areas, the tiger, which is so abundant in the last named district and so peculiarly fitted by its restless habits to extend its range rapidly over a continuous and congenial habitat, should be entirely wanting in Borneo alone of the three great Sunda islands. Borneo, so far as we can see, furnishes the conditions of life suitable for this animal’s existence in a degree no less than do the Peninsula, or Sumatra, or Java. And yet, so far from the tiger itself having been observed, not even a relic of it in a fossil condition has ever been recorded.
Mr. A. R. WALLACE has commented, somewhere in his works, on this puzzling fact in animal distribution, and he has suggested that the tiger may have been a denizen of the jungles of Borneo in former days, and that it has subsequently become extinct from causes at present unexplainable. This is, of course, a purely hypothetical solution of the problem. Another one occurs to me—also hypothetical, but also possible—viz., that the tiger may be a comparatively recent immigrant southwards on this side of Asia; and that, by the time it had extended its range to the latitude of the extremity of the Peninsula, the insulation of Borneo from the mainland by submergence of the intervening area may have already reached to such an extent, as to render it no longer possible for the animal to effect a lodgment on the island, even by dint of its well-known power of swimming across wide straits of water.

Whatever the true explanation of its absence, it is worth while recording the fact that there is a widespread tradition of a large carnivorous animal among the tribes that people the North-West Coast of Borneo. Without paying any special attention to these stories, I have yet come across them several times. When visiting the Serimbo mountain in Sarawak in 1870 some Land Dyaks voluntarily retailed to me an account of large tigers (harimau) which they had heard described by the old men of their tribe, and in whose existence they themselves firmly believed. The animals, they said, were of great size, having hair a foot in length of a reddish colour striped with black, and they had their lairs in the great caves of the district. This account agreed exactly with another which I had heard from the Balan Dyaks (Sea Dyaks) of the Semunjan river, who declared that a pair of these animals haunted a cave in the Pupok hill. Subsequently I again heard these Pupok tigers spoken of by another party of the same Dyaks, who lived close to the hill. SPENSER ST. JOHN (vol. ii., p. 107), when travelling among the Muruts of the Linbang river, met with a similar story of large tigers inhabiting caves, which he gives at length, and adds the remark, “it is worth noticing that the Muruts of Padas have a great dread of ascending
“to the summit of some of their highest mountains, on account of the tigers which still, they say, lurk in the deepest recesses of the forest.” Afterwards he again met with the same tradition among the Linbang Muruts, but in a different locality, where two rocks about thirty feet apart were known among the people as the Tiger’s Leap.” St. John says that he had heard of the existence of tigers on the North-East Coast also, but gives no reference.

In the year 1869, I happened to be staying at the village of the Siŋggi Dyaks in Sarawak, and there I lit upon a veritable tiger’s skull preserved in one of the head-houses (paŋgah). It was kept with other skulls of tree-tiger, bear, muntjac-deer, &c., in certain very ancient sacred dishes placed among the beams of the roof and just over the fire-place. It was so browned and discoloured by soot and dirt, and the Dyaks were so averse to my touching it, that I was unable to decide whether it was a fossil or a recent skull. All inquiries as to when it had been obtained met with the discouraging response: “It came to us in a dream,”—and they had possessed it so long that the people could not recall the time when it first came into the hands of the tribe. The dish on which it lay was of a boat-like form, and was of camphor-wood and quite rotten. The skull was 133 inches long by 9½ inches in breadth, measured across the jugal arches. The lower jaw and all the teeth were wanting. The large sockets for the teeth, the strong bony occipital crest, and the widely-arched sygomatic bones indicated that the animal, to which the skull belonged, had been one of mature growth. On a second visit I made an attempt to purchase it, but the people were so horrified at the idea of its removal, that I reluctantly desisted. The chief of the village declared that, in consequence of my having moved the skull on my last visit, the Dyaks had been afflicted by heavy rains, which had damaged their farms; that once, when a Dyak accidentally broke a piece of the bone, he had been at once struck dead with lightning; that its removal would bring about the death of all the Siŋggi Dyaks, and so forth. Afterwards the Rajah of Sarawak kindly endeavoured to persuade the Dyaks to part with it to him;
but they begged that he would demand anything rather than this skull, and he therefore did not push the request.

Thus we have in North-West Borneo a tradition of the existence of the tiger common to several widely-separated and very distinct tribes, and we have this skull preserved with so much veneration at Siīgghi. Now, if this skull were proved to be in a fossil condition, there would be little difficulty in accepting Mr. Wallace's suggestion that the animal in question once had its place in the Bornean fauna and has recently become extinct. But until such proof is obtained, it is equally possible that the skull was brought from Java and made an heirloom of (as is the Dyak custom), at the time when western Borneo was subject to Majapait, when the intercourse of the Dyaks with Java seems to have been both frequent and considerable. And in this case, the traditions above noted might be explained as having been derived either from the report of tigers seen in Java and the Peninsula by natives of Borneo casually visiting those districts in comparatively recent times; or as handed down from the original colonists of Malayan stock who peopled the North-West Coast and to whom the animal would have been familiar.

Since writing the above, I find that Burns, in his account of the Kayans of the Rejang river (Logan's Journal, 1849), states that these people have a proper name for the tiger, which animal they describe as being of large size, and which they persist in saying does exist in several districts of the interior.